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GREEK GRAMMAR

SYNTAX

BY THE SAME AUTHOR.

A GREEK GRAMMAR : ACCIDENCE.

This work contains all the facts of any importance in the Phonology and Inflection of the Greek language, as it appears in literature up to the late period. After an Introduction on the History of the Greek Language, it is divided into four parts: Phonology, Inflections, Dialects, and Formation of Words. The List of Attic and Dialectic Verbs is very full. The general arrangement of the book, especially the employment of the tabular form in the sections whenever possible, greatly facilitates the use of the work both for general study and for reference.

LONDON : SWAN SONNENSCHN & CO. LIM.

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A
GREEK GRAMMAR
SYNTAX

By
GUSTAVE SIMONSON, M.A., M.D.

AUTHOR OF

"A GREEK GRAMMAR: ACCIDENCE"

"A PLAIN EXAMINATION OF SOCIALISM"



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PREFACE

IN compiling the present Greek Grammar, my aim has been to bring together in convenient and accessible form all the grammatical facts and rules of any importance in the Greek language as it appears in the literature of ancient Greece up to the late period. The work is in two volumes, issued separately. The first volume contains a brief History of the Greek language, the Phonology, the Inflections of Attic Greek, the Inflections of the Dialects, an extensive General List of Verbs containing all forms presenting any difficulties or peculiarities, and the Word-Formation. The second volume is devoted to the Syntax. The typographical plan of the work is as follows: The *pagination* of the two volumes is independent, but the *numbering of the sections* is continuous from the first volume into the second: thus Volume I ends with section 1200, while Volume II begins with section 1201. All cross-references are by sections; and although there are no section or page-references from one volume to the other, the plan of continued section-numbering was adopted to avoid any possible confusion. In the first volume the tabular form was employed whenever in any way possible, as this typographical arrangement greatly facilitates the use of the book both for study and for reference; and in both volumes brief running side-titles were used for sections whenever practical. The word NOTE after the number of any section means that such section is subordinate to the *nearest preceding* section without that indica-

tion; thus in Volume I, section "525, NOTE" means that this section is subordinate to section 524; in Volume II, section "1264, NOTE" means that this section is subordinate to section 1263;—naturally an independent section may be followed by a number of subordinate sections bearing the indication "NOTE". In the Syntax volume, all the sections devoted to poetic or dialectic syntax are printed in shorter lines. The quotations cited in the Syntax have all been verified and are printed as they appear in the texts, omissions not bearing on the rule cited being indicated by dots. In concluding these explanatory remarks, the author desires to state that he will be thankful to have pointed out to him any errors of any kind for future correction.

GUSTAVE SIMONSON.

September, 1910.

CONTENTS

SECTION	PAGE
PREFACE.....	v

PART V

SYNTAX

Definitions

1201. Subject and Predicate.....	1
1202. Object.....	1
1203. Appositive Noun	1
1204. Predicate Noun.....	1
1205. Copulate Verbs.....	2
1206. Attributive Adjective	2
1207. Attribute.....	2
1208. Predicate Adjective	2

Subject

1209-1215. Subject of a Finite Verb.....	2-4
--	-----

The Verb

1216-1218. The Copula <i>εἰμί</i> Omitted.....	4-5
1219-1221. Other Verbs occasionally Omitted	5
1222. The Verbs <i>εἰμί</i> and <i>γίγνομαι</i> with Adverbs as Complete Predi- cates.....	5-6
1223. The Verb <i>γίγνομαι</i> with Local Adverbs = <i>come</i>	6

Peculiarities in the Use of Numbers, Genders, and Persons

SECTION	PAGE
1224-1226. Singular	6-7
1227-1238. Plural	7-10
1239-1241. Dual	10
1242-1244. Genders	10-11
1245. Persons	11

Agreement

1246-1247. General Principles of Agreement.....	12
1248. Construction according to Sense	12-13
1249-1264. Subject—Nominative and Verb	13-15

Attribute

1265-1269. Various Parts of Speech and Phrases used as Attributes.....	15-16
--	-------

ATTRIBUTES USED SUBSTANTIVELY

1270. Remark	16
1271-1280. Masculines and Feminines	16-19
1281-1301. Neuters	19-25

Predicate Noun and Adjective

1302-1310. Agreement with its Substantive	25-28
1311-1313. Assimilation of Demonstrative Pronoun to the Gender and Number of its Predicate Noun	28
1314-1315. Predicate Adjective with some Part of <i>εἰμί</i> understood	28-29
1316. Predicate Adjective expressing Purpose, Character or Quality	29

ADJECTIVES WITH ADVERBIAL FORCE

1317-1318. Predicate Adjective used where the English uses an Adverb...	29-30
1319. Different Meaning where an Adverb is used instead	30
1320. Predicate Adjectives μέγας, πολύς, ἀφθονος, ἐναντίος with <i>βέω</i> and <i>πνέω</i>	30
1321. Predicate Adjective <i>πολύς</i> with Other Expressions	30

Apposition

1322. Noun in Apposition	30-31
1323. Adjective with Article as Appositive to a Personal Pronoun ...	31
1324. Appositive belonging to two or more Nouns in Plural or Dual	31
1325. Noun denoting <i>Place</i> with Appositive denoting <i>Inhabitants</i> ...	31

CONTENTS

ix

SECTION	PAGE
1326. Appositive denoting Part of the Subject.....	31
1327. Genitive as Appositive to an Adjective.....	31
1328. In Homer Noun or Pronoun denoting a Person with Appositive denoting a <i>Part</i>	31
1329. Appositive may agree in Gender with its Subject.....	32
1330. Noun as Appositive to a whole Sentence.....	32
1331. Position of Appositive Names of <i>Rivers, Mountains, Islands, Lakes, and Cities</i>	32
1332. The Expression <i>ἡ βουλὴ οἱ πεντακόσιοι</i>	32

The Adjective

1333-1336. Agreement of Adjective	32-33
1337. Adjectives and Participles used as Nouns	33

DEGREES OF COMPARISON

1338-1339. Positive Degree.....	33-34
1340-1354. Comparative Degree.....	34-37
1355-1366. Superlative Degree	37-38

The Article

THE ARTICLE IN POETRY AND THE DIALECTS

1367-1368. The Article in Homer as a Demonstrative or Personal or Relative Pronoun	39
1369. The Article in Homer used as a Demonstrative emphasizing a Noun.....	39-40
1370. Adverbial use of <i>τῷ</i> and <i>τῷ</i> in Poetry	40
1371-1375. The Article used as Article Proper	40-41
1376. The Article in Lyric and Tragic Poetry; as Relative in Herodotus, Doric, and Aeolic	41

THE ARTICLE IN ATTIC GREEK

1377-1388. Use as Pronoun or Demonstrative	41-43
1389-1393. Use as Article Proper	43-44
1394-1395. Use of Article in forming Substantives	44-45
1396-1405. Insertion and Omission of the Article.....	45-49
1406-1417. Position of Attributes and Predicate Adjectives relating to Nouns which have the Article.....	49-53

Pronouns

PERSONAL AND INTENSIVE PRONOUNS

SECTION	PAGE
1418. Nominative used only when Emphatic	53-54
1419-1420. Uses of <i>ἐμοῦ</i> , <i>ἐμοί</i> , <i>ἐμέ</i> and of Enclitic Forms.....	54
1421-1422. Oblique Cases of <i>αὐτός</i> as Personal Pronouns of the Third Person	54
1423-1431. Various uses of <i>αὐτός</i>	54-56
1432-1434. Indefinite English <i>one</i> or <i>you</i> or <i>they</i> , how expressed	56-57

REFLEXIVE PRONOUNS

1435-1439. General use of Reflexives	57-58
1440. Uses of the Forms <i>ἐμὲ αὐτόν</i> , etc.	58-59
1441. Reflexives of the Third Person used for the First or Second...	59
1442-1443. Plural Reflexives used for Reciprocal Pronoun, etc.....	59
1444-1448. Reflexives in Homer.....	59-60
1449-1452. Personal Pronoun <i>οὔ</i> , <i>οἱ</i> , etc., in Attic Prose as Reflexive	60-61
1453. Personal Pronoun <i>οὔ</i> , <i>οἱ</i> , etc., in the Dialects.....	61-63

POSSESSIVE PRONOUNS

1454-1459. General Uses of Possessive Pronouns.....	63-65
1460-1464. Reflexive Possessive, <i>my own</i> , etc.	65-66
1465-1466. Simple Possessives sometimes Reflexive.....	66
1467. Genitives of Personal Pronouns seldom Reflexive.....	66
1468. Genitives of Demonstratives used instead of Reflexives for Emphasis	66
1469. Synopsis of Simple and Reflexive Possessive Forms.....	66-67

DEMONSTRATIVE PRONOUNS

1470-1477. Uses of <i>οὗτος</i> , <i>ὅδε</i> , <i>ἐκεῖνος</i>	67-68
1478. <i>Καὶ οὗτος</i>	68
1479-1483. Position of <i>οὗτος</i> , <i>ὅδε</i> , <i>ἐκεῖνος</i> with the Article.....	68-69
1484-1486. <i>Οὗτος</i> as Antecedent Relative.....	69
1487. Demonstratives as Predicates	69
1488-1489. Demonstratives <i>τοσοῦτος</i> , <i>τοσούσδε</i> , <i>τοιούτος</i> , <i>τοιόσδε</i> , <i>τηλικούτος</i> , <i>τηλικόσδε</i>	69-70
1491-1492. Use of <i>ἕτερος</i>	70

RELATIVE PRONOUNS

1493-1503. Particular and Indefinite Relatives	70-73
1509. "Ος as a Demonstrative	73-74
1510. Relative as Predicate	74

CONTENTS

xi

SECTION	PAGE
1511-1520. Agreement of Relative.....	74-77
1521. Governing Preposition of the Relative omitted.....	77
1522-1528. Omission of Antecedent of the Relative.....	77-78
1529-1539. Assimilation and Attraction with Relative	79-83
1540-1541. Relative not Repeated.....	83-84
1542-1544. Relatives <i>οἷος</i> , <i>ὅσος</i> , and <i>ὥς</i> in Exclamations	84

INTERROGATIVE PRONOUNS

1545-1547. Use of Interrogatives and Indirect Questions	84-85
1548. Interrogatives as Predicate-Adjectives.....	85
1549-1551. Interrogative belonging to a Participle or Dependent Word...	85-86
1552. Two or more Interrogatives belonging to one Verb.....	86

INDEFINITE PRONOUNS *τις* AND *ἄλλος*

1553-1557. Uses of <i>τις</i> , <i>τι</i>	86-87
1558-1562. Uses of <i>ἄλλος</i>	87-88

The Cases

1563. General Remarks.....	88
----------------------------	----

NOMINATIVE AND VOCATIVE

1564. Nominative as Subject or Predicate.....	88
1565. Nominative used independently	89
1566. Nominative and Changes of Construction (Anacoluthon)	89
1567-1572. Vocative and Nominative used as Vocative	89-90

ACCUSATIVE

1573. General Remark	90
1574-1586. Accusative of Direct Object	90-93
1587-1594. Cognate—Accusative	93-95
1595-1596. Accusative of Specification.....	95
1597-1598. Adverbial Accusative	95-96
1599-1601. Accusative of Extent of Time and Space	96
1602. Accusative of Object of Motion (Poetic).....	96-97
1603-1604. Accusative with Adverbs of Swearing	97

TWO ACCUSATIVES WITH ONE VERB

1605-1608. Double Object-Accusative	97-98
1609-1614. Object-Accusative and Predicate-Accusative	98-100
1615-1618. Object-Accusative and Cognate-Accusative	100-101

GENITIVE

SECTION	PAGE
1618. General Remarks.....	101-102
1619-1690. Genitive with Nouns (Attributive Genitive)	102-105
1631-1697. Predicate-Genitive	105-107
GENITIVE WITH VERBS	
1638-1640. Genitive with Verbs affecting the Object <i>only in Part</i>	107-108
1641-1643. Genitive with Verbs of <i>sharing</i> and <i>enjoying</i>	108
1644-1647. Genitive with Verbs meaning <i>to touch, to take hold of, to tread upon, to begin, to try</i>	109-110
1648-1652. Genitive with Verbs meaning <i>to desire, to aim at, to claim, to attain, to hit, to miss</i>	110-111
1653-1662. Genitive with Verbs meaning <i>to remember, to forget, to care for, to neglect, to despise</i>	111-113
1663-1668. Genitive with Verbs of Mental or Sensory Perception	113-115
1669-1673. Genitive with Verbs meaning <i>to rule</i> and <i>to lead</i>	115-116
1674-1679. Genitive of Material with Verbs of Plenty and Want and Filling.....	116-118
1680-1685. Genitive with Verbs expressing <i>Separation</i>	118-120
1686-1687. Genitive of Distinction with Verbs meaning <i>to surpass</i> or <i>to be inferior</i>	121
1688-1691. Genitive of Cause or Regard with Verbs expressing Emotion	121-123
1692. Genitive of Source with Verbs	123
1693-1698. Genitive of Price or Value with Verbs	123-125
1699-1703. Genitive of Crime with Judicial Verbs	125-126
1704-1713. Genitive with Compound Verbs.....	126-128
GENITIVE WITH ADJECTIVES AND ADVERBS	
1714-1720. Genitive with Adjectives similar to Verbs governing the Genitive	129-132
1721. Genitive with some Adjectives similar in Meaning to Transitive Verbs	132
1722. Genitive with Adjectives expressing an implied Noun	132
1723. Genitive after Adjectives of Comparative Degree.....	132-133
1724. Partitive Genitive with Adjectives	133
1725-1728. Genitive with Adverbs....	133
GENITIVE IN LOOSER RELATIONS	
1729-1731. Genitive of Time	133-134
1732-1735. Genitive of Place	134-135
1736. Genitive in Exclamations	135
1737. Genitive expressing <i>in regard to</i>	135
1738. Genitive Absolute.....	135

DATIVE

SECTION	PAGE
1739. General Remarks.....	135
1740-1741. Dative of Indirect Object with Transitive Verbs	135-136
1742-1753. Dative of Indirect Object with Intransitive Verbs	136-139
1754-1756. Dative of Indirect Object with Adjectives and Adverbs	139-140
1757. Dative of Indirect Object with Nouns.....	140
1758. Dative of Association and Resemblance (General)	140
1759-1765. Dative of Association and Resemblance with Verbs.....	140-142
1766-1769. Dative of Association and Resemblance with Adjectives	142-144
1770. Dative of Association and Resemblance with Nouns.....	144
1771-1772. Dative of Association and Resemblance with Adverbs	144
1773-1775. Dative of Association and Resemblance as Dative of Accompaniment	144-145
1776-1785. Dative with Compound Nouns and Adjectives	145-147
1786. Dative of Interest (General)	147
1787-1790. Dative of Interest as Dative of Advantage or Disadvantage...	147-148
1791-1794. Dative of Interest as Dative of Possessor	148
1795. Dative of Interest as Ethical Dative	148-149
1796-1799. Dative of Interest as Dative of Relation or Standpoint.....	149-150
1800. Dative of Interest as Dative of Agent.....	150
1801-1803. Dative of Instrument or Means.....	150-151
1804-1809. Dative of Cause.....	151-152
1810-1814. Dative of Manner.....	152-153
1814-1815. Dative of Measure of Difference.....	153
1816-1822. Dative of Time.....	153-154
1823-1827. Dative of Place.....	155

Prepositions

1828-1830. Prepositions as Adverbs	155-156
1831. Tmesis.....	156-157
1832-1836. Place of Prepositions	157-158
1837. Preposition used for a Compound Verb	158
1838. Improper Prepositions never used in Composition	158
1839-1842. General Use of the Prepositions	158-160
1843-1861. The Prepositions in Detail (alphabetically)	160-175
1862-1864. Improper Prepositions.....	176-177

Adverbs

1865. References to Peculiarities in the Use of Adverbs	177
---	-----

The Verb**THE VOICES**

SECTION	PAGE
1866-1867. The Active Voice	177-178
1868-1880. The Middle Voice.....	178-181
1881-1890. The Passive Voice.....	181-184

THE TENSES

1891-1893. General Character of the Tenses	184-186
1894-1900. Present Indicative	186-187
1901-1909. Imperfect Indicative	187-190
1910-1920. Aorist Indicative	190-192
1921-1927. Future Indicative.....	192-193
1928-1935. Perfect and Pluperfect Indicative.....	194-195
1936-1937. Future-Perfect Indicative	195
1938-1944. Tenses in the other Moods <i>not in Indirect Discourse</i>	196-197
1945-1948. Optative and Infinitive <i>in Indirect Discourse</i>	197-198
1949-1956. Tenses of the Participle	198-199
1957. Primary and Secondary Tenses	199

The Moods

1958-1959. General View of the Moods	200
1960-1972. The Particle <i>ἐν</i>	201-203

FINITE MOODS IN SIMPLE OR INDEPENDENT CLAUSES

1973. Different Kinds of Independent Clauses.....	203
---	-----

INDICATIVE IN INDEPENDENT CLAUSES

1974-1975. Indicative in Direct Statements and Questions	204
1976. Potential Indicative	204
1977-1978. Strong Denial in Future expressed by <i>οὐ μή</i> followed by Subjunctive or Future Indicative	204

IMPERATIVE IN INDEPENDENT CLAUSES

1979-1981. Expression of Command by Imperative.....	204-205
1982. Perfect Imperative	205
1983. Prohibitions expressed by <i>μή</i> with Pres. Imperative or Aor. Subjunctive	205
1984. Prohibitions sometimes expressed by Aorist Imperative	205
1985. Prohibitions sometimes expressed in the Dramatists by <i>οὐ μή</i> and the Second Pers. Sing. of Fut. Indic. or Aor. Subj.	205

SUBJUNCTIVE IN INDEPENDENT CLAUSES

SECTION	PAGE
1986. Hortative Subjunctive.....	205-206
1987-1990. Deliberative or Interrogative Subjunctive or Indicative.....	206
1991. Subjunctive equivalent to Fut. Indic. in Homer	206
1992. Subjunctive and Future Indic. as expressing Expectation.....	207

OPTATIVE IN INDEPENDENT CLAUSES

1993-1998. Potential Optative	207-208
1999-2003. Optative of Wishing	208-209
2004-2007. Unattainable Wishes expressed by Past Tenses of Indicative	209-210

THE MOODS IN INDEPENDENT OR DIRECT QUESTIONS

2008-2009. Direct Simple and Double Questions	210-211
2010. Answers, how Expressed	211-212

FINITE MOODS IN DEPENDENT OR SUBORDINATE CLAUSES

2011. General Reference to the Various Constructions	212
--	-----

OBLIQUE OPTATIVE

2012. Use of Optative in Indirect Discourse.....	213
--	-----

DEPENDENT ASSERTIONS

2013-2015. Direct and Indirect Statements	213-214
2016-2022. Rules for <i>Simple</i> Dependent Declarative Clauses introduced by <i>ἥτις</i> or <i>ὥς</i>	214-218

DEPENDENT QUESTIONS

2023-2025. Direct and Indirect (or Dependent) Questions	218
2026-2033. Rules for Dependent Questions	218-221
2034-2036. Dependent Clauses after Implied Inquiry.....	221-223

FINAL CLAUSES

2037-2039. Meaning and Kinds of Final and Object Clauses.....	223
2040-2047. Final Clauses of Absolute Purpose	223-226
2048-2049. Final Clauses of Unattainable Purpose	226
2050-2057. Object-Clauses after Verbs of <i>Effort</i> , etc.	226-229
2058-2061. <i>ὅπως</i> and <i>ἵνα</i> <i>μή</i> in Commands.....	229-230
2062-2070. Clauses and Various Constructions after Verbs of <i>Fearing</i> ...	230-233
2071-2076. Causal Clauses	233-235

CONSECUTIVE CLAUSES	
SECTION	PAGE
2077. Meaning of Consecutive Clauses	235
2078-2079. Consecutive Clauses with Finite Mood	235-236
2086-2087. Consecutive Clauses with the Infinitive.....	236-237
2088. "Ὅρος and ὅλος used instead of ἕως in Consecutive Clauses ...	238
CONDITIONAL SENTENCES	
2089-2091. General Remarks.....	238-239
2092. Particular and General Suppositions	239
2093. Four Classes of Conditional Sentences	239-240
2094. Synopsis of Conditional Forms.....	240-241
2095-2097. Simple Present or Past Particular Conditions <i>with Nothing Implied</i>	241-242
2098-2101. Simple Present or Past General Conditions <i>with Nothing Implied</i>	242-243
2102-2108. Present and Past Conditions <i>Contrary to Reality</i>	243-247
2109-2112. Future Conditions of more Distinct Form.....	247-248
2113-2115. Future Conditions of less Distinct Form	248-249
2116. Various Peculiarities of Conditional Sentences.....	249
2117. Mixed Forms of Conditional Sentences	250
2118. Disjunctive Conditional Clauses	251
2119-2123. Ellipsis and Substitution in the Protasis	251-252
2124-2127. Ellipsis and Substitution in the Apodosis	252-254
2128-2132. Omission of the Verb in Conditional Clauses.....	254-255
CONCESSIVE CLAUSES	
2133-2134. Construction and Peculiarities of Concessive Clauses.....	255-256
2135. Concession also expressed by a Participle, or by a Clause with <i>ἐπεὶ</i>	256
RELATIVE CLAUSES	
2136. General Remarks.....	256
2137. Explanatory Relative Clauses	256-257
2138-2139. Causal Relative Clauses	257
2140-2141. Consecutive Relative Clauses.....	257-258
2142-2146. Final Relative Clauses	258
2147-2160. Conditional Relative Clauses.....	258-261
TEMPORAL CLAUSES	
2161. Temporal Particles	261-262
2162. General Remark	262

SECTION	PAGE
2163. Correlatives of Temporal Particles	262
2164-2165. Temporal Clauses expressing Actual Occurrence	262
2166-2171. Temporal Clauses not expressing Actual Occurrence	263-265
2172-2175. Temporal Clauses introduced by " <i>Until</i> "	265-266
2176-2182. Temporal Clauses introduced by " <i>Before</i> "	266-270
2183-2184. Assimilation of Mood in Relative and Temporal Clauses	270-271

The Infinitive

2185. Nature of the Infinitive	271
2186-2191. Subject and Predicate-Noun with the Infinitive	271-274
2192-2200. Infinitive without the Article in Indirect Discourse.....	274-277

INFINITIVE WITHOUT THE ARTICLE NOT IN INDIRECT DISCOURSE

2201. Summary of the following uses.....	277
2202-2215. Nominal Infinitive	278-281
2216-2225. Supplementary Infinitive	281-284
2226-2229. Infinitive in other Constructions (Conditions, Result, Purpose, Commands, Wishes, Resolutions, Infinitive Absolute, Idiomatic Expressions, Infinitive with <i>πρίν</i>)	284-286

INFINITIVE WITH THE NEUTER ARTICLE

2230. Character of the Articular Infinitive	286
2231-2237. Uses of the Articular Infinitive	286-290

The Participle

2238. Nature of the Participle.....	290
-------------------------------------	-----

ATTRIBUTIVE PARTICIPLE

2239-2245. Various Uses of the Attributive Participle.....	290-291
--	---------

PREDICATE PARTICIPLE

CIRCUMSTANTIAL PARTICIPLE

2246-2258. Various Uses (Time, Cause, Means, Accompanying Circumstance, Purpose, Condition, Concession).....	292-295
2259-2264. Genitive Absolute.....	295-296
2265-2268. Accusative Absolute.....	296-298
2269-2276. Particles used with the Circumstantial Participle	298-301
2277-2278. Omission of <i>ᾧν</i> belonging to a Predicate-Noun or Adjective...	301-302

SUPPLEMENTARY PARTICIPLE

SECTION	PAGE
2279. Nature of the Supplementary Participle	302
PARTICIPLE LIMITING THE MEANING OF THE VERB	
2280-2283. With <i>εἰμί</i> , <i>γίγνομαι</i> , <i>ὑπάρχω</i>	302-304
2284. With <i>ἔχω</i>	304
2285-2288. With Verbs of "being"	304-305
2289-2290. With Verbs of <i>beginning, ceasing, stopping, persevering, wearying, and permitting</i>	306-309
2291-2295. With Verbs of Feeling or Emotion	309-310
2296. With Verbs meaning <i>to do well or ill, to surpass, be inferior, etc.</i>	311
2297. With <i>συμβάλει</i> , <i>συμπίπτω</i> , <i>βελτίων</i> (<i>ἀμείνων</i> , <i>κρείσσων</i>) <i>εἰμί</i> , and with Verbs meaning <i>to be full of, to be sufficient</i>	311
2298. With Verbs of <i>Coming and Going</i>	312
2299. With Various other Verbs	312-313
PARTICIPLE EQUIVALENT TO A CLAUSE WITH <i>ὅτι</i>	
2300. General Principle of Participle of Indirect Direct Discourse...	313
2301-2310. Verbs of <i>Perception</i> governing Participle of Indirect Discourse	313-318
2311. Verbs of <i>Perception</i> governing Participle or Infinitive of Ind. Disc.....	318-321
2312. Omission of the Supplementary Participle <i>ὥν</i>	321
2313. Use of <i>ὡς</i> with the Supplementary Participle.....	321-322

VERBAL ADJECTIVES IN *-τεος, -τέα, -τέον*

2314. Used personally and impersonally	322
2315. Personal Construction	322-323
2316-2319. Impersonal Construction	323-324

Indirect Discourse

or

ORATIO OBLIQUA

2320. Direct and Indirect Discourse	324
2321-2323. Principal Clauses of Indirect Discourse.....	324-325
2324-2328. Subordinate Clauses of Indirect Discourse.....	325-329
2329-2333. Indirect Discourse Implied	329-332

Negatives

SECTION	PAGE
2334. <i>Oὐ</i> and <i>μή</i>	332
2335. <i>Oὐ</i> and <i>μή</i> in Principal Clauses.....	332
2336-2337. <i>Oὐ</i> and <i>μή</i> in Subordinate Clauses.....	332-333
2338-2340. <i>Μή</i> with the Infinitive.....	333
2341-2345. <i>Oὐ</i> with the Infinitive	333-334
2346-2347. <i>Oὐ</i> and <i>μή</i> with Participles, Adjectives, and Nouns	334
2348-2349. <i>Oὐ</i> and <i>μή</i> as Interrogative Particles	334-335

APPARENT REDUNDANCE OF NEGATIVES

2350. With Finite Verb	335
2351-2355. With the Infinitive after Verbs of Negative Meaning	335-337
2356. With the Infinitive after Verbs and Expressions of <i>Inability</i> , <i>Impossibility</i> , <i>Impropriety</i> , etc.	337
2357. <i>Μή οὐ</i> with Participles and Nouns	337

DOUBLING OF NEGATIVES

2358. General Remarks.....	337-338
2359-2361. Negative followed by <i>Compound</i> Negative(s) of the Same Kind	338
2362-2363. Negative followed by <i>Simple</i> Negative(s) of the Same Kind...	338
<hr/>	
2364. Place of the Negative	339
2365. Various Negative Expressions	339

Particles

2366. Particles Defined ; Interjections	339
2367. Classes of Conjunctions	339-340
2368. Emphatic Adverbs	340
2369. Postpositive Particles Defined	340
2370. Asyndeton	340
2371. Alphabetical List of Particles	340-359

Some Figures of Syntax

2372. Ellipsis	359
2373. Pleonasm	359-360
2374. Brachylogy.....	360
2375. Zeugma	360
2376. Aposiopesis	360
2377. Anacoluthon	360

Order of Words and Clauses

SECTION	PAGE
2378. Usual Order	361
2379. Inverted Order	361
2380. Postpositives	361-362
2381. Position of Dependent Clauses.....	362
2382. Hyperbaton	362
2383. Juxtaposition	362-363
2384. Chiasmus	363
2385. Hysterion Proteron	363
2386. Insertion of Words	363-364
<hr/>	
ABBREVIATIONS USED IN CITING AUTHORS	365-368
<hr/>	
INDEXES	369

PART V

SYNTAX

DEFINITIONS

1201. Subject and Predicate.—Every sentence is composed of a *subject* and a *predicate*. The subject is that of which something is said. The predicate is that which is said of the subject. Thus, in the sentence, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*, *Cyrus conquered many nations*, *Κῦρος* is the subject, and *πολλὰ ἔθνη ἐνίκησεν* is the predicate.

1202. Object.—The *object* is that upon which the action of the verb is exerted. It may be *direct* or *indirect*. Thus, in the sentence, *ἔδωκε τὸ βιβλίον τῷ παιδί*, *he gave the book to the boy*, *βιβλίον* is the direct object of the verb, and *παιδί* is the indirect or remote object. Verbs which can take a direct object are called *transitive verbs*; others are called *intransitive*.

1203. Appositive Noun.—A noun added to another noun to describe it, is called an *appositive noun*; as *Σωκράτης ὁ φιλόσοφος*, *Socrates the philosopher*.

1204. Predicate Noun.—When a noun forms part of the predicate and is *asserted* of the person or thing to which it refers, it is called a *predicate noun*; as *Ξενοφῶν στρατηγός ἐστιν*, *Xenophon is general*; *καθίσταται βασιλεύς*, *he is established as king*; *Δαρεῖος Κῦρον σατράπην ἐποίησεν*, *Darius made Cyrus satrap*; *Ἀλκιβιάδην στρατηγὸν εἵλοντο*, *they chose Alcibiades general*.

1205. Copulative Verbs.—1. When the verb εἰμί, *be*, connects the subject with a predicate noun or a predicate adjective, it is called the *copula*. Some other verbs, signifying *to become*, *to appear*, *to be chosen*, *to be made*, *to be regarded*, and the like, are also termed *copulative verbs*.

2. But εἰμί and these other copulative verbs may form complete predicates, without predicate nouns or adjectives; as ἔστι θεός, *there is a God*.

1206. Attributive Adjective.—An adjective is said to be *attributive* when it simply qualifies the substantive without the intervention of a verb; as ὁ ἀγαθὸς ἀνὴρ, *the good man*.

1207. Attribute.—Besides attributive adjectives, all parts of speech and expressions with the force of attributive adjectives, are termed *attributes*. See 1265.

1208. Predicate Adjective.—An adjective is said to be *predicate* when it forms part of the predicate, and is *asserted* of the person or thing to which it refers; as ὁ ἀνὴρ ἀγαθὸς ἐστίν, *the man is good*; σοφὸν τὸν ἄνδρα νομίζουσι, *they consider the man (to be) wise*. Every adjective and participle not attributive is predicate.

SUBJECT

1209. The subject of a finite verb is in the nominative case; as Δαρεῖος βασιλεύει, *Darius is king*.

For the accusative subject of the infinitive, see 2189.

1210. The subject-nominative of the first or second person is omitted, except when specially emphatic; as λέγω, *I say*; λέγετε, *you say*; but ἐγὼ μὲν λέγω, σὺ δὲ οὐ λέγεις, *I say, but you do not say*.

1211. The subject-nominative of the third person is omitted—

1. When it is implied in the context; as Κῦρος τὰς ναὺς μετεπέμψατο, ὅπως ὀπλιτὰς ἀποβιβάσειε, *Cyrus sent for the ships that he (Cyrus) might land troops* (Xen. Anab. 1, 4⁵).

2. When it is a general expression for persons; as λέγουσι, φᾶσί, *they say, it is said*.

3. When it is implied in the verb. Such verbs are: *σαλπίζει*, the trumpeter (*σαλπιγκτής*) sounds the trumpet; *κηρύσσει*, the herald (*κηρυξ*) proclaims; *σημαίνει*, a signal is given, they signal; *κωλύει*, a hindrance occurs. Similarly in the impersonal use of the passive, as *λέγεται*, it is said; especially in the perfect and pluperfect, as *παρεσκεύασται μοι*, preparation has been made by me (= things have been prepared by me). See 1800, 2314—2319.

4. In verbs like *ῥεῖ*, it rains; *νίφει*, it snows; *βροντᾷ*, it thunders; *ἀστράπτει*, it lightens; *σειεί*, there is an earthquake (lit. it shakes). With such verbs *ὁ θεός* or *Ζεύς* is sometimes found as a subject.

5. When it is indefinite. The verb is then called *impersonal*. So *δοκεῖ*, it seems good; *δεῖ, χρή*, it is necessary, one ought; *πρέπει*, it is proper; *ἔστι, ἔξεστι*, it is possible; *δηλοῖ*, it is evident, it shows; *καλῶς, κακῶς ἔχει*, it is well, ill; *συμβαίνει*, it happens; *διαφέρει*, the difference is; *ὄψ' ἦν*, it was late; *εἰς τοῦτο ἦλθε*, it went so far; *ἡμέρᾳ ἐγένετο*, it became day. Similarly in the impersonal construction of the verbal in *-τέον*, which often omits *ἐστί*; as *τῷ νόμῳ πειστέον*, we must obey the law (Plat. *Apol.* 19^a): see 2314—2319.

6. The indefinite *τις* is often omitted; as *ἐὰν μὴ νιδὸν καταλίπη γήσιον*, if one does not leave a legitimate son (Isae. 6, 44).

1212. NOTE.—Many impersonal verbs may have an infinitive or a whole sentence as the subject.

Ἐνέβη ἔμιν πεισθῆναι, it happened to you to be persuaded (Thuc. 2, 61²). *Δεῖ ἐπισάξαι τὸν ἵππον*, it is necessary to saddle the horse (Xen. *Anab.* 3, 4³⁵). *Δῆλον ἦν ὅτι ἐγγύς ποιν ὁ βασιλεὺς ἦν*, it was evident that the king was somewhere near (Xen. *Anab.* 2, 3⁶). *Ἐγγέλθη ὅτι Μέγαρα ἀφέστηκε*, it was reported that Megara had revolted (Thuc. 1, 114¹). It is hardly proper, although quite common, to call these impersonal verbs.

1213. NOTE.—Occasionally the subject must be supplied from some word of the sentence.

Τειχίζεταί τε καὶ ἤδη ὕψος λαμβάνει (τὸ τεῖχος), the wall is being built, and is already advancing to some height (Thuc. 1, 91¹). *Θεογονίᾳ ν διεξέρχονται, γενομένοι τε ὡς πρὸς ἀλλήλους ὠμίλησαν (οἱ θεοί)*, they narrate the birth of the gods, and how, after they were born, they behaved toward one another (Plat. *Leg.* 886^c).

1214. 1. The subject of a dependent clause is often emphatically placed at the beginning of its clause.

Πρῶτον ἐπιχειρήσωμεν εἰπεῖν, ἀνδρείᾳ τί ποτ' ἐστίν, let us first try to define what courage is (Plat. *Lach.* 190^d).

2. The subject of a dependent clause is very often drawn into the principal clause, and its case made to depend on the leading verb. This is called *prolepsis* (πρόληψις, *anticipation*), and occurs mostly with verbs of *saying, perceiving, knowing, fearing*, and with *πιμελέομαι, take care*.

Φίλιππον τοίνυν τινὲς τολῶσι λέγειν ὡς οὐδ' ἐβούλετο Θηβαίοις Ὀρχομενὸν παραδοῦναι (= τολῶσι τοίνυν τινὲς λέγειν ὡς φίλιππος οὐδ', etc.), *some persons venture to say that Philip did not wish to deliver Orchomenos to the Thebans* (Dem. 5, 22). Οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος (= ἔφρασεν ἔνθα οἶνος, etc.), *he showed where the wine was buried* (Xen. Anab. 4, 5²⁰). Ἡιδεῖ βασιλέᾳ ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος (= ᾗδει ὅτι βασιλεὺς μέσον, etc.), *he knew that the king held the centre of the Persian army* (Xen. Anab. 1, 8²¹). Ἀρχοντα δεῖ τῶν ἀρχομένων ἐπιμελεῖσθαι ὅπως ὡς βέλτιστοι ἔσονται (= ἄρχοντα δεῖ ἐπιμελεῖσθαι ὅπως οἱ ἀρχόμενοι ὡς βέλτιστοι ἔσονται), *it is the duty of an officer to take such care of those whom he commands that they may be as brave as possible* (Xen. Cyr. 2, 1¹¹). Τὴν ὑπερβολὴν τῶν ὀρῶν ἐδεδοίκεσαν μὴ προκαταληφθεῖν (= ἐδεδοίκεσαν μὴ ἡ ὑπερβολὴ τῶν ὀρῶν προκαταληφθεῖν), *they feared that the pass over the mountains might be occupied in advance* (Xen. Anab. 3, 5¹⁸).

1215. NOTE.—The subject of the dependent clause may even become a genitive depending on a noun of the principal clause.

Ἦλθε τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφεστᾶσιν (= ἦλθε τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία ὅτι αἱ πόλεις ἀφεστᾶσιν), *to the Athenians came immediately the announcement that the cities had revolted* (Thuc. 1, 61¹).

THE VERB

1216. The copula εἰμί, *be*, is often omitted, especially the forms ἐστί and εἰσί. This occurs chiefly in pithy and proverbial sayings; with verbals in -τέος; with certain nouns, adjectives, and participles, as ἀνάγκη, *necessity*; ὥρᾱ, *time*; θέμις, *justice*; ῥάδιον, *easy*; δῆλον, *plain*; χαλεπόν, *difficult*; δυνατός, *able*; φροῦδος, *gone*; ἔτοιμος, *ready*; δέον and χρέων, *needful*; ἔξον, *possible*, and the like.

Πλεονεξία μέγιστον ἀνθρώποις κακόν, *greediness is a very great evil to men* (Men. Mon. 549). Στρατιᾷ γὰρ ἡ ῥάστη (sc. ὁδός) ταχίστη, *to an army the easiest way is the quickest* (Xen. Cyr. 2, 4²⁷). Φέρειν ἀνάγκη τὰς παρεστῶσας τυχᾶς, *it is necessary to bear the present evils* (Eur. Or. 1024). Ὡρᾱ λέγειν, *it is time to speak* (Xen. Anab. 1, 3¹²). Δῆλον ὅτι τοῦ ὀρᾶν ἕνεκα ὀφθαλμῶν δεόμεθα, *it is plain that we need eyes for seeing* (Xen. Symp. 5, 5). Σκέψασθαι

δέον, *it is necessary to examine* (Dem. 3, 1). Ἰδεῖν ἃ οὐκ ἐξὸν αὐτῇ, *to see what was not permitted to her to see* (Isae. 6, 50). Τῷ νόμῳ πειστέον, *the law must be obeyed* (Plat. Apol. 19^a). Πειρᾶτέον ὀρθῶς λέγειν, *it is necessary to speak correctly* (Xen. Mem. 1, 2³⁴).

1217. NOTE.—Other forms of εἰμί are seldom omitted.

Ἐγὼ πάσχειν ὅτιοῦν ἔτοιμος (sc. εἰμί), *I am ready to suffer anything* (Dem. 4, 29; 9, 4). Δίκαιος σὺ ἡγείσθαι (sc. εἶ), *you ought to take the lead* (Plat. Protog. 351^e). Περὶ τούτου ἔτοιμοι τῷ λόγῳ διαμάχεσθαι (sc. ἐσμέν), *we are prepared to argue it out concerning this* (Plat. Rep. 499^d). Ἔως (sc. ἐστε) ἔτ' ἐν ἀσφαλεῖ φυλάσασθε, *while you are yet in safety, beware* (Dem. 19, 262).

1218. NOTE.—Occasionally the imperfect is omitted.

Ἦρτο εἰ οἱ τεθνεώτες αὐτῶν καλοὶ καγαθοί (sc. ἦσαν), *he asked if those who had fallen were honourable and brave men* (Thuc. 4, 40^b).

1219. Some common verbs of *being, happening, going, coming, doing, saying*, which are easily understood, are sometimes omitted for brevity or effect, especially in questions and commands.

Ἵνα τί (sc. γένηται); *to what purpose?* = lit. *that what may happen* (Dem. 19, 257). Ω φίλε Φαίδρε, ποῖ δὴ (sc. εἶ) καὶ πόθεν (sc. ἦκεις), *dear Phaedrus, whither, pray, are you going and whence are you come?* (Plat. Phaedr. 227^a). Οὐδὲν ἄλλ' (sc. ποιοῦσιν) ἢ συμβουλευέουσιν ἡμῖν, *they do nothing else than advise us* (Isoc. 8, 37). Τί ἄλλο (sc. ἐποίησαν) οὗτοι ἡ ἐπεβούλευσαν; *what else did these men than plot against us?* (Thuc. 3, 39^b). Περὶ τούτων κατὰ σχολήν (sc. λέξομεν), *about these we will speak at leisure* (Dem. 24, 187). Μή μοι μυρίους ξένους (sc. λέξητε), *tell me not of ten thousand mercenaries* (Dem. 4, 19).

1220. NOTE.—In proverbs, official statements, and inscriptions, omissions of other verbs occur; these are readily supplied.

Γλαῦκ' εἰς Ἀθῆνᾶς (sc. φέρειν). Οἱ σύμμαχοι ἀριστεῖον τῇ Ἀθηνᾷ (sc. ἀνέθεσαν), *the allies erected a memorial to Athene* (Dem. 22, 72). Οἱ σύμμαχοι τὸν δῆμον ἀνδραγαθίας ἔνεκα καὶ δικαιοσύνης (sc. ἐστεφάνωσαν), *the allies crowned the people on account of their bravery and justice* (ibid.).

1221. NOTE.—The above cases of omission (1219 and 1220) must not be confounded with the very numerous cases in which an omitted verb is easily supplied from a preceding, seldom from a following one.

Πάνν χαλεπῶς ἔχω, οἶμαι δὲ καὶ ὑμῶν τοὺς πολλοὺς (sc. χαλεπῶς ἔχειν), *I feel rather in a bad way, but I think many of you do also* (Plat. Symp. 176^a). Οὗτος μὲν ὕδωρ (sc. πίνει), ἐγὼ δὲ οἶνον πίνω, *this man drinks water, but I drink wine* (Dem. 19, 46).

1222. In connection with adverbs, the verbs εἰμί and γίγνομαι are not copulative, but form complete predicates.

Ἐγγὺς ἦσαν οἱ ὀπλίται, *the hoplites were near* (Xen. Anab. 5, 4³⁴). Καλῶς ἔσται, ἢν θεὸς θέλῃ, *it will be well, if God wills* (Xen. Anab. 7, 3⁴³). Ἔστιν οὕτως, *it is thus* (Plat. Phaedo, 71⁴). Γεγενῆσθαι καλῶς, *to be of good descent* (Dem. 60, 3). Γέγονας κακῶς, *you are of low birth* (Ar. Eq. 218).

1223. NOTE.—With local adverbs, γίγνομαι is to be rendered by *come*.

Ἐγγύτερον ἐγίγνοντο, *they were coming nearer* (Xen. Anab. 1, 8³). Πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν (= συνῆλθε), *the whole Greek force came together* (Xen. Anab. 4, 2²²).

PECULIARITIES IN THE USE OF NUMBERS, GENDERS, AND PERSONS

SINGULAR

1224. The singular sometimes has collective meaning, and then stands for the plural.

1. It may denote the *material* or *mass*.

Λίθους καὶ πλίνθον, *stones and bricks* (Thuc. 4, 90²). Ἰχθὺν ἔψειν, *to cook fish* (Xen. Cyr. 8, 2⁵). Στρωμνὴν καὶ ἐσθῆτα, *carpets and clothes* (Xen. Cyr. 4, 5³⁹). Ἐρπεὶ δάκρυον ὀμμάτων ἀπο, *the tears trickle from our eyes* (Soph. El. 1231).

2. The singular of a noun denoting a person is sometimes used collectively, but much less often than in Latin.

Ὁ ἀρχων, ὁ δικαστής, ὁ ιδιώτης, *the archons, the judges, the private citizens* (Lyc. 79). Ὁπλίτης, σκευοφόρος, ἵππεύς, *hoplites, sutlers, cavalry* (Xen. Oec. 8, 4). Ὁ πολέμος, *the enemy* (Thuc. 4, 10³). Ὁ πῆλας, *the neighbours* (Thuc. 1, 32⁴). Thus ἀσπίς is used for ὀπλίται and (ἡ) ἵππος for ἵππεῖς; as ἀσπίς μυριά τετρακοσιά, 10,400 shields = *hoplites* (Xen. Anab. 1, 7¹⁰). Τὴν διακοσίαν ἵππον, *the (troop of) 200 cavalry = horse* (Thuc. 1, 62²).

3. Oftener than in cases like the above a nation may be denoted by the singular, especially if it is a monarchy.

Ὁ Πέρσης, *the Persians* (Hdt. 8, 108³). Ὁ Μῆδος, *the Medes* (Thuc. 1, 69⁵). Ὁ Λακων (Hdt. 8, 2³). Τὸν Ἕλληνα (Hdt. 1, 69). The monarch may thus represent the people; as ὁ Ἀρμένιος (Xen. Cyr. 3, 3¹), ἡ Κίλισσα (Xen. Anab. 1, 2¹²). The representative of a state may use ἐγώ for ἡμεῖς (Thuc. 1, 137⁶).

4. The singular is sometimes used in a distributive way, referring to several persons or things individually, in cases where the plural would be expected.

Διάφοροι τὸν τρόπον, *different in their characters* (Thuc. 8, 96⁵). Τὸν

πηλὸν....ἐπὶ τοῦ νώτου ἔφερον, *they carried the clay on their backs* (Thuc. 4, 42). Μετ' ἀσπίδος καὶ δόρατος εἰώθεσαν τὰς πομπὰς ποιεῖν, *they were in the habit of celebrating the procession with spears and shields* (Thuc. 6, 582).

5. The neuter singular of adjectives (especially of those in -ικος) with the article is often used collectively; occasionally the neuter singular of participles is so used (compare 1301).

Τὸ πολιτικόν = οἱ πολῖται, *the citizens* (Hdt. 7, 1033). Τὸ Ἑλληνικόν = οἱ Ἕλληνες, *the Greeks* (Thuc. 1, 11). So τὸ ὀπλιτικόν, τὸ ἱππικόν, τὸ συμμαχικόν, etc. Τὸ ἐναντίον = οἱ ἐναντίοι, *the enemy* (Thuc. 7, 445). Εἰ τούτους τε καὶ τὸ ὑπομένον (= τοὺς ὑπομένοντας) ἐν Σπάρτῃ καταστρέφει, *if you subdue these, and those remaining behind in Sparta* (Hdt. 7, 2096). Ὅρων πολὺ τὸ ξυνεστηκός (= τοὺς ξυνεστηκότας), *seeing that those leagued together were many* (Thuc. 8, 662). Τὸ κρατοῦν (= οἱ κρατοῦντες) τῆς πόλεως, *the rulers of the city* (Xen. Mem. 1, 243).

1225. NOTE.—A dramatic chorus is generally treated as *one* individual, the *coryphaeus* speaking and acting as its representative. It is therefore commonly denoted by the singular, sometimes by the plural.

ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ σοὶ πιστεύσας, *O friends, let me not suffer wrong, having placed my faith in you* (Soph. Oed. Col. 174). Ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος, μένω δέ, *every shaft has now been shot by us, and I wait* (Aesch. Eum. 676). So the dual may be used of two semichoruses, as λεύσσετεον πάντα, *do you both look everywhere* (Aesch. Eum. 255).

1226. NOTE.—These singulars also denote plurals occasionally.

Τίς, *any one* (Thuc. 2, 371). Τίς; *who?* (Thuc. 3, 399). Οὐδεὶς, *no one* (Xen. Anab. 3, 12). Ὅ with a participle (Thuc. 5, 381).

PLURAL

1227. The Greek frequently uses the plural (or dual) of abstract nouns, nouns of material, and proper names.

1228. Proper names are used in the plural to designate several persons of the same, as δύο Κρατύλοι, *two Cratyluses* (Plat. Cratyl. 432); or to denote *men like*—, as οἱ Ἡρακλέες καὶ Θησεῖς, *men like Heracles and Theseus* (Plat. Theat. 169b).

1229. The plural of names of material is used to denote the *separate parts* of which the substance is composed, its *various kinds*, its *accumulation* or *mass*, or *various quantities* of the substance.

Ἐπὶ ψαμάθοις, *on the sands (beach)* (Il. 1, 486). Ἐν κονίῃσι, *in the dust* (Il. 12, 23).—Οἶνους πολυτελεῖς, *expensive wines* (Xen. Mem. 2, 1^{3b}). Τῶν λαμπρῶν καὶ ψυχρῶν ὑδάτων (Xen. Hell. 5, 3¹⁹).—Πυροὶ καὶ κριθαὶ καὶ ὄσπρια, *wheat, barley, and vegetables* (Xen. Anab. 4, 5^{3b}). Οἶνους παλαιούς, *old wines* (Xen. Anab. 4, 4⁹). Ἐν γάλαξιν ἡτρεφόμενοι, *brought up on milk* (Plat. Leg. 887^d).

1230. NOTE.—Some concrete nouns occasionally have different significations in the singular and plural.

Ξύλον, *one piece of wood or wood*, but ξύλα, *pieces or a mass of wood* (Xen. Hell. 3, 3⁷). So also κρέας and κρέα, *meat*, κρέας, *piece of meat* (Thuc. 4, 16¹). For ἄλς, *salt in the lump or a grain of salt*, the plural ἄλεις is generally used in prose. Ἡλιοι may mean *suns* (Eur. Bacch. 918), but also *rays of the sun, heat of the sun* (Thuc. 7, 87¹), and *days* (Eur. El. 654, Hel. 652).

1231. The plural (and dual) of abstract nouns is used to denote various *kinds, instances, or manifestations* of the abstract idea; also to denote that the abstract noun refers to several persons or things (*i.e., is distributive*).

Ἡ γεωργία ψύχη τε χειμῶνος καὶ θάληος θέρου ἐθίζει καρτερεῖν, *agriculture accustoms us to endure the colds of winter and the heats of summer* (Xen. Oec. 5, 4). Καὶ χάλαι καὶ πάχαι, *hails and frosts* (Xen. Oec. 5, 18). Δύ' ἐστὼν τινα βίω, *there are two lives* (Plat. Leg. 662^d). Ταῖς ἡλικίαις καὶ ταῖς ἐμπειρίαις προέχοντες, *those having advantage in age and experience* (Isoc. 15, 200). Εἰδότες τὰς μὲν ἀπορίᾱς διὰ τὰς ἀργίᾱς γιγνομένᾱς, τὰς δὲ κακουργίᾱς διὰ τὰς ἀπορίᾱς, *knowing that want of means arises from idleness, and vicious habits from want of means* (Isoc. 7, 44). Ἐν πότοις καὶ ἀκολασίαις καὶ ῥαθυμίαις καὶ παιδιαῖς τὴν ἡλικίαν διάγουσιν, *they spend their time in drinking, in licentiousness, in amusements and in pastimes* (Isoc. 15, 286). Ἰδοῦσα νέους θανάτους, *having seen (these) recent deaths* (Soph. Trach. 1276). Θανάτων πολλῶν...τυγχάνειν, *to suffer many deaths* (Plat. Leg. 869^b). Αἰσαὶ μεγάλαι εὐτυχίαι, *thy (frequent instances of) great fortune* (Hdt. 3, 40³). Αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥώμαις, *battles are decided rather by the mind than by strength of body* (Xen. Cyr. 3, 3¹⁹). Στάσεις ἡ ἀδικία καὶ μῆση παρέχει, *injustice breeds divisions and animosities* (Plat. Rep. 351^d). Πανσανίας ὑποψίᾱς πολλὰς παρέιχεν, *Pausanias gave room for many suspicions* (Thuc. 1, 132²). Οἱ ἀνδρείοι οὐκ αἰσχροὺς φόβους φοβοῦνται οὐδ' αἰσχρὰ θάρρη θαρροῦσιν, *courageous men have no base fear or base confidence* (Plat. Prot. 360^b). Νικᾶν ἐν τε παιδιαῖς καὶ ἐν σπονδαῖς, *to conquer in playing and in earnestness* (Plat. Leg. 647^d). Σιγὰς τε τῶν νεωτέρων παρὰ πρεσβυτέροις καὶ ὑπαναστάσεις καὶ γονέων θέραιπᾱς, *silence of the young before their elders, rising up (at their entrance), and attention to parents* (Plat. Rep. 425^{a, b}). Τοὺς κρατίστους τὰ εἶδη, *the best in appearance* (Xen. Hell. 3, 2¹⁸). Νεανίαι τὰς ὁψεις, *young in appearance* (Lys. 10, 29). Ὅρθοι τὰς ψυχὰς, *righteous in their souls* (Plat. Theæt. 173^a).

1232. NOTE.—Some abstract nouns have particular meanings in the plural.

Νύκτες, *the hours of night*, so μέσαι νύκτες, *midnight*. Δυσμαί, *setting, sinking*, so ἡλίου δυσμαί; δυσμαί τοῦ βίου, *decline of life* (Plat. Leg. 770^a).

1233. The neuter plural is regarded as one mass, and is therefore regularly construed with a singular verb (1255).

1234. NOTE.—Hence also the frequent (predicate) use of the plural of verbals in -τέος and other adjectives (2316, 1310).

1235. NOTE.—Some neuter plurals of pronouns are used as singulars; especially ταῦτα, τάδε, *this*; ἐκείνα, *that*; τὰ ἕτερα, θάτερα, *the other, one of two*; ἀμφότερα, *each, both*; οὐδέτερα (μηδέτερα), *neither*; ᾧ, *which*.

Ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι, *this seems to me to be more admirable* (Xen. Anab. 1, 9²⁴). Ἄρ' οὐχ ὕβρις τὰδε; *is not this insult?* (Soph. Oed. Col. 883). Ἐφ' ἑντων ἡμῶν δυοῖν θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερα ποιεῖ, *we offering the alternative of two things, either to convince us or to obey, he does neither* (Plat. Crito, 52^a). Τὸ μηδέτερα τούτων ἔσθ' ἡμῖν ὅπως θάτερα γένουτ' ἂν; *that which is neither of these, can it be either?* (Plat. Phil. 43^e). Example of ᾧ (Thuc. 4, 13³).

1236. 1. The speaker occasionally uses the plural for the singular (*we* for *I*) as a more polite form. This is uncommon in prose, more frequent in poetry.

Ταῦτα πειρᾶσόμεθα διηγῆσασθαι, *these things we (= I) will endeavour to relate* (Xen. Cyr. 1, 1⁶). Ἡμεῖς δεινοὶ τὰ τοιαῦτα ἤμεν, *we were (= I was) skilled in such things* (Xen. Mem. 1, 2⁴⁶). So often the phrase μοὶ δακοῦμεν (Dem. 1, 2).

2. A woman speaking of herself thus in the plural always uses adjective words in the masculine. Πεσούμεθ' εἰ χρή, πατρὶ τῖμωρούμενοι, *I (Electra) will fall, if need be, avenging my father* (Soph. El. 399); so also οἴπερ in Eur. Med. 1241.

1237. NOTE.—The singular imperatives, εἰπέ, *say*, ἄγε, φέρε, *come now*, ἰδέ, *see*, are sometimes addressed to several persons; see 1254.

1238. NOTE.—Occasionally in prose, often in poetry, a singular vocative is addressed to several persons, the singular thus denoting the chief person addressed.

Ἄλλ' ὧ γαθέ, τοῦτο μὲν καὶ λαθεῖν φήσαιτ' ἂν ὑμᾶς, *but, good friends, some one might say that this escaped you* (Isae. 3, 70). Ὡ τέκνον, ἡ πάρεστος;

.....προσέλθεις', ὦ παῖ, πατρί, *my child, are you both here?.....Come to a father's arms* (Soph. Oed. Col. 1102).

DUAL

1239. In speaking of two, the dual as well as the plural may be used. Moreover, in matters of agreement, the dual and plural are freely interchanged or joined. See 1252, 1260.

Ἔς τῶ κοθόρνῳ τῶ πόδ' ἐνθείς, *having put my feet into the buskins* (Ar. Eccl. 346). Παῖδες δύο, *two children*; τῶ παῖδε, *the two children* (Xen. Anab. 1, 1¹). Δύο ἔχω ψυχάς, *I have two souls* (Xen. Cyr. 6, 1⁴¹). Δύο ἐστὸν ψυχά, *there are two souls* (ibid.). Προσέτρεχον δύο νεανίσκῳ, *two young men came running up* (Xen. Anab. 4, 3¹⁰). Ἐγέλασάτην οὖν ἄμφω βλεψάντες εἰς ἀλλήλους, *they both burst out laughing on looking at each other* (Plat. Euthyd. 273^a).

1240. NOTE.—The supposition that the dual is used in speaking of things in pairs does not appear tenable. In fact, in most cases it is used where each of two subjects is considered by itself.

Several passages occur in the older poetry in which the dual is applied to more than two; as ἀποτίνεται (Hom. Il. 8, 186).

1241. NOTE.—In adjective words of the first and second declension the masculine dual is usually used for the feminine, especially in the nominative and accusative.

Τῶ γυναῖκε, *the two women* (Xen. Cyr. 5, 5²). Τούτῳ τῶ ἡμέρᾳ, *these two days* (Xen. Cyr. 1, 2¹¹). Παῖδ' ἐμῷ, *my two daughters* (Eur. Suppl. 140). Ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι, ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην, *behold these two sisters, who saved their father's house* (Soph. El. 978). The duals τά, ταῖν, τάδε, ταῖνδε, ταῖτᾶ, ταῖταιν, and the like are very rare.

The dual of a masculine participle of the third declension is occasionally found in poetry; as πλεγγέντε in Il. 8, 455; προλιπόντε in Hes. Op. 199; ἔχοντε in Eur. Hipp. 387; ἔλκοντε in Ar. Eccl. 1087. So in Plat. Phaedr. 237^a.

GENDERS

1242. The masculine is used in speaking of persons in general and may mean females as well as males.

(Ὁ) ἄνθρωπος, *any person male or female* (but ἡ ἄνθρωπος, *the female*

person); οἱ γονεῖς, the parents; ἀδελφοί, brothers or brother and sister. Ὅπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ, whichever is the better, whether the man or the woman, he receives also more of good (Xen. Oec. 7, 27). Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς, of the prosperous all are relations (Men. Mon. 510). Τῶν δυστυχούντων εὐτυχῆς οὐδεὶς φίλος, of the unfortunate, no one who is prosperous is a friend (Men. Mon. 502).

1243. NOTE.—When a word is considered as a part of speech, the Grammarians often prefix to it the article ὁ, ἡ, τό, the name of the part of speech being omitted.

Ἦ (sc. ἀντωνυμία) ἐκεῖνος καὶ ἡ (sc. ἀντωνυμία) οὗτος, the pronoun ἐκεῖνος and the pronoun οὗτος. Τὸ (sc. ῥῆμα) γράφω, the verb γράφω. Ἔστω ὁ (sc. σύνδεσμος) ἀλλὰ ἀντὶ τοῦ δέ, the (conjunction) ἀλλά is instead of δέ (Soph. Oed. Col. 237, schol.). Δεῖπει ἡ (sc. πρόθεσις) διὰ, the preposition διὰ is wanting (Soph. Oed. Col. 1291, schol.).

1244. NOTE.—For the infinitive as a neuter noun, see 2230. For clauses used as neuter substantives, see 1520. For any word or phrase considered merely as such and then taking the neuter article, see 1394, 8. For the neuter relative used in reference to a whole clause or phrase, or word, see 1520.

PERSONS

1245. A change of person sometimes occurs.

(a) A person speaking of himself in the third person, may in the course of the speech return to the first.

Ἐνταῦθ' οὐδαμοῦ Δημοσθένην γέγραπεν οὐδ' αἰτίαν οὐδεμίαν κατ' ἐμοῦ, here he nowhere mentions (me) Demosthenes nor does he mention any charge against me (Dem. 18, 79). Τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ· τὰ δ' ἄλλ' ἐν Ἅιδου τοῖς κάτω μῦθήσομαι, this last word does Ajax speak to you, all else I shall speak in Hades to the dead (Soph. Aj. 864). So οἷδε ὁ ἀνὴρ is often used for ἐγώ in the Tragedians.

(b) In addressing a company (or a person), a speaker may change from the second person to the first and thereby include himself among them.

Μάλιστα δ' ἂν παροξυνθείης ὀρέγεσθαι τῶν καλῶν ἔργων, εἰ καταμάθοις, ὅτι καὶ τὰς ἡδονὰς ἐκ τούτων μάλιστα γνησίως ἔχομεν, you would be best spurred on to strive after noble deeds, if you understood that pleasures too, in the truest sense, we get from them (Isoc. 1, 46). So also Isoc. 7, 9.

AGREEMENT

1246. 1. The verb agrees with its subject in person and number (1249).

2. An adjective agrees with its substantive in gender, number, and case (1333).

3. A predicate or an appositive noun agrees with the substantive to which it refers in case; and if the sense permits, also in number and gender (1302, 1322).

4. A pronoun agrees with the noun to which it refers in number and gender (1511—1520).

1247. NOTE.—To the above general rules there are a number of exceptions, some of which are quite regular. All these rules and their exceptions are given below in their proper places. See Subject-Nominative and Verb, Predicate-Noun and Adjective, Apposition, Adjectives, Agreement of Relative.

1248. *Construction according to the Sense.*—A word often conforms to the *real* rather than to the *grammatical* number or gender of the word to which it refers. This is termed construction according to the sense (*constructio ad sensum*, κατὰ σύνεσιν).

(a) Thus a collective singular noun may take a plural verb (1257, 1258), or a plural predicate participle (1307); a noun denoting place may take an appositive denoting the inhabitants (1325); a neuter or feminine noun denoting a male person sometimes has its predicate participle in the masculine (1307); in poetry an attributive adjective or participle may conform to the real rather than to the grammatical gender of the noun to which it refers (1336); a relative pronoun with a singular collective antecedent may be in the plural (1513); a relative pronoun may conform to the real rather than to the grammatical gender of its antecedent (1518), it may also at the same time be in the plural if its antecedent is collective in meaning (1513, 1518).

(b) Construction according to the sense is particularly frequent with pronouns, especially after τὸς, τὴ.

Ἐπὶ Νευρίδα, ταρασσομένων δὲ καὶ τούτων, they proceeded to Neuris, and these too (i.e., the inhabitants) being disturbed (Hdt. 4, 125).
Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ὃν αὐτῶν εὐεργέτης, Themistocles flees to Corcyra, being a benefactor of them, i.e., of the Coreyreans (Thuc. 1, 136¹).

Ἐς δὲ τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς, *when the occurrences at Pylus were reported at Sparta, it was determined by them, i.e., by the Spartans* (Thuc. 4, 15¹). Ἐάν τις φανερὸς γένηται κλέπτων....., τοῖσι θάνατός ἐστιν ἡ ζημιά, *if any one is found stealing, death is the punishment for them* (Xen. Mem. 1, 2⁹²); so also Xen. Cyr. 1, 2² and 7, 4⁵, and Anab. 1, 4⁸.

SUBJECT-NOMINATIVE AND VERB

1249. A finite verb agrees with its subject-nominative in number and person.

(Ἐγὼ) γράφω, *I write*. Οὗτος γελᾷ, *this man laughs*. Ἡμεῖς χαίρομεν, *we rejoice*. Οἱ ἄνδρες λέγουσιν, *the men say*. Ἐγώ, ὅς ἔλεξα, *I who said*.

1250. NOTE.—1. Sometimes the verb agrees with the predicate nominative, or with the appositive.

Αἱ δὲ εἰσφοραὶ καὶ χορηγίαι εὐδαιμονίας ἱκανὸν σημεῖόν ἐστιν, *his taxes and payments for choruses are a sufficient sign of prosperity* (Antiphon 2, γ. 8). Θῆβαι, πόλις ἀστρυγείτων, μεθ' ἡμέραν μίαν ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται, *Thebes, a neighbouring city, has been blotted out from the midst of Greece within a day* (Aeschin. 3, 133).

2. When the subject has in agreement a predicate-adjective in the neuter plural, the verb is regularly in the singular.

Οὔτε σώματος κάλλος καὶ ἰσχύς δειλῶ ξυνοικούντα πρόποντα φαίνεται, *nor do beauty and strength of body residing in a coward appear becoming* (Plat. Menex. 246^o).

1251. NOTE.—A preposition and a numeral may take the place of the subject of the verb.

Ἀπέθανον αὐτῶν περὶ τριᾶκοσίους, *about three hundred of them died* (Xen. Hell. 4, 6¹¹).

1252. NOTE.—A plural subject denoting two persons or things may have its verb in the dual, and a dual subject may have its verb in the plural.

Δύ' ἀποχρήσουσιν μόνῳ, *two alone will suffice* (Ar. Plut. 484). Προσέτρεχον δύο νεάνισκω, *two young men came running up* (Xen. Anab. 4, 3¹⁰).

1253. NOTE.—Very seldom, a masculine or feminine plural subject has its verb in the singular. This occurs especially after ἐστίν and γίγνεται, *there is or there exists*.

Ἔστι μὲν πού καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, *there are surely in other states also, both governors and people* (Plat. Rep. 463^a). Δοκοῦντι δικαίῳ εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι, *to a man*

reputed to be just, there come, in consequence of his reputation, both offices and nuptials (Plat. Rep. 363^d). See the expressions ἔστιν οἷ, etc.

1254. NOTE.—The singular imperative forms ἄγε and φέρε, *come now!* εἰπέ, *say!* ἰδέ, *see!* are occasionally addressed to several persons.

Εἰπέ μοι ὦ Σώκρατες τε καὶ Ἱππόκρατες, τί ἐν νῶ ἔχετε; *tell me, O Socrates and Hippocrates, what have you in mind?* (Plat. Prot. 311^d); so also Od. 3, 332, and Soph. Trach. 821 (ἰδέ).

1255. A neuter plural subject regularly has its verb in the singular.

Τὰ ζῶα τρέχει, *the animals run.* Ταῦτα ἐγένετο, *these things happened.* Τὰ ἐπιτήδεια ἐπέλιπε, *the provisions failed* (Xen. Anab. 4, 7¹). Πλοῖα δ' ὑμῖν πάρεστιν, *vessels are here for you* (Xen. Anab. 5, 6²⁰).

1256. NOTE.—But when a neuter plural subject denotes persons, the verb may be in the plural; as, τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον, *so many nations were warring on the side of the Athenians* (Thuc. 7, 57¹¹). Also when the different parts of the noun are considered as separate parts of the mass; as φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά, *there were many traces of horses and men* (Xen. Anab. 1, 7¹⁷). Other exceptions are rare in Attic (as Xen. Anab. 1, 2²³, Thuc. 6, 62⁴), frequent in poetry and in the dialects (as Hom. Il. 2, 135).

1257. A singular collective subject denoting persons *may* have its verb in the plural.

Ὁ ἄλλος στρατὸς ἀπέβαινον, *the rest of the army marched away* (Thuc. 4, 32²). Τὸ πλῆθος ἐψηφίσαντο πολεμεῖν, *the majority voted for war* (Thuc. 1, 125). Ἡ πόλις Ἀγησιλάων εἵλοντο βασιλεῖα, *the state chose Agesilaus king* (Xen. Hell. 3, 3⁴).

1258. NOTE.—Occasionally ἕκαστος, *each*, has a plural verb.

Τῶν ἐαυτοῦ ἕκαστος καὶ παίδων καὶ χρημάτων ἄρχουσιν, *each man rules his own, both children and property* (Xen. Rep. Lac. 6, 1).

1259. When two or more subjects are connected by *and*, the verb is regularly in the plural. If the subjects are of different persons, the verb is regularly in the first person in preference to the second, and in the second in preference to the third.

Δεινοὶ καὶ σοφοὶ ἐγώ τε καὶ σὺ ἡμεν, *both I and thou were both skillful and wise* (Plat. Theaet. 154^d). Οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτον ταύτην δόξαν ἔσχετε, *it was not you alone, nor your friends, who first conceived this notion* (Plat. Leg. 888^b). Δέονται καὶ ἡ γυνή καὶ ὁ ἀνὴρ, *the woman and the man require* (Plat. Meno, 73^b).

1260. NOTE.—Two singular subjects may have their verb in the dual.

Μίνως καὶ Λυκούργος νόμους ἐθέτην, *Minos and Lycurgus gave laws* (Plat. *Leg.* 632^d).

1261. NOTE.—Sometimes the verb agrees with one of the subjects (the nearest, or the most important) and is understood with the rest.

Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοχος, *Ariaeus and Artaozus sent me* (Xen. *Anab.* 2, 4¹⁶). Ἐγὼ λέγω καὶ Σεύθης τὰ αὐτά, *I and Seuthes say the same thing* (Xen. *Anab.* 7, 7¹⁶). Βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον, *the king and his followers break into the camp* (Xen. *Anab.* 1, 10¹). Σάρκες καὶ νεύρα ἐξ αἵματος γίγνεται, *flesh and sinews are formed from blood* (Plat. *Tim.* 82^e). Οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει, *the poor and the common people have more power* (Xen. *Rep. Ath.* 1²).

1262. NOTE.—Rarely a singular subject followed by *μετά*, *with*, has a plural verb.

Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι, *Demosthenes with his fellow-generals makes a treaty with the Mantineans* (Thuc. 3, 109³).

1263. When several subjects are connected by *ἢ*, *or*, or *ἢ...ἢ*, *either...or*, or *οὔτε...οὔτε*, *neither...nor*, the verb agrees with the nearest subject.

Ὡν ἂν ἢ σὺ ἢ ἄλλος τις πράττῃ, *if you or any one else do any of which things* (Plat. *Euthyphr.* 6^e). Οὔτ' ἂν ἐγώ, οὔτ' ἂν σύ, οὔτ' ἄλλος οὐδεὶς ἀνθρώπων δέξαιτ' ἂν μᾶλλον ἀδικεῖν ἢ ἀδικεῖσθαι, *neither you nor I nor any one else would prefer to do wrong than to suffer wrong* (Plat. *Gorg.* 475^e).

1264. NOTE.—When singular subjects are thus connected, the verb is rarely in the plural.

Εἰ περὶ τούτου ἐμελλον ἀπολογησασθαι Λεωχάρης ἢ Δικαιογένης, *if Leochares or Dicaeogenes were about to make a defence about this* (Isae. 5^e).

ATTRIBUTE

1265. Besides adjectives, participles, genitives of nouns (except the *partitive* genitive), adverbs, and prepositional phrases, may serve as attributes.

Ὁ παρῶν κίνδυνος, *the present danger*. Οἱ τῶν Θηβαίων στρατηγοί, *the generals of the Thebans*. Ἡ ἄνω πόλις, *the upper city*. Οἱ ἐν ἄστει ἄνθρωποι, *the men in the city*.

1266. NOTE.—Occasionally a dative serves as attribute.

Ἐν τῷ Ἐλευσίνι ἱερῷ, *in the temple at Eleusis* (Lys. 6, 4). Τὸ τῷ ὄντι ψεῦδος, *the real falsehood* (Plat. Rep. 382^c).

1267. Attributive nouns denoting *station, occupation, age, or nationality*, are often joined to the words *άνήρ, man, γυνή, woman, (ό, ή) άνθρωπος, person* (the last usually in a contemptuous sense).

Ἄνῆρ ιδιώτης, *a private man, one in private station* (Aeschin. 3, 233). Ἄνῆρ ρήτωρ, *an orator* (Aeschin. 3, 253). Ἀνθρώπους πολίτας, *citizens* (Dem. 19, 172). Ἀνθρωπος γόης, *a mountebank fellow* (Aeschin. 2, 153). Γραῦς γυνή, *old woman* (Ar. Thesm. 345). Ὡ ἄνδρες Ἀθηναῖοι, *O Athenians*. Ὡ ἄνδρες δικασταί (Dem. 20, 1). In addresses, *ἄνδρες* has the force of our "gentlemen".

1268. NOTE.—The names of nations often appear as adjectives.

Οἱ Ἕλληνες πελτασταί, *the Greek targeteers* (Xen. Anab.). Πέρσης ἄνῆρ, *a Persian* (Xen. Anab. 1, 6¹).

1269. NOTE.—Attributive nouns are seldom joined to other nouns than those mentioned above (1267, 1268), but a few cases are found.

Ὅπισθοφύλακες λοχαγοί, *rear-guard captains* (Xen. Anab. 4, 7^a). Γυμνήτες ταξιαρχοί, *light-infantry captains* (Xen. Anab. 4, 1²⁹). Ὅμιλος στρατιώτης, *the mass of the soldiery* (Thuc. 6, 24³). Λόγος ἔπαινος (Plat. Phaedr. 260^b). For ὁ Εὐφράτης ποταμός and the like, see 1331.

ATTRIBUTES USED SUBSTANTIVELY

1270. The noun to which an attribute belongs is often omitted. Often it is expressed in the context.

I. MASCULINES AND FEMININES

1271. Thus a *person* may be denoted by a masculine or feminine adjective, participle or pronoun, with or without the article; or by ὁ or ή with an adverb, or a local dative, or a preposition and its case.

Ὁ σοφός, *the wise man*. Καλή, *a handsome woman*. Φίλος, *a friend*. Οἱ πλούσιοι, *the rich*. Καλαί, *handsome women*. Ὁ λέγων, *the speaker*. Οἱ παρόντες, *those present*. Ἐρωμένη, *a beloved*. Ὅστις γαμέι πονηρὰν μῶρός ἐστιν, *whoever marries a wicked woman is a fool* (Eur. El. 1097). Οὗτος, *this man*. Ἐκείνη, *that woman*. Ὁ τοιοῦτος, *such a person*. Οἳ τ' ἐν δον συνελαμβάνοντο καὶ οἱ ἐκ τὸς κατεκόπησαν, *those within were seized and those without were cut down* (Xen. Anab. 2, 5³²). Σωκράτης ἄνῆρ τῶν τότε ἦν ἄριστος, *Socrates was the best man of the men of that time* (Plat. Phaedo, 118). Οὐδενὸς ὕστερος ὧν τῶν ἐκεῖ, *not inferior to any of the people there* (Plat. Tim. 20^a).

Ἦσαν πολλοὶ τῶν πρότερον σπουδαῖοι, *many of the men of former times were estimable* (Dem. 20, 114). Οἱ Μαραθῶνι καὶ Σαλαμῖνι, *those (who fought) at Marathon and Salamis* (Dem. 19, 312). Οἱ ἐπὶ τῷ δεξιῷ κέραι, *those on the right wing* (Thuc. 1, 50¹). Βασιλεὺς καὶ οἱ σὺν αὐτῷ διώκει.....καὶ οἱ μετὰ Ἀριαίου οὐκέτι ἴστανται, *the king and those with him pursued...and those with Ariaeus no longer stood their ground* (Xen. Anab. 1, 10¹). Οἱ ἐν τῇ ἡλικίᾳ, *those in the prime of life* (Thuc. 6, 24³). Τοῖς παρ' αὐτῷ παρήγγειλε.....θεῖν, *he gave the order to his own men (= to those about himself) to run* (Xen. Anab. 4, 3²⁹). Ἦκον οἱ παρὰ τοῦ Νικίου, *those from Nicias arrived (= the messengers)* (Thuc. 7, 10). Οἱ περὶ Ἀριαίου, *Ariaeus and his friends* (Xen. Anab. 2, 4²). Οἱ διὰ πλείστου, *those most distant* (Thuc. 4, 115³).

1272. NOTE.—The expressions οἱ ἀμφὶ and οἱ περὶ followed by the name of a person, mean the person with all his attendants, associates, partisans, etc.; or they may simply mean the person himself, especially in later Greek.

Οἱ δὲ ἀμφὶ Τισσαφέρην, *Tissaphernes and those with him* (Xen. Anab. 3, 5¹). Οἱ περὶ Ξενοφῶντα, *Xenophon with his men* (Xen. Anab. 7, 4¹⁶). Οἱ περὶ Κέκροπα, *simply Cecrops* (Xen. Mem. 3, 5¹⁰).

1273. So also ὁ or ἡ with a genitive may denote the *son, daughter, or husband*, or any person connected by *relationship, or service or dependence* with the person indicated by the genitive.

Θουκυδίδης ὁ Ὀλόρου, *Thucydides the son of Olorus* (Thuc. 4, 104³). Ἑλένη κατ' οἶκον ἐστὶ τούσδ' ἡ τοῦ Διός, *Helen the daughter of Jove is in this house* (Eur. Hel. 470). Τὸν τῆς στρατηγού τοῦτον οὐ θαυμάζετε; *do you not admire this husband of our (female) general?* (Ar. Eccl. 727). Μεγάλα ἂν ζημιόιο, εἰ τοὺς σεαυτοῦ κατακαίνοις, *you would be severely punished if you put to death those that belonged to you* (Xen. Cyr. 3, 1¹⁶). Πορεύομαι πρὸς τοὺς ἐμὰντοῦ, *I go to mine own* (Soph. Ant. 892). Εἶχε τὸ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, *Clearchus and his men held the left* (Xen. Anab. 1, 2¹⁵). Ἠλानεν ἐπὶ τοὺς Μένωνος, *he advanced against Menon's soldiers* (Xen. Anab. 1, 5¹³).

1274. The masculine article with the possessive pronoun also denotes a person connected by *relationship or service or dependence* with the person indicated by the possessive pronoun.

Εὐνοῖαν δεῖ τὸν ἐπίτροπον ἔχειν σοὶ καὶ τοῖς σοῖς, *it is necessary that the steward have good will to you and yours = your family* (Xen. Oec. 12, 5). Τὸ εὐνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πρῶτον πειρῶμαι παιδεύειν, *I try first to teach good will toward me and mine = my family* (ibid.). Τοὺς σφετέρους αὐτῶν προπέμποντες, *accompanying those who belonged to them* (Thuc. 6, 30²). Συμπέμψαιτ' ἂν μοι τῶν ὑμετέρων οἵτινες τὴν ὁδὸν ἡγούντο; *would you send me some of your people who would direct (him) on the way?* (Xen. Cyr. 3, 2²⁸).

1275. Certain nouns denoting *things*, to which an attributive adjective belongs, are often omitted.

1. Few masculine nouns are thus omitted :—

[Κόλπος] τὸν Ἰόνιον, *the Ionian Gulf* (Thuc. 6, 34¹). [Στατήρ] ὁ Κυζικηνός, *the Cyzicene stater* (Xen. Anab. 6, 2¹). [Οἶνος] ὁ ἄκρᾶτος, *unmixed wine* (Men. Mon. 420). [Rarely στρατός] ὁ πεζός, *the foot-soldiery* (Thuc. 1, 47²).

2. The principal feminines thus omitted are :—

[Ἡμέρᾱ] τῇ ὑστεραίᾳ, τῇ τρίτῃ, *on the following, on the third day* (Xen. Anab. 3, 4²⁷). [Γῆ or χώρα] διὰ πολεμίας, *through hostile country* (Xen. Hier. 2, 8). 'Ἡ τραχεία, ἡ ὁμαλή, *the rugged, the level land* (Xen. Anab. 4, 6¹²). [Ὀδός] βάδιζε τὴν εὐθείαν, *walk the straight way* (Men. Mon. 62). [Μερίς] εἰκοστήν ἐπράσσοντο, *they exacted the twentieth part* (Thuc. 6, 54⁵). [Μοῖρα] ἡ πεπωμένη, *the allotted portion, destiny* (Isoc. 1, 43). [Χεῖρ] ἡ δεξιὰ, ἡ ἀριστερά, *the right, the left hand*. Τυπτόμενος ταῖς πλατείαις ἔφυνεν, *being beaten with the flat of the hands* (Ar. Ran. 1096). [Πληγή] τοῦτον ὀλίγᾳς ἔπαισεν, *he struck this man a few blows* (Xen. Anab. 5, 8¹²). [Τέχνη] μουσική, *music, musical art.* 'Ρητορική, *rhetoric, art of speaking*. [Δίκη] ἐρμῆν κατηγοροῦσι, *they bring as plaintiffs an abandoned suit, i.e., the defendant not appearing* (Plat. Apol. 18^c). [Ψῆφος] τὴν ἐναντίαν Λάχης Νικία ἔθετο, *Laches put in a vote opposite to that of Nicias* (Plat. Lach. 184^d). [Γνώμη] ἐκ τῆς νικώσης, *according to the prevailing opinion, according to the vote of the majority* (Xen. Anab. 6, 1¹⁸). [Δραχμή] τρία τάλαντα καὶ τρισχιλίας εἴληφε, *4 talents and 3000 drachmae* (Dem. 29, 44). [Θρίξ] πολιά, *grey hairs* (Men. Mon. 705). [Ὕπνος] ὡς βαθύν ἐκομήθης, *how deep a sleep you slept* (Lucian, Dialogi Marini, 293). [Χορδή] ἡ ὑπάτη, *the highest chord*. [Ἀγκῦρα] οὐκ ἐπὶ τῆς αὐτῆς ὁρμῇ τοῖς πολλοῖς, *he rides not on the same anchor with the people* (Dem. 18, 281).

3. Few neuters are omitted.

Τὸ εὐώνυμον [κέρας], *the left wing (of an army)*. Θερμῷ [ύδατι] λουῖσθαι, *to bathe in warm water* (Ar. Nub. 1044).—In most neuter adjectives used substantively no particular noun is to be supplied (see 1281).

1276. Some of the above nouns may be omitted with a possessive pronoun, with the article and an adverb, and with the article and a preposition with its case, and with the article and a genitive.

1277. NOTE.—1. Γνώμη may be omitted after ἡ and a possessive pronoun. Κατὰ γε τὴν ἐμὴν, *according to my opinion* (Plat. Phil. 41^b). 'Ἡ ἐμὴ νῆκᾱ, *my opinion is right* (Plat. Leg. 862^a).

2. Ἡμέρᾱ may be omitted after ἡ and an adverb. 'Ἡ αὔριον, *the morrow*. 'Ἡ ἐξῆς, *the next day*.

3. Γῆ may be omitted after ἡ with a genitive. Ξυνέβη μοι φεύγε ν τὴν ἐμαυτοῦ ἔτη εἰκοσι, *it was my lot to be banished from my country twenty years* (Thuc. 5, 26^s).

4. Ὀδός may be omitted after ἡ and a preposition. Ἦγε τὴν ἐπὶ Μέγαρᾱ, *he advanced on the road to Megara* (Xen. *Hell.* 4, 4¹³).

1278. NOTE.—Locality may be denoted in a very general and indefinite way by τό and τά with the genitive.

Ἐβάδιζεν εἰς τὰ τοῦ ἀδελφοῦ τοῦ ἐμοῦ, *he was going to my brother's place* (Lys. 12, 12).

1279. 1. If the word *house* is understood after the prepositions εἰς or ἐν, a genitive attribute omits the article.

Εἰς Ἄιδου, *to (the home of) Hades*. Ἐν Ἄιδου, *in Hades*. Εἰμι εἰς Ἀγάθωνος, *I am going to Agathon's* (Plat. *Symp.* 174^a). Ἰτω εἰς ἐμοῦ, *let him come to my house* (Ar. *Lysistr.* 1211).

2. In the expression ἐν ἡμετέρῳ [sc. οἶκον δώμασιν], *in our palace, in our court* (Hdt. 1, 35⁵; 7, 8¹⁴), there seems to be a double ellipsis.

1280. Many feminine adjectives are used to express *direction, extent, condition, manner*; some of these are adverbial accusatives (1597), some are datives of manner (1810), and some are governed by prepositions.

Ὅδ' οὐ μακρὰν ἄπεισιν, *he is not far away* (Eur. *Phoen.* 906). Ἦκειν τὴν ταχίστην, *to come as quickly as possible* (Xen. *Hell.* 4, 5^a). So also τὴν ἄλλως, *in vain*, as τὴν ἄλλως ἀδολεσχῶ, *I am prating in vain* (Dem. 6, 32). For more examples of these adverbial accusatives, see 1597.—Ἰδίᾳ, *privately*, δημοσίᾳ, *publicly*, and many others, see 1810. Ἐξ ἐναντίας, *from an opposite direction, in front* (Xen. *Hier.* 6, 8).—Ἐς μακρὰν, *at a long extent (of time) off* (Dem. 18, 36). Ἀπὸ πρῶτης (Thuc. 1, 77^a).

II. NEUTERS

1281. Neuter substantives are often formed by attributes used alone or with the article. Thus adjectives, participles, and pronouns, with or without the article; and the neuter article (τό, τά) with an adverb, with a preposition and its case, or with a dependent genitive, often forms substantive ideas. In these cases, however, no definite noun, to which the attribute is considered to belong, is understood. Such neuter substantives are used to express a great variety of ideas, often being in effect adverbial phrases.

1282. The neuter adjective, participle, or pronoun, may express a general idea of *space, locality, distance, direction, or measure*.

Ἐν μέσῳ τῆς Ἑλλάδος, *in the middle of Greece* (Isoc. 4, 42). Πόσον ἄπεστιν ἐνθένδε τὸ στράτευμα; *how far off from here is the army?* (Xen. Cyr. 6, 3¹⁰). Σίκελοι τὰ μέσα καὶ τὰ πρὸς Βορρᾶν τῆς νήσου ἔχουσιν, *the Silicians hold the central and northern parts of the island* (Thuc. 6, 2¹). Σωκράτης αἰὲν ἦν ἐν τῷ φανερώ, *Socrates was always in public* (Xen. Mem. 1, 1¹⁰). Ἐπὶ πλέον οὗτοι καθέωρων ἢ οἱ ἐκ τοῦ ὀμαλοῦ ἀφ' ὑψηλοτέρου καθορῶντες, *these looked out on a wider prospect from their higher perches than those others from the level ground* (Xen. Hell. 6, 2²⁰). Ἐπεδίωκον μέχρι τοῦ ἱππασίμου, *they pursued as far as was practicable for cavalry* (Xen. Hell. 7, 2¹²). Φρούρια ἐπὶ τῶν καρτερῶν ἐγκοτικοδομεῖται, *forts were built on the strongest points* (Thuc. 3, 18³). Συμφορομένους αὐτοὺς ἐς ὀλίγον καὶ πάντας ἐς τὸ αὐτό, *being crowded together into a small space, and all at the same point* (Thuc. 7, 36⁶).

1283. The neuter article with an adverb of place or with a preposition and its case is sometimes used in the same way.

Εἰς τὸ ἄνω ὄραν, *into looking upwards* (Plat. Rep. 529^a). Διέβη εἰς τὸ πέραν, *he crossed over to the opposite coast* (Xen. Hell. 1, 3¹⁷). Μουσικὴ καταδύεται εἰς τὸ ἐντὸς τῆς ψυχῆς, *music sinks into the depths of the soul* (Plat. Rep. 401^d). Τὰ μὲν κάτω τῆς Ἀσίας....., τὰ δὲ ἄνω αὐτῆς, *the lower (= coast) regions of Asia....., the upper parts of Asia* (Hdt. 1, 177). Ἐν τούτῳ τῷ μεταξύ, *in this strait (= place between)* (Thuc. 4, 25¹). Τὸ πέραν τοῦ ποταμοῦ, *the opposite side of the river* (Xen. Anab. 3, 5²). Τὸ πρὸς ἐσπέραν, *to the west* (Xen. Anab. 6, 4¹). Τὰ περὶ τὴν χώραν, *the affairs of the country* (Isoc. 7, 1). Ἀφείς τὸ ἐς τὴν Χίον ἔπλει ἐς τὴν Καῖνον, *giving up going to Chios, he sailed to Caunus* (Thuc. 8, 41¹).

1284. NOTE.—Here belong also expressions like ἐπὶ πολὺ, τὸ (or τὰ) ἐπὶ θάτερα, ἐν ὑπηκόῳ, and the like.

Ἡ Ἑλλὰς ἐπὶ πολὺ ἐτυραννέυθη, *Greece was for a long time ruled by tyrants* (Thuc. 1, 18¹). Εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα, *to make an incursion from the opposite side* (Xen. Anab. 5, 4¹⁰). Ἐς τὰ ἐπὶ θάτερα τοῦ ποταμοῦ παραστάντες, *standing on the other side (bank) of the river* (Thuc. 7, 84⁴). Εἰς τὸ ἐπ' ἐκεῖνα τῆς γῆς ὁρμᾶ καὶ ἐς τὸ ἐπὶ τὰ δεξιά, *it rushes that way over the earth, and this way* (Plat. Phaedo, 112^b). Ἐν ἐπηκόῳ καθίστήκει, *he stood within hearing* (Xen. Anab. 7, 6⁸).

1285. NOTE.—Figuratively such a neuter denotes *standpoint, condition, degree, and the like*.

Ἐν τῷ δεῖ αἰ μενεῖτ' ἐν ᾧ κατέστατε, *you will always remain in the same condition in which you are* (Eur. Bacch. 1261). Νῦν ὁρᾶτε δὴ ἐν οἷῳ ἐστέ, *now you see in what condition you are placed* (Xen. Cyr. 3, 2¹²). Ἐδίδασκε μέχρι ὅτου δεοί ἔμπειρον εἶναι ἐκάστου πράγματος τὸν ὀρθῶς πεπαιδευμένον, *he taught to what degree a well educated man ought to be versed in everything* (Xen. Mem. 4, 7²).

1286. NOTE.—Prepositions and such neuters are often to be translated quite freely.

Εἰς μέσον φέρετε ὃ τι ἕκαστος ἐπίστασθε ἀγαθόν, you contribute to the common fund whatever valuable each one knows (Xen. Symp. 3, 3). Ἐν μέσῳ κείται ταῦτα τὰ ἀγαθὰ, these advantages lie exposed as prizes (Xen. Anab. 3, 1²¹). Εἴ τινα ἔχετε βελτίω, θέντες εἰς κοινὸν λέγετε, if you have anything better, communicate it for our common benefit (Plat. Leg. 796^e). Τὸ τοῖς ἀρχουσι πείθεσθαι πᾶσιν ἐν κοινῷ κείται, obedience to our rulers is enjoined to all in common (Xen. Cyr. 2, 3⁸). Ἐν (τῷ) κοινῷ ἔχομεν (sc. χρήματα), we have money in the public treasury (Thuc. 1, 80²). Εἰς καλὸν ἦκεις, you have come in the nick of time (Xen. Anab. 4, 7³). Νῦν ἐν καλῷ φρονεῖν, to be wise in good time (Soph. El. 384). Ἐκαστον ἐν τῷ δέοντι πράττουσιν, they do everything at the necessary moment (Isoc. 3, 19). Τὰς εὐπορίας...εἰς δέον ὑμῖν γυνομένης] δείξω, I will show that the affluence...is to your advantage (Dem. 20, 26). Ἐξ ὁ ἀπὸ (τοῦ) ἴσου, on a level, in the same circumstances, equally (Xen. Hier. 8, 5; Thuc. 4, 63¹). Ἐν τῷ ἐμφανεί (Xen. Anab. 2, 5²⁹); ἐκ τοῦ ἐμφανούς (Xen. Hell. 2, 1²); ἀπὸ ὁ ἐκ τοῦ προφανούς (Thuc. 1, 66¹; 6, 73), all meaning openly. Ἐν τῷ φανερῷ (Xen. Cyr. 8, 1³¹; Anab. 1, 3²¹); ἐκ τοῦ φανεροῦ (Thuc. 4, 79²), openly. Ἐν τῷ ἀφανεί, in secret (Xen. Cyr. 8, 1³¹). Ἐξ ἐτοίμου, at once (Xen. Mem. 2, 6¹⁶). Ἀπὸ τοῦ αὐτομάτου, spontaneously (Plat. Euthyd. 282^c).

1287. The neuter adjective or participle may express general ideas of time.

Πολὺ πρὸ τῶν Τρωικῶν ἦλθον οἱ Ἡρακλέους παῖδες καὶ μῆκρόν πρὸ τούτων Ἄδραστος, a long time before the Trojan war, the children of Heracles came, and a short time before, Adrastus (Isoc. 4, 54). Ἡ Λακεδαίμων ἐκ παλαιότατου εὖνομήθη, Lacedaemon was well governed from the most ancient times (Thuc. 1, 18²). Διέτριβε τρεῖς μῆνας καὶ πλείω, he remained three months and more (Xen. Hell. 2, 2¹⁰). Ζῶντες μέχρι τῶν ἐσχάτων τοῦ βίου, living to the utmost limits of life (Plat. Leg. 931^a). Ἐν τῷ παρόντι, for the present time (Thuc. 2, 64¹). Τὸ μέλλον, in the future (Thuc. 6, 69⁶). Τὸ ἀρχαῖον, anciently (Thuc. 2, 99²). Τὰ πρῶτα, at first, τὰ λοιπά, for the rest (Dem. 2, 8).

1288. The neuter article with an adverb of time or with a preposition and its case, is also used in the same way.

Ἐν τῷ πρίν, formerly (Thuc. 4, 35⁴). Τὸ πάλαι, anciently (Plat. Phaedr.² 251^b). Τὰ νῦν, now (Plat. Soph. 239^b). Τὸ μὲν αὐτίκα, for the present (Thuc. 6, 69²). Τὰπὸ τοῦδε, henceforth (Soph. Aj. 1376). Τὸ ἐξαίφνης, the moment (Plat. Parm. 156^d).

1289. NOTE.—Demonstrative and relative pronouns with prepositions are most frequently thus used.

Ἐν τούτῳ καὶ ἔτι πρότερον τάδε ἐπράσσετο, *in the meantime and even earlier these negotiations were being carried on* (Thuc. 8, 45¹). Ἐν ᾧ περὶ ἡγεμονίας διεπράττοντο.....ἐν τούτῳ οἱ Λακεδαιμόνιοι ἐξήσαν, *while they were deciding about the command, the Lacedaemonians in the meantime passed over* (Xen. Hell. 4, 2¹³). Ἐξ οὗ φίλος εἶναι προσποιείται, ἐκ τούτου πλείστα ὑμᾶς ἐξηπάτηκεν, *since he pretended to be a friend, from that time he has deceived you most* (Dem. 23, 193). So also πρὸ τοῦ, *formerly* (Ar. Eccl. 224). Πρὸ τούτων, *before this* (Thuc. 2, 8³). Μετὰ τοῦτο, μετὰ ταῦτα, *after this* (Xen. Anab. 4, 6⁴; 3, 3⁶). Ἀπὸ τοῦδε, ἀπὸ τούτου, *from this time* (Thuc. 4, 114⁵). Μέχρι τοῦδε, μέχρι τούτου, *till then* (Thuc. 2, 72⁸). Μέχρι ὅσου, *for so long a time* (Hdt. 8, 3³). Ἔς τόδε, ἐς τοῦτο, *up to the present time* (Thuc. 1, 69¹; 8, 73³). Μέχρι του *for a time* (Thuc. 4, 135). Ἔς ὅ, *as far as* (Thuc. 5, 66²).

1290. NOTE.—Some expressions may be local as well as temporal.

Ἐπὶ πολύ, *widely*; ἐκ πολλοῦ, *at a distance* (Thuc. 4, 32⁴).

1291. The neuter adjective or participle may express in a general way an *object* or *thing* to which the attribute belongs.

Ἔστιν ἐχθίστα τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ, *the most hostile things are the most opposite, the hot to the cold, the bitter to the sweet, the dry to the moist* (Plat. Symp. 186^d). Ὅμοιον ὁμοίῳ ἀειπελάζει, *like always approaches like* (Plat. Symp. 195^b). Πάντα χωρεῖ καὶ οὐδὲν μένει, *all things move and nothing is at rest* (Plat. Cratyl. 402^a). Τοῖς μεγάλα ὑπισχνουμένοις οὐ πρέπει περὶ μικρὰ διατρίβειν, *it does not become those who promise great things to occupy themselves with little things* (Isoc. 4, 189). Τὸ σπάνιον τίμιον, *what is rare is valuable* (Plat. Euthyd. 304^b). Καλὰ τὰ καλὰ, *the beautiful is difficult* (Plat. Rep. 435^c). Τὰ ἐσσόμενα, *the future* (Il. 1, 70). Τὸ ζητούμενον ἀλωτόν, ἐκφεύγει δὲ τὰ μελούμενον, *what is searched may be obtained, but what is unregarded escapes* (Soph. Oed. Tyr. 110). So δεξιόν and εὐώνυμον or ἀριστερόν, *the right and the left wing* (of an army), τὸ μέσον, *the centre*. For predicate neuters like καλὸν ἢ ἀλήθεια (Plat. Leg. 663^c), see 1309.

1292. The neuter article with an adverb is sometimes used in the same way.

Τὸ εὖ καὶ τὸ καλῶς, *the good and the noble* (Plat. Leg. 667^c). Τὸ φανερώς τοῦ λάθρα κρείττον, *what is done openly is better than what is done secretly* (Dem. 20, 74). Τὸ λιᾶν ἥσον ἐπαίνῳ τοῦ μηδὲν ἄγαν, *I praise what is extreme less than the sentiment "nothing in excess"* (Eur. Hipp. 264).

1293. The neuter denoting a class of objects often refers to persons, and some neuter plurals include persons and things.

Τὸ ἄρρεν πρὸς τὸ θῆλυ φύσει.....κρείττον, *the male, compared with the female, is by nature superior* (Aristotle Pol. 1, 2¹²). Τυφλοῦται περὶ τὰ

φιλούμενον ὁ φιλῶν, *the lover is blinded in regard to the beloved* (Plat. Leg. 731^e). Τὰ βαρβάρων γε δοῦλα πάντα πλὴν ἐνός, *of barbarians all are slaves but one* (Eur. Hel. 276). Τὰ σκευοφόρα, *the beasts of burden in the train of an army* (Xen. Anab. 1, 37). Τὰ αἰχμάλωτα, *booty* (Xen. Anab. 5, 9^a). Μᾶλλον μάχονται ἄν, εἰ τὰ φίλτατα παρείη, *they fight better if their dearest objects are present* (Xen. Cyr. 4, 3^a).

1294. The neuter singular often has collective meaning.

Ἱππικόν, *cavalry*. Τὸ πολιτικόν, *the citizens*. Μίνως τὸ ληστικόν καθῆρει ἐκ τῆς θαλάσσης, *Minos swept piracy from the sea* (Thuc. 1, 4). Τὸ παλαιὸν Ἑλληνικόν, *the ancient Greeks, the old Greek world* (Thuc. 1, 6^a). Κρατεῖ ἐν ἐκάστῃ πόλει τὸ ἄρχον, *the ruling body in every city has the power* (Plat. Rep. 338^e). Ναυτικόν may mean *fleet* (Thuc. 1, 4), or *naval affairs* (Thuc. 1, 142^a).

1295. The neuter may denote a body or parts of a body or anything perceptible by the senses.

Ἦττον ἀνατρέπεται πάντα τὰ πλατεῖα, *broad objects are less easily overturned* (Xen. Cyr. 6, 1²⁹). Μαθεῖν δεῖ ἂ τότε τοῖς δεξιόις τοῦ σώματος ἐποίει, τοῖς ἀριστεροῖς ποιεῖν, *one must learn to do with the right part of the body what one did previously with the left* (Xen. Eques. 7, 3). Τὰ δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζει ὁ θῶαξ, *the corslet covers those parts of a man needing protection* (Xen. Mem. 3, 10^a). Πικρῷ γλυκὺ μέμικται, *the sweet is mixed with the bitter* (Plat. Phil. 46^d). Ἠκόντιζον ἐκ πλαγίου παραθέοντες ἐς τὰ γυμνά, *they threw javelins, running from the side, at the exposed flanks* (Xen. Hell. 4, 5¹⁵).

1296. The neuter attribute used substantively may express property, means, power, concerns, affairs, interests, rights, party, and the like.

Δεῖ ἀπέχεσθαι τῶν δεσποσύνων, *he must keep his hands from his master's property* (Xen. Oec. 14, 2). Ἴνα...βραχεὶ μορίῳ ξυμπαγενόμενοι μεγάλα σώσῃτε, *so that assisting with a small force, you may preserve great interests* (Thuc. 6, 92^b). Ἀρκεῖ μοὶ μικρὰ καὶ μειζόνων αἰσχρῶς οὐκ ἐπιθῶμῶ, *my small property suffices me, and I have no shameful desire for a greater* (Aeschin. 3, 218). Τὸ μὲν κοινὸν ξυνδεῖ, τὸ δὲ ἴδιον διασπᾷ τὰς πόλεις, *public good binds states together, but private distracts them* (Plat. Leg. 875^a). Ἐμὲ νῦν νόμισον καὶ τὸ σὸν σπεύδειν, *believe that I am zealous about your interest* (Plat. Gorg. 455^e). Ἐν τοῖς περὶ τοῦ πολέμου, *in matters concerning the war* (Dem. 4, 36). Τὰν βίῳ, *human affairs* (Men. Mon. 712). Τὸ τῶν παρόντων, *the interests of those present* (Plat. Gorg. 458^b). Τὸ τῶν χρημάτων, *money matters* (Dem. 4, 28). Τὸ τῶν ἀλιέων, *the habit of fishermen* (Xen. Oec. 16, 7). —Δεῖ γυναῖκα σφῆξιν τὰ ἐνδον, *a woman ought to take care of what is at home* (Plat. Meno, 71^e). Τὰ οἶκοι, *domestic affairs* (Xen. Cyr. 6, 1¹⁹). Τὰ τε ἐκ εἰ εὐπωρότερα ἔσται,.....καὶ τὰ ἐνθάδε οὐκ ἐπικωλύσει, *the states in*

those parts will be easier to handle,.....and those here will not be an obstacle (Thuc. 6, 17⁶). Οὐδὲν εἰδότες οὔτε τῶν τῇδε οὔτε τῶν παρ' ἑμῖν, knowing nothing of what happened here or among yourselves (Plat. Tim. 23^b). Ἐνα ἕκαστον ἐν δεῖ ἐπιτηδεύειν τῶν περὶ τὴν πόλιν, every one ought to have some one occupation in the state (Plat. Rep. 433^a). Πόλεων αἱ μὲν τὰ ἡμέτερα, αἱ δὲ τὰ ἑμέτερα φρονοῦσι, of the states some support our views and some yours (Xen. Hell. 6, 3¹⁴).—Κοινὰ τὰ τῶν φίλων, things of friends are common (Eur. Or. 735). Ἀνάγκη τὰ τῶν Ἑλλήνων φρονεῖν, to feel disposed in favour of the interests of the Greeks (Dem. 14, 34). Τὸ τῆς ἀνάγκης δεινόν, terrible is necessity (Eur. Tro. 612). Ἐἴλεσθε τὰ Ἀθηναίων, you took the part of the Athenians (Thuc. 3, 63³). Ἀπολλύναι τὰ αὐτῶν, to destroy their property (Plat. Rep. 555^c). Τὸ τὰ αὐτοῦ πράττειν, to attend to one's own business (Plat. 433^a). Ταράττει τὰ τῶν Θεσσαλῶν, he disturbs the affairs of the Thessalians (Dem. 1, 21).

1297. The neuter attribute used substantively may express condition, feelings, behaviour, relations, services, actions, events, thoughts, sayings, causes, influences, opinions, and the like.

Τὸ ἀκίνδυνον ἢ εἰρήνην παρέχει, peace affords freedom from danger (Thuc. 5, 16¹). Ἐλπίδος ἐν τῷ ἀπόρῳ ἢ ἰσχύς, the strength of hope is in difficulties (Thuc. 2, 62⁵). Λέγων ἐν μὲν τῷ σφετέρῳ καλῷ, ἐν δὲ τῷ ἐκείνων ἀπρεπεῖ τὸν πόλεμον ἀναβάλλεσθαι, saying that it was to their own honour, and to their rivals' discredit to postpone the war (Thuc. 5, 46¹). Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά, if you don't hold your tongue, you'll have trouble (Men. Mon. 662). Τὸ ἀκαίριον πανταχοῦ λυπηρόν, what is unseasonable always is painful (Isoc. 1, 31). Μαθὼν ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν, having learned what is tyrannical instead of what is royal (Xen. Cyr. 1, 3¹⁸). Τὸ μέλλον ἀόρατον, the future is invisible (Isoc. 1, 29). Τῷ ἀδοκῇ τῷ ἐξέπληξεν, he struck (them) with dismay at the unexpected move (Thuc. 4, 36²). Σωκράτης διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, Socrates proceeded upon propositions most generally acknowledged (Xen. Mem. 4, 6¹⁵). Οὐκ ἀμελήσει τῶν διδασκομένων, she will not disregard what is taught (Xen. Oec. 7, 8). Μὴ τὰ παρ' ἐμοῦ οὕτως ἀποδέχου ὡς παίζοντος, do not accept these statements of mine as if uttered in jest (Plat. Gorg. 500^b). Τὰ τῶν στρατιωτῶν, the condition of the soldiers (Xen. Anab. 3, 1²). Τὰ μὲν κατὰ Πανσανίαν, the fate of Pausanias (Thuc. 1, 138¹⁰). So also in expressions like : τὸ κατ' ἐμέ, as far as I am concerned (Dem. 18, 247) ; τὰ περὶ Προξένου, the fate of Proxenus (Xen. Anab. 2, 5³⁷) ; τὸ τῶν ἀλιέων, the habit of fishermen (Xen. Oec. 16, 7) ; δεδιέναι τὸ τῶν παίδων, to have the boyish fear (Plat. Phaed. 77^d) ; τὸ τοῦ Σοφοκλέους, what is said by Sophocles (Plat. Rep. 329^c) ; τὸ τῶν πνευμάτων, the state of the winds (Dem. 49, 7).

1298. NOTE.—The neuter plural, especially of adjectives in -ικός, denotes an aggregate or particulars or the whole mass.

Τὰ Τρωϊκά, *the events of Troy* (Thuc. 1, 3¹). Τὰ πρὸ τῶν Μηδικῶν Ἑλληνικά, *Greek history before the Persian wars* (Thuc. 1, 97²). Τὰ ναυτικά, *naval affairs* (Thuc. 1, 142⁴). Μετὰ τὰ ἐν Πλαταίᾳ τῶν ἐσελθόντων Θηβαίων γενόμενα, *the events at Plataea caused by the Thebans who entered it* (Thuc. 2, 19¹).

1299. NOTE.—Names of festivals are thus in the plural.

Τὰ Διονύσια, *the Dionysian festival*. Ἐπινίκια, *festival of victory*. Εὐαγ-
γέλια, *sacrifices for glad tidings*.

1300. NOTE.—Sometimes an expression like those in 1296 and 1297 is merely a periphrasis.

Τὸ τῶν θεῶν εὐμενὲς καὶ τὸ τῆς τύχης συναγωνίζεται = οἱ θεοὶ εὐμενεῖς εἰσι καὶ ἡ τύχη συναγωνίζεται, *the gods are propitious. and fortune aids* (Dem. 4, 45).

1301. 1. The neuter singular of an adjective with the article is often an abstract noun expressing *nature, essence, or quality*.

Τὸ καλόν (= τὸ κάλλος), *beauty*. Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθές, *simplicity and truth* (Xen. Anab. 2, 6²²). Τὸ χαλεπὸν τοῦ πνεύματος, *the roughness of the wind* (Xen. Anab. 4, 5⁴). Τὸ γ' ἐμὸν πρόθυμον, *my zeal* (Eur. Med. 178). Ξυνέβη τὸν ἐμὸν λόγον ἐν τῷ ἤμετέρῳ ἀσθενεὶ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι, *it happened that my advice did not seem straight through your weakness of resolution* (Thuc. 2, 61²). Τὸ ἀπραγμον οὐ σώζεται μὴ μετὰ τοῦ δροῆστηρίου τεταγμένον, *quietness is not safe unless ranged with activity* (Thuc. 2, 63³).

2. The neuter singular participle with the article is occasionally used as an abstract noun, like the infinitive.

Τὸ μὲν δεδιὸς (= τὸ δεδιέναι) αὐτοῦ, *his fear* (Thuc. 1, 36¹). Τὸ βουλό-
μενον (= τὸ βούλεσθαι), *the wishing, desire* (Thuc. 1, 90²). Ἐν τῷ μὴ μελετῶντι (= ἐν τῷ μὴ μελετᾶν), *in the want of practice* = lit. *in the not practising* (Thuc. 1, 142⁶). Τὴν ὁργὴν κωλύειν εἰς τὸ μεταμελησόμενον προϊέναι, *to prevent anger from going so far as to cause regret* (Xen. Mem. 2, 6²³). This construction is confined chiefly to Thucydides.

PREDICATE-NOUN AND ADJECTIVE

1302. 1. A predicate-noun agrees in *case* with the substantive to which it refers; a predicate-adjective agrees in *case, number, and gender*.

Κῦρός ἐστι βασιλεύς, *Cyrus is king*. Τόμυρις βασίλεια ἦν, *Tomyris was queen*. Κλέων ἡρέθη κατάσκοπος, *Cleon was chosen scout* (Thuc. 4, 27³). Τύραννος ὃ Ἔρως λέγεται, *Eros is called a tyrant* (Plat. Rep. 573^b). Ἡ πόλις φρούριον κατέστη, *the city became a fort* (Thuc. 7, 28¹). Μέγας ὁ Φίλιππος ἠῤῥήθη, *Philip has grown great* (Dem. 9, 21). Αὐτοὶ νομοθίται

κληθήσονται, *they will be called law-givers* (Plat. Leg. 681^d). Εἴθε φίλος ἡμῖν γένοιτο, *O that you may become a friend to us* (Xen. Hell. 4, 1³⁸). Τὰ δάνεια δούλους τοὺς ἐλευθέρους ποιεῖ, *loans make free men slaves* (Men. Mon. 514). Νόμιζε ἀδελφοὺς τοὺς ἀληθινούς φίλους, *consider true friends (to be) brothers* (Men. Mon. 377). Σωτήρα τὸν Φίλιππον ἡγοῦντο, *they regarded Philip their preserver* (Dem. 18, 43).

2. The predicate-noun may often be of different gender, sometimes also of different number.

Οὗτοί γε φανερά ἐστι λῶβη τε καὶ διαφθορά τῶν συγγιγνομένων, *these men are a manifest dishonour and a corruption to their associates* (Plat. Meno, 91^o).

1303. NOTE.—The predicate-nominative of passive verbs represents the predicate-accusative of the active form (1609—1614).

1304. NOTE.—By a change of construction (anacoluthon), a predicate-participle sometimes differs in case from its subject.

*Ἔδοξεν αὐτοῖς (= ἐψηφίσαντο)....., ἐπικαλοῦντες, *it seemed best to them (= they voted)....., alleging* (Thuc. 3, 36¹); other examples in Thuc. 1, 62²; Eur. Hec. 970; Soph. El. 479.

1305. NOTE.—For predicate-nouns and adjectives after the infinitive, see infinitive, 2186-2191.

For demonstrative, relative, and interrogative pronouns used as predicate-adjectives, see 1487, 1510, 1548.

1306. NOTE.—(a) A predicate-adjective relating to several substantives is generally in the plural, or may be in the dual if it relates to two. If the substantives denote a masculine and a feminine, the adjective is masculine; if the substantives denote persons and things, the adjective follows the gender of the person; if all the nouns represent *things* of the same gender, the adjective follows their gender, or else it is in the neuter plural; and if all the nouns denote *things* of different genders (or *persons regarded as things*), the adjective is commonly in the neuter plural.

Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι ἐς Κέρκυραν ἐστράτευσαν, *Eurymedon and Sophocles, having come to Corcyra, carried on war* (Thuc. 4, 46¹). Καλλιᾶς τε καὶ Ἀλκιβιάδης ἡκέτην ἄγοντε τὸν Πρόδικον, *Callias and Alcibiades came bringing Prodicus* (Plat. Protag. 317^o). Ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι, *fortune and Philip were masters of the actions* (Aeschin. 2, 118). Εὐγένειά τε καὶ δυνάμεις καὶ τιμαὶ δὴ λὰ ἐστι ἀγαθὰ ὄντα, *good birth and*

power and honour are clearly good things (Plat. *Euthyd.* 279^b). Ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν, the noblest commonwealth and the noblest man would be left for us to consider (Plat. *Rep.* 562^a).

(b) But sometimes the predicate-adjective conforms in number and gender with the nearest or most important noun.

Βασιλεὺς καὶ οἱ σὺν αὐτῷ διώκων εἰσπύπτει εἰς τὸ στρατόπεδον, the king and his followers pursuing break into the camp (Xen. *Anab.* 1, 10¹). Πρὸρριζος αὐτός, ἡ γυνή, τὰ παῖδια κάκιστ' ἀπολοίμην, may I perish most miserably, root and branch, myself, my wife, my children (Ar. *Ran.* 587).

1307. NOTE.—A predicate-participle may conform to the real rather than to the grammatical gender or number of the noun to which it refers.

Τὰ μειράκια τὰδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι θαμὰ ἐπιμέμνηνται Σωκράτους, these lads talking to one another at home often speak of Socrates (Plat. *Lach.* 180^e). Ταῦτ' ἔλεγεν ἡ μαρὰ αὕτη κεφαλὴ, ἐξεληλυθώς, thus spoke this pestilent fellow, having come out (Dem. 21, 117). Ὁ ὄχλος ἡθροίσθη θαυμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην, the crowd was assembled, wondering and wishing to see Alcibiades (Xen. *Hell.* 1, 4¹³). Τὰ τέλη καταβάνας, the authorities having gone down (Thuc. 4, 15¹).

1308. NOTE.—In the participial construction, the participle of εἰμί agrees in number and gender with the predicate.

Τὴν ἡδονὴν διώκετε ὡς ἀγαθὸν ὄν, you pursue pleasure as being something good (Plat. *Prot.* 354^c). Καταλαμβάνουσι Βρικιννίᾱς ὃν ἔρμα ἐν τῇ Λεοντίνῃ, they take Bricinniae, a fort in Leontine (Thuc. 5, 4¹).

1309. NOTE.—(a) A masculine or feminine noun may have its predicate-adjective in the neuter, the adjective then has the force of a noun denoting a class.

Καλὸν ἡ ἀλήθεια, truth is beautiful = a beautiful thing (Plat. *Leg.* 663^e). Ἀθάνατον ἡ ψυχὴ, the soul is immortal = something immortal (Plat. *Phaedo.* 105^e).

(b) Sometimes τὶ, something, is added to the predicate.

Τὴν ἀρετὴν καλὸν τι φησὶ εἶναι, you declare virtue to be something beautiful (Plat. *Prot.* 349^e).

(c) If the predicate-adjective is considered wholly a substantive, it may also be qualified by an adjective.

Ἐρωτες κακὸν μέγα, love is a great evil (Eur. *Med.* 330).

1310. NOTE.—If the subject of a verb is an infinitive or an infinitive phrase, a predicate-adjective is regularly in the neuter singular; but the neuter plural is sometimes used.

Δίκαιον ἀπολλύσθαι τοὺς ἐπιορκοῦντας, *it is just that the perjurers perish* (Xen. Anab. 2, 5⁴¹). Ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι, *it was impossible to resist the Locrians* (Thuc. 4, 1³).—So also the verbals -τέον and -τέα in their impersonal construction; as τὴν πόλιν ὤφελιγτέον, *we must aid the state* (Xen. Mem. 2, 1²⁸); ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἔστιν, *good allies, whom we must not abandon to the Athenians* (Thuc. 1, 86³). Compare 2316.

1311. When the subject is a demonstrative pronoun, it is usually assimilated in *gender* and *number* to its predicate-noun.

Μία αὕτη πάροδος ἔστιν ἣν ὁράς, *this is the one approach which you see* (Xen. Anab. 4, 7⁴). Οἶμαι ἐμὴν ταύτην πατρίδα εἶναι, *I think this is my native country* (Xen. Anab. 4, 8⁴).

1312. NOTE.—The same assimilation occurs if the demonstrative is the object.

Ταύτην ἐμαντῶ μόνην ἡγοῦμαι σωτηρίαν, *I consider this to be my only salvation* (Lys. 1, 5).

1313. NOTE.—1. The assimilation does not take place and the demonstrative is in the neuter, if *this* is wholly indefinite and general and equivalent to *this thing* or *this matter*.

Ἐγὼ γέ φημι ταῦτα φλυαρίᾱς εἶναι, *I declare this to be nonsense* (Xen. Anab. 1, 37⁷).

2. Similarly in questions τί must be used when *what?* is equivalent to *what kind of thing?*

Πυθαγόρας ἐρωτηθεὶς, τί ἐστι φίλος, ἀπεκρίνατο “ἄλλος ἐγώ,” *Pythagoras, having been asked what is a friend, replied, “another I”* (Stobaeus, iv., 168, 13).

1314. The term predicate-adjective includes all adjectives and participles which are not attributive. Where a predicate-adjective is not connected with its noun by a copulative verb, the relation always implies some part of the verb εἶμι; and the predicate force of such an adjective must often be expressed in English by a periphrasis.

Ἀθάνατον τὴν μνήμην καταλείψουσιν, *immortal is the memory they will leave* = lit. they will leave their memory immortal (Isoc. 9, 3). Πτηνᾶς δώκει τὰς ἐλπίδας = αἱ ἐλπίδες ἄς δώκει πτηναὶ εἰσιν, *you pursue hopes which are winged* = lit. *hopes being winged* (Eur. Frag. 273). ψιλὴν ἔχων τὴν κεφαλὴν, *having his head bare* (Xen. Anab. 1, 8⁶). Παρ' ἐκόντων τῶν ξυμμάχων τὴν ἡγεμονίαν ἔλαβον, *they received the leadership from their allies who were willing to confer it* (Isoc. 7, 17). Διὰ φιλιᾶς τῆς χώρᾱς ἀπάξει, *he will lead us through the country which will be friendly* (Xen. Anab. 1, 3¹⁴). Εἰ.....τῆς τύχης εὐδαίμονος τύχοιτε, *if.....the lot you meet be*

a happy one (Eur. *Hel.* 698). Ὅταν ἀκούω ἀνδρὸς περὶ ἀρετῆς διαλεγομένου, χαίρω, when I hear a man discoursing about virtue, I rejoice (Plat. *Lach.* 188^c). Τάληθές ισχύον τρέφω, I nourish truth (being) strong (Soph. *Oed. Tyr.* 356). Τοὺς συμμάχους προθύμους ποιῆσθαι, to make the allies zealous (Xen. *Cyr.* 4, 2³⁸).

1315. NOTE.—The predicate-adjective can often be known from its position with regard to the article; see 1415, 1416.

1316. The predicate frequently expresses the *purpose, character, or quality* in which a person or thing appears; especially where we use *as* or *for* or a similar word.

Ἀπέσταλκά σοι τοῦτον τὸν λόγον δῶρον, I have sent you this discourse as a gift (Isoc. 1, 2). Ἐκείνη αὕτη ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη, this country was given to him as a gift by the king (Xen. *Hell.* 3, 1⁶). Ἴπποι ἥγοντο θύμα τῷ ἡλίῳ, horses were brought as an offering to the sun (Xen. *Cyr.* 8, 3¹², actively ἵππους ἄγειν θύμα). Συμμάχους ἔξεις θεούς, you will have the gods for allies (Men. *Mon.* 126). Τίνος διδάσκαλοι ἦκατε; as teachers of what are you come? (Plat. *Euthyd.* 287^a). Ταῖς τέχναις ταύταις παραπετάσματοςιν ἐχρήτο, they use these arts as cloaks (Plat. *Prot.* 316^e). Ἐπεδῶν προσδεῖσθαι μοι δοκεῖ μύθων ἔτι τινῶν, he seems to me to still need some words as consolation (Plat. *Leg.* 903^b).—So with ὡς prefixed; as ἔξεστι τῷ βουλομένῳ χρῆσθαι ἥδη τούτῳ ὡς ἀνδραπόδῳ, it is in the power of any one who wishes to use him as a slave (Xen. *Cyr.* 4, 2²⁸). Compare also 1314, 1611, 1487, 1510, 1548

ADJECTIVES WITH ADVERBIAL FORCE

1317. A predicate-adjective is often used where the English would require an adverb or an adverbial phrase.

Ἀφικνοῦνται τριταῖοι, they arrive on the third day (Xen. *Anab.* 5, 3²). Ὅρκιος δέ σοι λέγω, and under oath I tell thee (Soph. *Ant.* 305). Ὁρθῖος ἦκεις, you have come early (Plat. *Prot.* 313^b). Οἱ στρατιῶται εἶποντο ἄσμενοι, the soldiers followed gladly (Xen. *Anab.* 7, 2⁹). Βία τε κοῦχ ἐκῶν, by force and not willingly (Soph. *Oed. Col.* 935). Πάρεμι ἄκων, I am present unwillingly (Soph. *Ant.* 276). Τοὺς νεκροὺς ὑποσπόνδους ἀπήγοντο, they bore off their dead under cover of truce (Xen. *Hell.* 4, 4¹³).

1318. NOTE.—The adjectives most frequently used in this way are: (a) those expressing *time*, as δευτεραίος, on the second day, τριταῖος, on the third day, etc., ὀρθῖος, early, σκοταῖος, after dark; (b) those expressing *order*, as πρῶτος, first, πρότερος, former, ὕστατος, last, ὕστερος, later; (c) ἔκων and ἐκούσιος, willingly, ἄκων, unwillingly, ἄσμενος, gladly; (d) certain others, as ὑπόσπονδος, under treaty, ὀρκιος under

oath, etc. Adjectives expressing locality are seldom used in this way in prose.

Σκηνοῦμεν ὑπαίθριοι, *we are encamped in the open air* (Xen. *Anab.* 5, 5²¹).

1319. NOTE.—The use of the adverb often gives a completely different meaning.

Ἀλέξανδρος πρῶτος ἔταξε τοὺς ψιλούς, *Alexander was the first who drew up the light-armed troops.* Ἀλέξανδρος πρῶτους ἔταξε τοὺς ψιλούς *the first troops Alexander drew up were the light-armed.* But Ἀλέξανδρος πρῶτον ἔταξε τοὺς ψιλούς, *first (of all he did) Alexander drew up the light-armed troops.* A similar distinction exists with πρότερος, ὕστερος, ὕστατος, and μόνος, and their adverbs. Thus πρῶτον μὲν ἐδάκρυε πολὺν χρόνον, εἶτα ἔλεξε τοιαῦδε, *at first he wept a long time, then he spoke as follows* (Xen. *Anab.* 1, 3²). But πρότερος ἐωράκη αὐτὸν ἢ ἐκείνος ἐμέ, *I saw him before he saw me* (Plat. *Rep.* 336^a), here πρότερον would be expected.

1320. NOTE.—With the verbs ῥέω, *flow*, and πνέω, *blow*, the ideas greatly or strongly, richly, against, referring to wind or water, are expressed by the adjectives μέγας, πολὺς, ἄφθονος, ἐναντίος.

Κρήνη ἄφθονος μέουσα, *a spring richly flowing* (Xen. *Anab.* 6, 4⁴). Ἄνεμος βορρᾶς ἐναντίος ἔπνει, *the North wind blew against us* (Xen. *Anab.* 4, 5³).

1321. NOTE.—With other expressions πολὺς is sometimes used where the English idiom would use an adverbial expression.

Ὁ σίτος ἐν τῇ πόλει πολὺς ἔνεστιν, *the corn in the town was plentiful* (Xen. *Hell.* 5, 2¹).

APPOSITION

1322. A noun in apposition with another noun agrees with it in case.

Σωκράτης ὁ φιλόσοφος, *Socrates the philosopher.* Θῆβαι πόλις μεγάλη, *Thebes, a great city.* Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοί, *Philesius and Lycon, the Achaeans* (Xen. *Anab.* 5, 6²⁷). Σοφαίηeton τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, ξένους ὄντας καὶ τοίτους, *Sophaenetus the Stymphulian and Socrates the Achaean, these being guest friends* (Xen. *Anab.* 1, 1¹¹). Ἡμῶν τῶν Ἀθηναίων, *of us the Athenians.* Ὑμᾶς τοὺς σοφοὺς, *you, the wise ones.* Θεμιστοκλῆς ἦκω (sc. ἐγὼ) παρὰ σε, *I, Themistocles, am come to you* (Thuc. 1, 137⁶). Κόλακι, δεινὸν θηρίον, *to a flatterer, a terrible beast* (Plat. *Phaedr.* 240^{a, b}). Εἰς Πέλτας, πόλιν οἰκουμένην, *to Peltas, an inhabited city* (Xen. *Anab.* 1, 2¹⁰). Ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων, *our city, the common refuge of the Greeks* (Aeschin. 3, 134). Ὁ θάνατος τυγχάνει ὧν δυοῖν πραγμάτων διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος, *death is a separation of two things, the soul and the body* (Plat. *Gorg.* 524^b).

1323. NOTE.—An adjective with the article may be an appositive to a personal pronoun expressed or implied.

‘*Ἡ τάλαν’ ἐγώ, I, the wretched one* (Soph. *El.* 1138). ‘*Ὁ τλήμων...ἤκω, I wretched one, have come* (Eur. *And.* 1070). *Τὸν ἀσεβῆ με, the impious, myself* (Soph. *Oed. Tyr.* 1441). ‘*Ὁρᾶς με.....τὸν ἄθλιον, thou seest me the wretched one* (Eur. *Hipp.* 1395). *Σὺ.....ὁ πρεσβύτατος, you, the eldest* (Xen. *Cyr.* 4, 5¹⁷).

1324. NOTE.—An appositive belonging to two or more nouns is generally in the plural or dual.

‘*Ὕπνος πόνος τε, κύριοι ξυνωμόται, sleep and toil, powerful conspirators* (Aesch. *Eum.* 127). *Θάρρος καὶ φόβον ἄφρονε ξυμβούλω, boldness and fear, two senseless counsellors* (Plat. *Tim.* 69^d).

1325. NOTE.—A noun denoting place may have an apposition denoting the inhabitants.

‘*Ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους, they came to Cotyora, colonists of the Sinopeans* (Xen. *Anab.* 5, 5³).

1326. NOTE.—The appositive may represent a part of its subject.

Οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, most of the houses had fallen, but a few remained (Thuc. 1, 89⁴). *Οὔτοι ἄλλος ἄλλα λέγει, these men say different things* (Xen. *Anab.* 2, 1¹⁵). *Αἱ τέχναι τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται, the arts do each one its own work* (Plat. *Rep.* 346^d).

1327. NOTE.—An adjective implying a genitive may have a genitive in apposition to it.

‘*Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, being (a citizen) of Athens, the greatest city* (Plat. *Apol.* 29^d).

1328. NOTE.—1. In Homer a noun or pronoun denoting a person often has an appositive denoting a part.

Δηιοπίτην οὐτασεν ὤμον, he wounded Deïopites in the shoulder (Il. 11, 420). *Κὰδ δ’ ἄχος οἱ χυτο μῦριον ὀφθαλμοῖσιν, immeasurable sadness o’erspread his eyes, lit. him the eyes* (Il. 20, 282). ‘*Ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ, but he was not pleasing to the spirit of Agamemnon, son of Atreus, lit. to Agamemnon to his heart* (Il. 1, 24). ‘*Ἄδος τέ μιν ἔκετο θυμόν, and satiety came to his heart, lit. to him, to his heart* (Il. 11, 88).

2. For ὁ δέ followed by an appositive in Homer, see 1369.

1329. NOTE.—An appositive may be made to agree in gender with its subject.

"Ἡλιος.....πάντων λαμπρότατος, *the sun, the brightest (sc. thing) of all things* (Xen. Mem. 4, 77): Here λαμπρότατον might have been used, conforming to the gender of πάντων.

1330. NOTE.—1. When a noun is in apposition to a whole sentence, it is in the nominative if it refers in a general way to the subject; and in the accusative if it denotes the result of an action.

Κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει, *they lie prostrate—no small ground of confidence to the city* (Eur. Rhes. 415). Εὐδαιμονοίης, μισθὸν ἡδίστων λόγων, *mayest thou be happy, a reward for the sweetest words* (Eur. El. 231).

2. Such expressions appositive to a whole sentence are: τὸ κεφαλαῖον, *the chief point*, τὸ τελευταῖον, *last of all*, τὸ λεγόμενον, *the saying*, τὸ τῆς παροιμίας, *the proverbial saying*, αὐτὸ τοῦτο, *this very thing*, ταῦτο τοῦτο, *this same thing*, σημεῖον, *sign*, τεκμήριον, *evidence*, and the like; —comparatives, as ἐναργέστερα, (*what is*) *more clear* (Plat. Phaedo, 96^e); —frequently superlatives, as τὸ μέγιστον, τὸ δεινότατον, τὸ θαυμαστότατον (see 1520); —so also δυοῖν θάτερον or δυοῖν θάτερα, *one of two things*.

Δυοῖν θάτερα, ἢ εὐρήσομεν, ἐφ' ὃ ἐρχόμεθα, ἢ ἦττον οἰησόμεθα εἰδέναι, ὃ μηδαμῇ ἴσμεν, *one of two things; either we shall find what we seek, or we shall be less likely to think we know what we do not know* (Plat. Theæt. 187^b).—And ἀμφοτέρων or ἀμφοτέρα, *both*; οὐδέτερον, *neither of the two*; πᾶν τοῦναντίον, *quite the opposite*, etc.

1331. NOTE.—Names of rivers are inserted between the article and ποταμός, as ὁ Εὐφράτης ποταμός, *the river Euphrates*. Names of mountains, islands, and lakes (seldom cities and other places) may have the same position if they are of the same gender as the appositive.

Τὸ Πήλιον ὄρος, *Mount Pelion*. Αἱ Κυκλάδες νῆσοι, *the Cyclades*. Ἡ Βόλβη λίμνη, *Lake Bolbē*. Ἡ Μένδη πόλις, *the city Mendē*. But with different genders: Πάρνης τὸ ὄρος, *Mount Parnes*; ἡ Αἶτνη τὸ ὄρος, *Mount Aetna*; τὸ ὄρος ἡ Ἰστώνη, *Mount Istonē*; ἡ Λευκίμμη τὸ ἀκρωτήριον, *the promontory Leucimmiē*.

1332. NOTE.—Observe also the fixed expression ἡ βουλὴ οἱ πεντακόσιοι, *the Council of the Five Hundred*.

THE ADJECTIVE

AGREEMENT OF ADJECTIVES

1333. Adjectives agree with their substantives in case, number, and gender. This rule applies also to the article, adjective-pronouns, and to participles.

Ὁ ἀγαθὸς ἀνὴρ, *the good man*, τοῦ ἀγαθοῦ ἀνδρός, τῷ ἀγαθῷ ἀνδρί, τὸν ἀγαθὸν ἄνδρα, τῶν ἀγαθῶν ἀνδρῶν, etc. Αὕτη ἡ γυνή, *this woman*, ταύτης τῆς γυναικός, ταύτῃ τῇ γυναικί, ταύτας τὰς γυναικας, etc. Παράδεισος μέγας ἀγρίων θηρίων πλήρης, *a large park full of wild beasts* (Xen. Anab. 1, 2'). Τοξότας Κρήτας διακόσιους, *200 Cretan archers* (Xen. Anab. 1, 2⁹). Τῷ παίδε ἀμφοτέρω, *both the children* (Xen. Anab. 1, 1¹).

For the agreement of predicate-adjectives, see 1302—1316.

1334. NOTE.—An attributive adjective relating to several nouns usually agrees only with the nearest or most important; sometimes it is repeated (for emphasis or clearness) with each noun; sometimes it is in the plural.

Τὸν καλὸν καγαθὸν ἄνδρα καὶ γυναῖκα, *the honourable man and woman* (Plat. Gorg. 470^e). Ἐκεῖνος ὁ καιρὸς καὶ ἡ ἡμέρᾱ ἐκείνη, *that occasion and that day* (Dem. 18, 172). Σωφρόνων ἐστὶ καὶ ἀνδρὸς καὶ γυναικὸς οὕτω ποιεῖν, *it is the business of a right-minded man and woman to act thus* (Xen. Oec. 7, 15).

1335. NOTE.—Δύο, *two*, is often used with a noun in the plural. Παῖδες δύο, *two children* (Xen. Anab. 1, 1¹).

1336. In poetry an attributive adjective may agree with the *real* rather than the grammatical gender of its noun.

Φίλε τέκνον, *dear child* (Il. 22, 84). ὦ φίλτατ', ὦ περισσὰ τῶν ἄλλων τέκνον, *O, dearest child, O thou prized above all things* (Eur. Tro. 735). So when the noun forms a periphrasis with the genitive with a genitive; as φίλτατ' Αἰγίσθου βία, *dearest majesty of Aegisthus* (Aesch. Cho. 893).

ADJECTIVES AND PARTICIPLES USED AS NOUNS

1337. Adjectives and participles are often used as nouns, generally with the article.

Ὁ σοφός, *the wise man*. Οἱ ἀγαθοί, *the good*. Φίλος, *a friend*. Καλή, *a handsome woman*. Τῶν κακῶν, *of the bad*. Τοῖς σοφοῖς, *to the wise*. Τὸ μέσον or μέσον, *the middle*. Τὰ θνητά, *mortal things*. Κακά, *evils*. Ὁ λέγων, *the speaker*. Τῶν ἀμυνουμένων, *of those defending*. Οἱ γραψάμενοι Σωκράτην, *the accusers of Socrates*. Τὸ λεγόμενον (the thing said), *the common saying*. Τὰ Διονύσια, *the festival of Dionysius*. See also 1270—1300, 2241—2245, and 1301.

DEGREES OF COMPARISON

1338. The positive degree in Greek corresponds to the positive degree in English. But with adjectives and adverbs denoting

non-fitness, non-ability, disproportion, and the like, the positive joined to the infinitive (with or without ὥστε or ὡς) has comparative meaning; this is expressed in English by too.

Τὸ ὕδωρ ψυχρὸν ὥστε λούσασθαι ἐστίν, *the water is too cold for bathing* (Xen. Mem. 3, 13³). Ὀλίγοι ἐσμέν ὡς ἐγκρατεῖς εἶναι τῶν πολεμίων, *we are too few to get the better of the enemy* (Xen. Cyr. 4, 5¹⁵). Ταπεινὴ ἡμῶν ἡ διάνοια ἐγκαρτερεῖν ἂ ἐγνώτε, *your mind is too prostrated to persevere in what you have resolved* (Thuc. 2, 61²). Μακρὸν ἂν εἴη γράφειν, *it would take too long to write* (Xen. Ages. 7, 1).—So also with nouns; as γέρων μὲν ἐκείνος ὥστε ἐμοὶ βοηθεῖν, *that person is too old a man to help me* (Antiph. 5, 79). Γραῦς εἶ, ὡς πράγματα τηλικαῦτα πράσσειν, *you are too old a woman to do such great things* (Plutarch, Pericles, 10).

1339. NOTE.—Observe also the idiomatic combination of an adjective with πολὺς.

Πολλοὶ καὶ ἀγαθοὶ ἄνδρες, *many good men.*

1340. The comparative degree corresponds to the comparative in English. Used alone, it often expresses *excess* or *tendency*, and may be rendered by *too, very, rather, somewhat.*

Μὴ ἀγροικότερον ἢ τὸ ἀληθές εἰπεῖν, *lest it be too (rather) rude to tell the truth* (Plat. Gorg. 462^e). Γελωιότερον, *rather (somewhat) funny* (Plat. Apol. 30^e). Πλεῖω λέλεκται, *too much has been said* (Eur. Alc. 706).

1341. The comparative degree is followed by the genitive or by ἢ, *than.*

Ἐγὼ νεώτερός εἰμι σοῦ ὥρ ἐγὼ νεώτερός εἰμι ἢ σύ, *I am younger than you.* Φοβούμεθα τοὺς ὀπλίτας μᾶλλον ἢ τοὺς πελταστάς ὥρ φοβούμεθα τοὺς ὀπλίτας μᾶλλον τῶν πελταστῶν, *we fear the hoplites more than the peltasts.* Ἄνδρὸς δυνατωτέρου ἢ ἐγὼ νίος, *son of a man more powerful than I am* (Xen. Cyr. 5, 2²⁶). Οὐπω τούτου ἡδίοινο οἶνω ἐπέτυχον, *they never met with wine sweeter than this* (Xen. Anab. 1, 9²⁶). Ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν, *they have been saved from greater dangers than these* (Thuc. 7, 77¹). Ταῦτα τοῖς ὀπλίταις οὐχ ἥσσον τῶν ναυτῶν (= ἢ τοῖς ναυταῖς) παρακελεύομαι, *I enjoin these things no less to the hoplites than to the sailors* (Thuc. 7, 63²). (Βλέπειν) εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετήν), *to look at skill more than at courage* (Aristotle, Pol. 8, 9³).—When ἢ would be followed by any other case than the nominative or accusative without a preposition, as in the last two examples, the genitive is less common.

1342. NOTE.—For brevity the genitive denoting the possessor instead of the thing possessed is sometimes placed after the comparative.

Ἐγὼ οἰκίαν κέκτημαι οὐ χείρω σοῦ = ἡ σύ, *I possess a house not inferior to yours* (cf. Xen. Cyr. 4, 3⁷). Οἱ Πελοποννήσιοι πλείοσι ναυσὶ τῶν Ἀθηναίων παρήσαν = ἡ οἱ Ἀθηναῖοι, *the Peloponnesians appeared with more ships than the Athenians* (Thuc. 8, 52¹).

1343. NOTE.—After comparatives, such dependent genitives as ἐλπίδος, γνώμης, καιροῦ, τοῦ μετρίου, τοῦ δέοντος, and the like, must usually be rendered by periphrasis.

Προσωτέρω τοῦ καιροῦ προΐόντες, *advancing further than was advisable* (Xen. Anab. 4, 3³⁴). Κρεϊττόν ἐστι τοῦ λόγου τὸ κάλλος τῆς γυναίκος, *the beauty of the woman is greater than can be told* = *above description* (Xen. Mem. 3, 11¹). Μείζον ἐλπίδος, *above hope*. Compare the Latin *maius spe*.

1344. NOTE.—The comparative, usually with αὐτός, is followed by the genitive of a reflexive pronoun (never ἡ) when anything is compared with itself under different circumstances.

Ἀνδρεύτερος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly than he was before* (Plat. Rep. 411^c). Similarly with the superlative, see 1357.

1345. NOTE.—A comparative followed by ἡ κατὰ (sometimes ἡ πρὸς) with an accusative denotes *more than accords or is fitting to the matter*.

Ἐτυχε σεμνοτέρᾳς ἡ κατὰ ἄνθρωπον ταφῆς, *he obtained a burial more magnificent than that of a mere man* (Xen. Hell. 3, 3¹). Ἐνδεστέπως..... ἡ πρὸς τὴν ἐξουσίαν, *less than accorded with the resources* (Thuc. 4, 39²). Compare Latin *quam pro*.

1346. NOTE.—After the adverbs πλέον or πλεῖν, *more*, and ἔλαττον and μῑον, *less*, ἡ is sometimes omitted before a numeral without change of case.

Πέμψω ὄρνεις πλεῖν ἑξακοσίου τὸν ἀριθμόν, *I will send birds more than six hundred in number* (Ar. Av. 1251). Instead of these adverbs, the corresponding adjectives in the plural, with or without ἡ, or with the genitive are used. Ἀρκάδες καὶ Ἀχαιοὶ πλείους ἡ τετρακισχίλιοι καὶ πεντακόσιοι, *more than 4500 Arcadians and Achaeans* (Xen. Anab. 6, 2¹⁶). Ἐτη γεγονὸς πλείω ἑβδομήκοντα, *being more than seventy years old* (Plat. Apol. 17^d). Ὀπλίταις δὲ πεντακισχίλιων οὐκ ἐλάσσοσιν, *with no less than 5000 hoplites* (Thuc. 6, 25²).

1347. NOTE.—When two adjectives or adverbs are compared, ἡ is always used, and both are in the comparative.

Στρατηγοὶ πλείονες ἡ βελτίονες, *generals more numerous than good* (Ar. Ach. 1078). Συντομώτερον ἡ σαφέστερον περὶ αὐτῶν διαλεχθῆναι, *to discourse more briefly than clearly about them* (Isoc. 6, 24).

1348. NOTE.—In Homer and Herodotus sometimes, in the Attic poets rarely, *μᾶλλον* is omitted (especially with *βούλομαι*) before *ἤ*.

Βούλομ' ἐγὼ λᾶν·σόον ἔμμεναι ἢ ἀπολέσθαι, *I wish the people to be safe rather than perish* (*Il.* 1, 117). *Ἐμοὶ πικρὸς τέθνηκεν ἢ κείνους γλυκὺς*, *his death has been more bitter to me than sweet to them* (*Soph. Aj.* 966); *Hdt.* 3, 124⁴; *Eur. Andr.* 350.

1349. NOTE.—Instead of *ἤ* or the genitive, *ἀντί* or *πρό* with the genitive, or *παρά* with the accusative, may be used with the comparative.

Λυκούργος κατειργάσατο ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου, *Lycurgus made a noble death more desirable in the state than (lit. instead of) a base life* (*Xen. Rep. Lac.* 9¹). *Μῆτε παῖδας περὶ πλείονος ποιῶν μῆτε τὸ ζῆν.....πρὸ τοῦ δικαίου*, *consider neither children nor life of more account than (lit. before) justice* (*Plat. Crit.* 54^b). *Χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾱν*, *a cold more severe than (lit. in comparison with) the actual season* (*Thuc.* 4, 6¹).

1350. NOTE.—The second part of the comparison may be omitted.

Οἱ βελτίους, the better (= those better than the others). *Ἄμεινόν ἐστι παντὶ ὑπὸ θεῖον καὶ φρονίμου ἄρχεσθαι*, *it is better for every one to be governed by a divine and intelligent being* (*Plat. Rep.* 590^e).—Note also *νέωτερον* (in poetry also *νέον*), *something new*, often in a bad sense, as in *Plat. Prot.* 310^b; also *οὐ χεῖρον* (*Plat. Phaedo*, 105^a).

1351. NOTE.—When the clause containing *μᾶλλον* is negative, *ἢ οὐ* may follow in place of simple *ἤ*.

Οὐ περὶ τῶν ἐμῶν ἰδίων μᾶλλον τιμωρήσεσθε Πολυκλέᾳ ἢ οὐχ ὑπὲρ ἑμῶν αὐτῶν, *you will punish Polycles less for my private interests than for your own good* (*Dem.* 50, 66).

1352. NOTE.—For *μᾶλλον*, we sometimes find *πλέον* (τι) and *τὸ πλέον*, especially in Thucydides.

Μῖσει πλέον ἢ δίκη κρίναντες, *having decided by hatred rather than by justice* (*Thuc.* 3, 67^b). *Τοὺς νοῦν ἔχοντας πλέον τι τῶν ἄλλων περὶ πολλοῦ ποιῶν*, *esteem highly those who have judgment more than other people* (*Isoc.* 2, 53). *Δείει τὸ πλέον ἢ φιλία*, *by fear more than by friendship* (*Thuc.* 3, 12¹).

1353. NOTE.—Our *still* with the comparative is *ἔτι*; as *ἔτι χαλεπώτερα*, *still more difficult* (*Plat. Polit.* 298).—*Much* with the comparative is *πολύ* or *πολλῷ*; as *πολὺ πλείους* (*Xen. Cyr.* 5, 32⁴); *πολλῷ μεγίστους* (*Hdt.* 4, 82¹).—Other words qualifying the comparative are *μακρῷ*, *ὀλίγῳ*;

πολλόν, old and new Ion.; μέγα, poetic; πάντα, in all respects; τι, somewhat; οὐδέν (μηδέν), in no wise; οὕτως, so much (late).

1354. NOTE.—Μᾶλλον is sometimes joined to the comparative.

Αἰσχυντηροτέρω μᾶλλον τοῦ δέοντος, more bashful than they ought to be (Plat. Gorg. 487^a). Similarly μάλιστα with the superlative, 1365.

1355. The superlative degree corresponds to the superlative in English; as ὁ βέλτιστος πάντων τῶν πολιτῶν, the best of all the citizens. Often it expresses a very high degree of the quality, it then stands without the article; as ἀνὴρ φιλοτιμότητος, a very (most) ambitious man.

1356. NOTE.—The highest degree between two is expressed by the comparative. Thus the Greek carefully distinguishes: πρότερος, former, and πρῶτος, first; ὕστερος, later, and ὕστατος, last; ἑκάτερος, each of two, and ἕκαστος, each.

Πότερος λέξει πρότερος; which (of the two) is to speak first? (Ar. Nub. 940).

1357. NOTE.—The superlative, usually with αὐτός, is followed by a genitive of the reflexive to denote that the subject possesses the quality in a higher degree than ever.

Δεινότητος σαντοῦ ταῦτα ἦσθα, you were at your best (lit. most skillful of yourself) in those things (Xen. Mem. 1, 2⁴⁶). Ἴνα αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὢν, where he is at his best (Eur. Frag. 183). See a similar use with comparatives 1344.

1358. NOTE.—The superlative may be strengthened by (παρὰ) πολύ, much, also by πολλῶ, μακρῶ, by far.

Πολὺ κάλλιστος, much the handsomest (Xen. Cyr. 1, 3²). Πολλῶ κάλλιστος, μακρῶ κάλλιστος, by far the handsomest.—Also by (τὰ) πάντα; πολλόν, old and new Ion.; μέγα, poetic; πλείστον and μέγιστον, poetic.

1359. The superlative, strengthened by a prefixed ὥς or ὅτι, less often ἦ, indicates the highest degree possible.

Ὅς βέλτιστος (Latin *quam optimus*), as good as possible. Ὅς τάχιστα, as quickly as possible (Xen. Cyr. 1, 6²⁶). Ὅτι πλείστους, as many as possible (Xen. Anab. 1, 1⁰). Ἦι ἄριστον καὶ ἡδιστον, as well and as agreeably as possible (Xen. Cyr. 7, 5³²). Occasionally ὥς and ὅτι are used together; as ὥς ὅτι βέλτιστον ἐμὲ γενέσθαι, that I should become as good as possible (Plat. Symp. 218^d). If a preposition comes before the superlative, ὥς or ὅτι comes first; as ὥς μετὰ πλείστων ἀγαθῶν, with as many good things as possible (Isoc. 3, 2); ὅτι ἐν βραχυτάτῳ, in as short a time as possible (Thuc. 3, 46¹).

1360. NOTE.—The pronoun *οἷος* is similarly used.

Χωρίον οἷον κάλλιστον, a place as beautiful as possible (Xen. *Anab.* 7, 1²⁴).
Ὅρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ἐν τῇ πόλει ὄντα, I see that our affairs in the city are not in the very best condition (Lys. 13, 23).

1361. NOTE.—The poets sometimes use *ὅσον* and *ὅπως* ;
 as *ὅσον τάχιστα*, as swiftly as possible (Eur. *Rhes.* 672) ;
ὅπως ἄριστα, as well as possible (Soph. *Phil.* 627).

1362. NOTE.—Sometimes fuller expressions are formed with *ὥς* or *ἤ* or *ὅσος*, *ὅπόσος*, seldom with *ὅπη* or *ὅποῖος* (never with *ὅτι*) and a verb or expression of possibility.

Διηγῆσμαι ἑμῖν ὥς ἂν δύνωμαι διὰ βραχυτάτων, I will discuss in the briefest terms I am able (Isoc. 21, 1). *Ἐπορεύοντο ἥ ἐδύναντο τάχιστα*, they proceeded as fast as they were able (Xen. *Anab.* 6, 3²¹). *Ἦγε στρατιᾶν ὅσην πλείστην ἐδύνατο*, he brought as large an army as he could (Thuc. 7, 21¹). *Ἦγαγον.....ὅπόσους (συμμάχους) ἐγὼ πλείστους ἐδυνάμην*, I brought.....as many (allies) as I could (Xen. *Cyr.* 4, 5²⁰). *Ἐπισχνοῦνται βοηθεῖν τρόπῳ ὅποιῳ ἂν δύνωνται ἰσχυροτάτῳ*, they promise to help in whatever strongest way they may be able (Thuc. 5, 47³).

1363. NOTE.—The numeral *εἰς* (usually in the expression *εἰς ἀνὴρ*), is sometimes used with the superlative for greater emphasis.

Ἐξῆν Κύρῳ θησαυροὺς χρυσοῦ πλείστους ἐνί γε ἀνδρὶ ἐν τῷ οἴκῳ καθεῖσθαι, to Cyrus it was possible to store up in his house the most treasures of gold of any one man (Xen. *Cyr.* 8, 2¹⁵).

1364. NOTE.—The expression *ἐν τοῖς* is sometimes prefixed to a superlative ; it can usually be rendered by *of all*, *by far*.

Ἐν τοῖς πρῶτοι Ἀθηναῖοι, the Athenians first of all (Thuc. 1, 6³). *Ἐν τοῖς πλείστοι νῆες*, by far most of the ships (Thuc. 3, 17¹). *Ἐν τοῖς μάλιστα*, most of all (Plat. *Crito*, 52^a).

1365. NOTE.—Occasionally *μάλιστα* (poetic also *πλείσιον* or *μέγιστον*) is joined to the superlative.

Τῶν μάλιστα ἀνοητάτων, of the very stupidest (Plat. *Tim.* 92^a). Similarly *μᾶλλον* with the comparative, 1354.

1366. A strong superlative is obtained by adding the positive to the superlative.

Ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεύς, being the best of good horsemen (Xen. *Cyr.* 1, 3¹⁵). A stronger form than this is obtained by doubling the superlative, as *ἐν τοῖς μεγίστοις μέγιστον*, greatest among the greatest (Plat. *Cratyl.* 427^a). A less emphatic form is made by doubling the positive, as *ἄρρητ' ἄρρητῶν*, horrible of the horrible (Soph. *Oed. Tyr.* 465).

THE ARTICLE

I. THE ARTICLE IN POETRY AND THE DIALECTS

1367. Originally the article was a demonstrative pronoun. In Homer it is generally used as a demonstrative or personal pronoun; sometimes as a relative pronoun (but for *ὁ* usually the relative *ὅς*, and for *τοί* usually the relative *οἷ*).

‘Ο γὰρ βασιλῆϊ χολωθεὶς νοῦσον ἀνὰ στρατὸν ὄρσε, *he in anger at the king sent a plague upon the host* (Il. 1, 9). Τὴν δ’ ἐγὼ οὐ λύσω, *but I will not free her* (Il. 1, 29). Τοῦ δ’ ἔκλυε φοῖβος Ἀπόλλων, *and Phoebus Apollo heard him* (Il. 1, 43). Ἦος ὁ τῷ πολέμῳ, *while he fought with him* (Il. 15, 539).—As a relative pronoun: ἠπεύλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν, *he uttered a threat (lit. threatened a speech) which is now accomplished* (Il. 1, 388). Τεύχεα δ’ ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης, *he seized the armour which brazen Mars had given him* (Il. 7, 146). Ἀέθλους πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ’ Ὀδυσῆος, *many contests at which the Phaeacians tried Ulysses* (Od. 8, 23). Πᾶσιν.....τοῖ Ἰλίου ἐγγεγάασιν, *to all.....who are born in Ilium* (Il. 6, 493).

1368. NOTE.—With this use of the article compare the uses of the German article *der, die, das*, which may be employed as an emphatic demonstrative (its original meaning); as “*der mann*”=“*that man*”; and as an ordinary relative pronoun, as “*der mann den ich gesehen habe*,” “*the man whom I saw*”.

1369. In Homer the article used with a noun is usually a demonstrative emphasizing it; in very many cases the noun is an appositive to the article (especially to *ὁ δέ*).

Ἐδδεισεν δ’ ὁ γέρον, *that old man became afraid* (Il. 1, 33). Τὸν μῦθον ἐνισπήσω, *I will relate the tale requested* (Od. 5, 98). Ὁ ξείνος, *this stranger here* (Od. 8, 388). Τὸ σὸν μένος, *this your wrath* (Il. 1, 207). Τὸν ἄριστον, *him, the best* (Il. 17, 80). Ὁ δ’ ἔβραχε χάλκεος Ἄρης, *and he, brazen Ares, roared*

(*Il.* 5, 859). Ὁ δὲ ξύμβλητο γεραίός, *but he, the aged man, met them* (*Il.* 14, 39).

1370. NOTE.—The dative τῷ is equivalent to *therefore* (so in a few places in Tragedy, as Aesch. *Pro.* 237; Soph. *Oed. Tyr.* 510); sometimes to *then*.—The accusative τό is sometimes used adverbially, *wherefore, on which account*; as τὸ καὶ κλαίουσα τέτηκα, *therefore I pine away weeping* (*Il.* 3, 176).—See 1377.

1371. The article in Homer is, however, found in a number of places used as the definite article proper in Attic.

Ὁ γέρων, *the old man* (often). Ὁ ξείνος, *the stranger* (often). Οὐ μὲν μοι δοκέεις ὁ κάκιστος Ἀχαιῶν ἔμμεναι, *thou dost not appear to me to be the worst of the Greeks* (*Od.* 17, 415). Οἱ πλέονες πατρὸς κακίους, *the most are worse than their father* (*Od.* 2, 277). Ὅς ἦδη τὰ τ' ἐόντα τὰ τ' ἐσσόμενα, *who knew the things that are and those that are to be* (*Il.* 1, 70). Ὁ νικηθεὶς, *the vanquished* (*Il.* 23, 663). Τοὺς σοὺς, *thine, i.e. thy steeds* (*Il.* 23, 572). Τὰ ἕκαστα, *each of these things* (*Il.* 11, 706). Οἱ ἄλλοι, *the others* (often). Τῶν ὀπίσθεν, *those left behind* (*Od.* 11, 66). Τὰ μακρότατα ἔγχεα, *the longest spears* (*Il.* 14, 373). Οἱ ἔνερθε θεοί, *the gods below* (*Il.* 14, 274). Ἡ Προμάχοιο δάμαρ, *the wife of Promachus* (*Il.* 14, 503). Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν, *I saw Leda the wife of Tyndareus* (*Od.* 11, 298). Μαχάονι τῷ Ἀσκληπιάδῃ, *Machaon the son of Asclepius* (*Il.* 11, 614). Ἐμὲ τὸν δύστηνον, *me the unhappy one* (*Od.* 7, 223).

1372. NOTE.—The transition to this ordinary use as the definite article proper can be seen in some examples in which the noun is in apposition to the article (1369); also in cases where a pronominal dative is interposed between the article and the noun.

Αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευεν, *but he, the old man, showed them the way* (*Od.* 24, 225). Τὼ δὲ οἱ ὄσσε νύξ ἐκάλυψε μέλαινα, *and black night covered his eyes* (*Il.* 14, 438, 439).

1373. NOTE.—Commonly the article is omitted in those cases where its ordinary employment would be required in Attic.

Πρόσθε δ' Ἀλέξανδρος προίει δολιχόσκιον ἔγχος, καὶ βάλεν Ἀτρεΐδᾱο κατ' ἀσπίδα πάντοσ' ἔεισεν, οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ ἀσπίδι ἐν καρτερῇ, *Alexander first threw his long-shadowed spear against the shield of the son of Atreus, equal on all sides, nor did it break the brass, for the point was bent upon the strong shield (Il. 3, 346—349).*

1374. NOTE.—The use of the article with adjectives, participles, pronouns, and adverbs, to form substantive ideas (compare 1271) occurs also in Homer. The article proper with the infinitive (as in 2230) does not occur in Homer.

1375. NOTE.—The article has thus four uses in Homer: as a personal pronoun, as a relative, as a demonstrative, and as the definite article proper. Of these, the last-named is the least common, and often cannot be distinguished exactly from its use as a demonstrative.

1376. 1. The lyric poets generally use the article as it is used in Homer. The Attic tragic poets sometimes use the article as a demonstrative or relative, especially in the lyric parts.

2. Herodotus uses the article generally as it is found in Attic prose. Of the relative he uses the forms *ὅς, ἥ, οἷ, αἷ*; for the other forms all beginning with *τ*, he uses the article (*τό, τοῦ, τῆς, τῷ, etc.*).

Τὸν χώρον τὸν καὶ νῦν οἰκέουσι, the place which also now inhabit (Hdt. 1, 1²). But he uses the other relative forms after an *elided* preposition, as *ἀπ' ὧν, δι' οὔ*; and in certain conjunctive expressions, as *ἐν ᾧ, while, ἐς ὃ (ἕως οὔ, ἄχρι οὔ, μέχρι οὔ), until, till, ἐξ οὔ, since.*

3. In Doric and Aeolic the *τ*-forms of the article are sometimes found as relatives.

II. THE ARTICLE IN ATTIC GREEK

(A) USE AS PRONOUN OR DEMONSTRATIVE

1377. In Attic prose, the pronominal use of the article is retained in the following combinations:—

1. Ὁ μὲν...ὁ δέ (in all cases and numbers), *the one...the other*.

Οἱ μὲν αὐτῶν ἐτόξευον, οἱ δ' ἐσφενδόνων, *some of them shot with bows, and others used slings* (Xen. Anab. 3, 3⁷). Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται, *some of the states are ruled by tyrants, others by democracies, and others by aristocracies* (Plat. Rep. 338^d).

2. Ὁ δέ, ἡ δέ, τὸ δέ (in all cases and numbers), *and he, but he, etc.*

Κῦρος δίδωσι Κλεάρχῳ μῦρίους δαρείκους· ὁ δὲ λαβὼν τὸ χρῦσίον στράτευμα συνέλεξεν, *Cyrus gave Clearchus 10,000 darics, and he (Clearchus) collected an army with the money* (Xen. Anab. 1, 1⁹). Ἰνάρωσ...Ἀθηναίους ἐπηγάγετο· οἱ δ' ἦλθον, *Inaros called in Athenians; and they came* (Thuc. 1, 104¹).

3. Καὶ τόν, καὶ τήν, as accusative subject of the infinitive.

Καὶ τὸν ἀποκρίνασθαι λέγεται, *and it is said that he answered* (Xen. Cyr. 4, 2¹³). Καὶ τὸν κελεύσαι δοῦναι (sc. λέγεται), *and (it is said) he commanded him to give it* (Xen. Cyr. 1, 3⁹).

4. Τὸν καὶ τόν, *this man and that*; τὸ καὶ τό, *this and that*; τὰ καὶ τά, *these and those*; τὰ ἢ τά, *these or those*.

Ἀφικνοῦμαι ὡς τὸν καὶ τόν, *I come to this man and that one* (Lys. 1, 23). Ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for we ought to have done this and that, and not to have done the other* (Dem. 9, 68). Τὰ καὶ τὰ πεπονθώς (Dem. 21, 141).

5. Adverbially: τὸ μὲν...τὸ δέ or τὰ μὲν...τὰ δέ, *partly...partly* (Plat. Symp. 211^a; Xen. Anab. 5, 6²⁴); similarly τοῦτο μὲν...τοῦτο δέ (1475).

So also: τῇ μὲν.....τῇ δέ, *here.....there, on the one hand.....on the other hand, partly.....partly* (Plat. Leg. 839^b; Xen. Anab. 4, 8¹⁰).—Πρὸ τοῦ or προτοῦ, *before this, formerly* (Plat. Symp. 173^a; Ar. Nub. 4).—Τῷ, *therefore* (Plat. Theaet. 179^d), very rare in prose (see 1370).

1378. NOTE.—With prepositions, the expressions under 1377, 1 and 2 are usually inverted.

Ἐν μὲν τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ, *in some things we agree, in others not* (Plat. Phaedr. 263^a).

1379. NOTE.—If ὁ μὲν.....ὁ δέ refer to no particular person, τις may be added to make the expression more indefinite.

Ἐλεγον τοῦ Κέρου ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρᾶγμῃ, ὁ δὲ τις καὶ τὸ κάλλος, *they were speaking, one of Cyrus' wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (Xen. Cyr. 3, 1⁴¹).

1380. NOTE.—Rarely the article alone is used pronominally before a relative.

Ὅπύγεται τοῦ ὅ ἐστι ἴσον, *he aims at that which is equal* (Plat. Phaedo, 75^b).

1381. NOTE.—Sometimes the singular of $\delta\ \mu\acute{\epsilon}\nu\ldots\delta\ \delta\acute{\epsilon}$ means *one part...the other part*.

Ἡ ἄλλη στρατιὰ δίχα ἡ μὲν πρὸς τὴν πόλιν ἐχώρουν, ἡ δὲ πρὸς τὸ σταύρωμα, *the rest of the army advanced in two divisions, one part towards the city, the other towards the stockade* (Thuc. 6, 100¹).

1382. NOTE.—Τὸ δέ, without a preceding τὸ μὲν, is sometimes used adverbially to introduce an opposing statement, especially in Plato.

Οἶονταί με σοφὸν εἶναι· τὸ δὲ κινδυνεύει τῷ ὄντι ὁ θεὸς σοφὸς εἶναι, *they think I am wise; but in truth God only is wise* (Plat. Apol. 23^a).

1383. NOTE.—Ὁ μὲν is occasionally found without ὁ δέ following, as in Hdt. 1, 59¹.

1384. NOTE.—Often (ὁ) μὲν is wanting and ὁ δέ follows.

Δύο λέγω εἶδη κινήσεως, ἀλλοίωσιν, τὴν δὲ περιφορὰν, *I say there are two kinds of motion, "change" and "motion in place"* (Plat. Theæt. 181^d).

1385. NOTE.—Instead of ὁ with μὲν or δέ, some other word may take its place.

Γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος, *a husbandman for one, then a house-builder* (Plat. Rep. 369^d).

1386. NOTE.—The forms ὁ, ἡ, οἱ, αἱ, when used pronominally (as above and in Homer) ought to be accented (ὄ, ῆ, οῖ, αῖ); but this is generally not done.

1387. NOTE.—For τό in expressions like τὸ πάντων θαυμαστότατον, τὸ πάντων μέγιστον, see 1520.

1388. NOTE.—For the relative ὃς μὲν...ὃς δέ used in the oblique cases like ὁ μὲν.....ὁ δέ, see 1509; also for ὃς καὶ ὃς in Hdt.

(B) USE AS ARTICLE PROPER

1389. 1. The Greek article ordinarily corresponds to the English definite article.

Ὁ ἀνὴρ, *the man*. Τῶν γυναικῶν, *of the women*. Ταῖς πόλεσιν, *to the cities*.

2. The article may be used in a *generic* sense, marking a singular noun as representative, or a plural noun as the totality, of a class. Adjectives and participles are particularly used in this way. The generic article must often be left untranslated.

Ὁ ἄνθρωπος, *man*. Οἱ γέροντες, *the aged*. Ὁ σοφός, *a wise man*. Οἱ

ἀγαθοὶ ἄνθρωποι, *good men*. Οἱ ἀνδρείοι, *the brave*. Ὁ βουλόμενος, *any one who wishes*.

1390. NOTE.—At the beginning of a clause, the article is sometimes separated from its noun by μέν, δέ, τέ, γέ, γάρ, δή, οὖν; and by τις in Hdt.

Τῶν τις Περσέων, *one of the Persians* (Hdt. 1, 85¹).

1391. NOTE.—Sometimes the article is found alone, its noun being omitted through change of construction (anacoluthon) or by a sudden or strong emotion.

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χρη κακίαν εἴτε ἄγνοιαν...εἰπείν, *the —, whether one should say cowardice or folly of the rest of the Greeks* (Dem. 18, 20). Μὰ τὸν —, οὐ σύ γε, *not you, by —, the name of the god being omitted* (Plat. Gorg. 466^e).

1392. NOTE.—For the use of the article in place of an unemphatic possessive pronoun, see 1454.

1393. NOTE.—Our English indefinite article *a* has no equivalent and is not expressed in Greek; when it means *a certain*, it can be rendered by τις, τι.

Ὅρῶ ἄνδρα, *I see a man*. But ὁρῶ ἄνδρα τινά, *I see a certain man*, or simply *I see a man*.

(C) USE OF ARTICLE IN FORMING SUBSTANTIVES

1394. The article often unites with other parts of speech to form substantives (1270—1301).

1. With adjectives and participles (1271). Οἱ πλούσιοι, *the rich*. Οἱ παρόντες, *those present*.

2. With possessive pronouns (1274). Οἱ σοί, *your people*. Τὰ ἡμέτερα, *our possessions, affairs*.

3. With genitives (1273). Θουκυδίδης ὁ Ὀλόρου, *Thucydides the (son) of Olorus*. Κλέαρχος καὶ οἱ ἐκείνου, *Clearchus and his men*. Εἰς τὴν ἐαντῶν (sc. γήν), *into their own country*.

4. With local datives (1271). Οἱ Μαραθῶνι καὶ Σαλαμῖνι, *those (who fought) at Marathon and Salamis*.

5. With adverbs (1271). Οἱ νῦν, *the people of to-day* (lit. *the now people*). Οἱ τότε, *those of that time*. Οἱ ἐκεῖ, *the people over there*. Τὰ οἴκοι, *affairs, things at home*. Ἡ αὔριον, *the morrow*.

6. With prepositions and their cases (1271, 1272). Οἱ ἐν τῷ ἄστει, *those in the city*. Τὰ πρὸς τὸν πόλεμον, *the things (needful) for the war*. Οἱ ἐπὶ τῷ δεξιῷ κέραι, *those on the right wing*.

7. The infinitive which is a verbal noun (2185) very often has the neuter article. Τὸ βαδίζειν, *walking*. Τὸ εἰδέναι, *the knowing*.

8. The neuter τό is prefixed to any word or part of speech considered merely as an expression. Τὸ λέγει, *the word "λέγει"*. Τὸ ἄνθρωπος, *the word "ἄνθρωπος"*. Τὸ Ἑλλας, *the word "Ἑλλας"*. Similarly with a whole sentence, as τὸ γνῶθι σαυτόν, *the saying "know thyself"*.

1395. NOTE.—For the great variety of meanings of the neuter article with an attribute, see 1281—1301.

(D) INSERTION AND OMISSION OF THE ARTICLE

1396. The article is inserted in the following cases:—

1. Generally with names of countries, as these are adjectives by origin.

Ἡ Ἑλλάς, *Greece*. Ἡ Ἀττική, *Attica*. Also names of nations; as οἱ Ἕλληνες, *the Greeks*.

2. With a cardinal number:—

(a) When it denotes a part or fraction of some number.

Τῶν πέντε τὰς δύο μοῖρας, *two-fifths*, lit. *the two parts of the five* (Thuc. 1, 10²).

(b) With an approximate or round number, especially after ἀμφί, περί, εἰς, ὑπέρ.

Ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, *they remained about thirty days* (Xen. Anab. 4, 8²²). Τάλαντα πλείω τῶν τρισχιλίων, *more than three thousand talents* (Xen. Cyr. 3, 1³³).

(c) When it denotes a number in the abstract.

Τὰ δὲ πέντε δέκα ἐστίν, *twice five is ten* (Xen. Mem. 4, 4⁷).

3. Often with proper names if the person is already well-known or mentioned, so also with things.

Ὁ Σωκράτης (*the famous, well-known*) Socrates. Οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον, *the Trojans held out the ten years, i.e., the well-known ten years of the siege* (Thuc. 1, 11³). Compare the Latin *ille Socrates*.

4. To denote a thing as *particular, proper, or customary* under the circumstances.

Κρίνει φίλους ὁ καιρὸς ὡς χρῆσθαι τὸ πῦρ, *the (particular) occasion tests friends*

as fire does gold (*Men. Mon.* 276). Οἱ πλούσιοι τοῖς χρήμασιν ἐξωνοῦνται τοὺς κινδύνους, *the rich buy off dangers for money* (*Lys.* 24, 17).

5. With appositions, especially if the apposition distinguishes the person from another of the same name.

Σειληνὸς ὁ μάντις, *Silanus the seer* (i.e. no other Silanus); but Σειληνὸς μάντις, *Silanus, a seer*.

6. An apposition to the personal pronoun of the first or second person has the article, if the same apposition would retain it as a third person.

Ἡμεῖς οἱ στρατηγοὶ ἡχθόμεθα τοῖς γεγενημένοις, *we generals are vexed at the occurrences* (*Xen. Anab.* 5, 7²⁰).

7. When it has distributive force, where we use *each* or *a*.

Τρία ἡμιδάρεκα τοῦ μηνὸς τῷ στρατιώτῃ, *three half-darics a month to each soldier* (*Xen. Anab.* 1, 3²¹).

8. A noun with a possessive pronoun or a dependent possessive genitive of a personal, demonstrative, reflexive, relative, or interrogative pronoun, takes the article if it refers to a definite person or thing.

Ὁ σὸς μαθητὴς or ὁ μαθητὴς σου, *your pupil*; but σὸς μηθητὴς or μαθητὴς σου, *a pupil of yours*. Τὰ τοῦτου χρήματα, *this man's money*. Ὁ ἐμαιοῦ πατήρ, *my own father*; but παῖς ἐαιοῦ, *a child of his own*. Τίνος ἐωρᾶκας τοὺς μαθητάς; *whose scholars have you seen?* Δία, ἐν οὗ τῷ ἱερῷ, *Zeus, in whose temple*.

9. A noun qualified by a demonstrative takes the article.

Οὗτος ὁ ἀνὴρ, *this man*. See 1479—1483.

1397. NOTE.—Observe: πολλοί, *many*, οἱ πολλοί, *the many, the great mass*; ὀλίγοι, *few*, οἱ ὀλίγοι, *the few, the minority, the oligarchs*; οἱ πλείονες, *the majority*; πλείστοι, *the most numerous part*; ἄλλοι, *others*; οἱ ἄλλοι, *the others, the rest*; τὸ πολὺ, *the great part*.

1398. NOTE.—Names of nations denoting the people or state as a whole often omit the article; as in *Thuc.* 1, 144².

1399. NOTE.—(a) Occasionally the article is prefixed to an interrogative pronoun when the pronoun refers to an object before mentioned or understood.

Τρυγαῖος. πάσχει δὲ θαυμαστόν. Ἐρμῆς. τὸ τί; *T. A strange thing is happening to him. H. (The what) what is it?* (*Ar. Pax*, 696). Σ. Νῦν δὲ ἐκείνα ἤδη, ὦ Φαῖδρε, δυνάμεθα κρίνειν. Φ. Τὰ ποῖα; *Soc. Now then, Phaedrus, we can decide about that conclusion. Ph. About what conclusion?* (*Plat. Phaedr.* 277*).

(b) So also before a personal or reflexive pronoun, especially in Plato.

Τὸν σὲ καὶ ἐμέ, (Plat. *Phil.* 59^b). Δεῦρο δὴ εὐθὺ ἡμῶν. παρὰ τίνος τοὺς ἑμᾶς; A. Come hither straight to us. B. (To the you being whom) who are you that I must come to? (Plat. *Lys.* 203^b). Τὸν ἑαυτὸν (the himself) his great self (Plat. *Phaedr.* 258^a).

(c) Similarly with a pronoun of quality or quantity, and even with one already combined with the article.

Τὴν τηλικαύτην ἀρχήν, such an important office (Plat. *Leg.* 755^b). Τὸ τοιοῦτον ὄναρ, such a dream as this (Xen. *Anab.* 3, 1^a). Τὸ τε θᾶτερον καὶ τὸ ταῦτόν, the other and the same (Plat. *Tim.* 44^b).

1400. NOTE.—In Attic poetry the article is often omitted where it would be necessary in prose, especially with demonstratives.

Θύματος ἐπιστάτης ἐπέστη τοῦδε παῖς Ἀχιλλέως, the son of Achilles has advanced to be leader of the sacrifice (Eur. *Hec.* 224). Κεῖται κόνει φέρουσα δύστηνον κάρᾱ, she lies defiling her ill-fated head with the dust (Eur. *Hec.* 496). Μίασμα τοῦτο, this stain (Soph. *Ant.* 1042). Ὁ γεννήτωρ ἐμός for ὁ γεννήτωρ ὁ ἐμός, my father (Eur. *Hipp.* 683).

1401. The article is omitted in the following cases:

1. Abstract nouns—especially names of *virtues, qualities, arts, sciences, occupations, and materials*—generally omit the article.

Ἀρετή, *virtue*. Ῥητορική, *rhetoric*. Χρῦσός, *gold*. But the article must be used if the noun refers to a particular person; as ἡ Σωκράτους ἀρετή, the *virtue of Socrates*.

2. In many familiar designations of *time and place*, which probably arose before ὁ became the article.

Ἡμέρᾱς, *by day*. Νυκτός, *by night*. Ἄμ' ἔφ, *at dawn*. Ἄμ' ἡλίου ἀνίσχοντι, *at sunrise*. Ἀφ' ἑσπέρας, *in the evening*. Μέσαι νύκτες, *midnight*. Ἐν δεξιᾷ, *at the right*. Ἐν ἀγορᾷ, *in the market-place*. Κατ' ἀγρόν, *in the country*. Κατὰ γῆν, *by land*. Κατὰ θάλασσαν, *by sea*. Ἐπὶ δόρυ ἀναστρέφεισθαι, *to wheel to the right* (lit. *spear*). Παρ' ἀσπίδα ἄγειν, *to lead to the left* (lit. *shield*). Also ἀκρόπολις, *citadel*, τείχος, *wall*, ὄρθρος, *daybreak*, δεῖλη, *afternoon*, ἔαρ, *spring*, and others. See also 1401, 5.

3. The article is frequently omitted in specifications of *dimension, number, name, origin*, and the like, whether they are accusatives of specification (1595) or datives of similar meaning (1812).

Ποταμός, Κύδνος ὄνομα, εὖρος δύο πλείθρων, *a river, Cydnius by name, of the breadth of two plethra* (Xen. *Anab.* 1, 2³¹). Πληθος ὡς δισχίλιοι, *about two thousand in number* (Xen. *Anab.* 4, 2²). Οἱ φύσει ἀσθενέστατοι, *those weakest*

by nature (Xen. Mem. 1, 6^r). *Γένει προσήκων βασιλεί, a relation by birth to the king* (Xen. Anab. 1, 6^l).

4. *Βασιλεύς*, designating *the king of Persia*, is usually without the article; similarly, *μέγας βασιλεύς*, *the great king*; *πρυτάνεις*, *the prytanes*, often omits the article.

5. Frequently with ordinals and superlatives.

Καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτῃ, and the third year of the war ended (Thuc. 2, 103²). *Εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν, to Issi, the last city of Cilicia* (Xen. Anab. 1, 4^l).

6. The article is sometimes omitted before *οὐρανός*, *sky*, *γῆ*, *earth*, *ἥλιος*, *sun*; also *θάλασσα* when it means the sea in a general sense. Similarly the article may be omitted before names of family relationship when one's own relations are meant, before *πατρίς*, *native country*, *πόλις*, *native city*, *ἄστυ*, *town*.

Ἐπετρέψατε αὐτῷ πατρίδα καὶ παῖδας καὶ γυναῖκας, you committed to him your country, your children and your wives (Lys. 12, 69). *Εἰς ἄστυ καταβαίνειν, to go to town*. Note also *ἐκ παιδός* or *ἐκ παίδων*, *from boyhood*; and *θεός*, *the divinity*, but *ὁ θεός*, *the (particular) God*.

7. Names of festivals are usually without the article.

Δήλια ἐκείνου τοῦ μηνὸς ἦν, the Delian festival was in that month (Xen. Mem. 4, 8²).

8. A predicate-noun or adjective stands without the article. (For exception, see 1403.)

Ἐμπορίον δ' ἦν τὸ χωρίον, the place was an emporium (Xen. Anab. 1, 4⁸). *Ἐφη τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφὸν εἶναι, he said that agriculture is the mother and the nurse of the other arts* (Xen. Oec. 5, 17).

1402. NOTE.—Observe that possessive pronouns, comparatives and superlatives, and ordinal numbers omit the article when they are predicate.

Χαιρεφῶν ἐμὸς ἐταῖρος ἦν, Chaerephon was my friend (Plat. Apol. 21^a). For *ὁ αὐτός*, see 1423, 2.

1403. NOTE.—When the predicate refers to a particular individual or a class, it has the article.

Ἀνεκάλουν Κύρον τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν, they called Cyrus the (real, true) benefactor, the (really, truly) good man (Xen. Cyr. 3, 3⁴). *Εἰσὶ δ' οὗτοι οἱ εἰδότες τῆς ἀληθείας, and are these those (whom I mean) who know the truth?* (Plat. Hipp. Maj. 284^e).

1404. NOTE.—So also the predicate *participle* takes the article when it denotes the *same particular individual* as the subject.

Ἐγὼ εἰμι ὁ θύμης σώζων, I am your preserver (Xen. Mem. 2, 7¹⁴).

1405. NOTE.—When two or more substantives are connected by *and*, and the first has the article, it may be omitted with the others.

Τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίᾱς, *his own lands and houses* (Thuc. 2, 13¹).

(E) POSITION OF ATTRIBUTES AND PREDICATE-ADJECTIVES
RELATING TO NOUNS WHICH HAVE THE ARTICLE

1406. 1. An attributive adjective qualifying a noun with the article usually stands between the article and the noun, as in English; or it stands with greater emphasis after the noun with the article repeated. In the latter case, the first article is sometimes omitted. Thus: ὁ ἀγαθὸς ἀνὴρ, or ὁ ἀνὴρ ὁ ἀγαθός, or ἀνὴρ ὁ ἀγαθός, *the good man*. These three positions of the article are termed *attributive positions*.

Τὸ θῆλυ γένος, *the female sex* (Plat. Leg. 805^d). Τοὺς κύνας τοὺς χαλεπούς, *savage dogs* (Xen. Anab. 5, 8²⁴). Ἀνθρώποις τοῖς ἀγαθοῖς (Xen. Mem. 2, 1³⁹).

2. The same rule applies to all attributes (1207, 1265), to the possessive pronoun, and to dependent genitives of pronouns (except of *personal pronouns*).

Οἱ παρόντες πολῖται or οἱ πολῖται οἱ παρόντες, *the present citizens*. Ἡ τοῦ πατρὸς οἰκίᾱ or ἡ οἰκίᾱ ἡ τοῦ πατρὸς, *the father's house*. Ἡ ἄνω πόλις or ἡ πόλις ἡ ἄνω, *the upper city*. Ἡ ἐν Μαραθῶνι μάχη or ἡ μάχη ἡ ἐν Μαραθῶνι, *the battle of Marathon*. Ἡ τοῦ πατρὸς οἰκίᾱ or ἡ οἰκίᾱ ἡ τοῦ πατρὸς, *the father's house*. Ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμός, *my father*. Ἡ ἐμαντοῦ μήτηρ or ἡ μήτηρ ἡ ἐμαντοῦ, *my own mother*. Τὰ τούτου χρήματα or τὰ χρήματα τὰ τούτου, *this man's money*. Ἡ ὀνομαζομένη ἀνδρεία, *the so-called bravery* (Plat. Phaedo, 68^e). Τοῖς τῶν Ἀθηναίων στρατηγοῖς, *with the generals of the Athenians* (Thuc. 4, 132¹). Ἡ τοῦ ὑπὲρ τῶν Ἑλείων ὄρους κορυφή, *the summit of the hill which is over the Eleians* (Xen. Hell. 7, 4¹³). Τὸ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, *the heavy-armed troops of the Greeks* (Plat. Lach. 191^b). Τὰς ὠφελείας τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνον ἐσομένᾱς, *the advantages which will arise from the campaign against him* (Isoc. 4, 15). Τὸ τῷ ὄντι ψεύδος, *the real falsehood* (Plat. Rep. 382^c). Ἐν τῷ Ἐλευσίνι ἱερῷ, *in the temple at Eleusis* (Lys. 6, 4). Ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου, *in the expedition with Cyrus* (Xen. Anab. 5, 1¹). Οἱ Χίοι τὸ τείχος περιείλον τὸ καινόν, *the Chians throw down their new wall* (Thuc. 4, 51¹). Ἐν τῷ πρόσθεν λόγῳ, *in the previous narrative* (Xen. Anab. 5, 1¹). Τοῦ τότε βασιλείως, *of the then king* (Xen. Cyr. 4, 6³). Τῆς οἰκαδὲ ὁδοῦ, *the homeward route* (Xen. Anab. 3, 1²). Τοῦ ἐν Δελφοῖς χρηστηρίου, *of the oracle in Delphi* (Xen. Cyr. 7, 2¹⁵). Ἀπὸ θαλάσσης τῆς Ἰώνων, *from the Ionic sea* (Hdt. 5, 50¹). Ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος, *going to Xenophon's tent* (Xen. Anab. 6, 4¹⁰).

Ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρᾳ ὑποψία, *their insolence and our suspicion* (Xen. Anab. 3, 1st). Τὸν βίον τὸν ἐμαυτοῦ, *my own life* (Plat. Gorg. 488^a).

1407. NOTE.—Several articles may thus stand together.

Τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the soul of the many* (Plat. Soph. 254^a). Insertion of a genitive is avoided (except occasionally in later writers) if similar forms of the article would thus meet; thus, not περὶ τοῦ βίου τέλους, but περὶ τοῦ τέλους τοῦ βίου, *concerning the end of life*.

1408. NOTE.—The attributive genitive of a noun (but not the *partitive* genitive) may have either the attributive or (less often) the predicate position (1415).

Ἡ τοῦ πατρὸς οἰκία or ἡ οἰκία ἡ τοῦ πατρὸς, and ἡ οἰκία τοῦ πατρὸς or τοῦ πατρὸς ἡ οἰκία, *the father's house*. Τὴν τῶν βαρβάρων φιλιάν, *the friendship of the barbarians* (Xen. Anab. 1, 3^s). Τὴν θυγατέρα τὴν βασιλέως, *the king's daughter* (Xen. Anab. 2, 4^s). Ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφώντος, *going to the tent of Xenophon* (Xen. Anab. 6, 4th).—Τοῦ κύκλου ἡ περίοδος, *the length of the circle* (Xen. Anab. 3, 4th). Τῇ τελευτῇ τοῦ βίου, *at the end of life* (Xen. Anab. 1, 9th). Τὴν γε ὀρθότητα τῆς βουλήσεως, *the righteousness of the purpose* (Plat. Leg. 668^c). Διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν, *by the death of their fellow-soldiers* (Xen. Anab. 1, 2nd). Sometimes the attributive genitive in predicate position is rather *partitive* in meaning.

1409. NOTE.—Occasionally a relative or temporal clause is inserted as an attribute.

Τῆς οἷᾱ παρ' ἡμῖν ἐστὶ πολιτείας, *of such a state as there is among us* (Dem. 19, 186). Οἱ οἷοίπερ ὑμεῖς ἄνδρες, *men such as you* (Xen. Cyr. 6, 2^d). Τῆς ὅπου βούλεσθε ὀλιγαρχίας, *of an oligarchy wherever you please* (Dem. 22, 52; 24, 163).

1410. NOTE.—1. The *partitive* genitive (1619, 6) of a noun is not an attribute, and therefore does not have attributive position; it takes the predicate position (1415).

Τῶν Ἀθηναίων οἱ γεραίτατοι (commonly) or οἱ γεραίτατοι τῶν Ἀθηναίων, *the oldest of the Athenians*. Τῶν Ἀθηναίων ὁ δῆμος or ὁ δῆμος τῶν Ἀθηναίων, *the common people of the Athenians* (i.e., in distinction to the upper classes). But ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων, *the Athenian people, the Athenian state*. So ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, *the philosophy of Socrates = the Socratic philosophy*, i.e., no other philosophy; but ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φιλοσοφία, *the philosophy of Socrates*, i.e., nothing else of him, the genitive being here *partitive*.

2. Yet the *partitive* genitive is occasionally found in attributive position.

Τοῖς ἐνθάδε ὑμῶν ἀδικουμένοις, *to those of you here who were being injured* (Thuc. 6, 87²). Τὸ δ' αὐτῶν μέγιστον, *the great part of it, i.e., of the palace* (Hdt. 1, 98³). Τοῖς Ἑλλήνων πλουσιωτάτοις, *to the richest of the Greeks* (Thuc. 1, 25⁴).

1411. NOTE.—1. When a noun with the article is qualified by two or more words which have attributive position, they may all stand between the article and its noun, or each may take an article and stand in attributive position.

Ἐπεμπον εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, *they sent to the other Arcadian cities* (Xen. Hell. 7, 4³⁸). Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ, *in our old dialect* (Plat. Cratyl. 398^b). Τὸν ἄλλον τὸν ἐμὸν βίον γινώσκειν, *to know my other life* (Lys. 24, 5). Τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρὰ, *their own long walls* (Thuc. 1, 108²). Ὁ τόκος ὁ ἔγγειος ὁ ἔφεκτός, *the interest on the land at the rate of one-sixth of the principal* (Dem. 34, 24). Φύσις ἡ ἀνθρωπίνη ἡ θήλεια, *the human female character* (Plat. Rep. 452^a). Εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν, *into the large Phoenician ship* (Xen. Oec. 8, 11). Τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσην ναυμαχίας μεμνήσθαι, *to remember the naval battle at Salamis against the Persian* (Aeschin. 2, 74).

2. Occasionally one qualifying expression stands between the article and the noun, while another follows the noun without the article.

Τὸν αὐτοῦ ἔδωκεν ἀγρὸν Ἐλευσίνι, *he gave his own land at Eleusis* (Isae. 11, 41). Οἱ ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἑλληνίδων, *those (coming) from the Greek cities in Asia* (Xen. Hell. 4, 3¹⁵). Μιμούμενοι τὴν ἐμὴν δύναμιν περὶ τὴν ὑμετέρᾳν γένεσιν, *imitating my power in your creation* (Plat. Tim. 41^c). Ἡ νῦν ὑμετέρᾳ ὀργῇ ἐς Μυτιληναίους, *your present anger against the Mytilenaeans* (Thuc. 3, 44⁷). Τῆς τῶν γυναικῶν φιλιᾶς πρὸς τοὺς ἄνδρας, *the love of wives to their husbands* (Xen. Hier. 3, 3).

1412. NOTE.—1. With nouns denoting an action or condition, an attribute consisting of a preposition and its case sometimes follows the noun without repeating the article.

Ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, *the gathering from the country into the city* (Thuc. 2, 52¹).

2. Words qualifying a participle or adjective are often not inserted between the article and these words, but are made to precede the article; this occurs generally for emphasis, but sometimes from negligent construction.

Πλείους ἔσονται ὑμᾶς οἱ ἐλέγχοντες, *there will be more accusers of you* (Plat. Apol. 39^c). Πληρώσαντας ἔτι τὰς λοιπὰς τῶν νεῶν, *manning their still remaining ships* (Thuc. 7, 72³).

1413. NOTE.—1. When an attributive participle with words depending on it qualifies a noun with the article, either the dependent words or the participle may follow the noun.

‘Ο κατεilahφὼς κινδύνος τὴν πόλιν, *the danger which has overtaken the city* (Dem. 18, 220). Τὸν ῥέοντα ποταμὸν δια τῆς πόλεως, *the river which runs through the city* (Xen. Hell. 5, 2⁴). Αἱ ὑπὸ τούτου βλασφημίαι εἰρημέναι, *the slanders uttered by this man* (Dem. 18, 126).

2. A predicate-noun connected with an attributive participle generally precedes it.

Τὸ Κοτύλαιον ὀνομαζόμενον ὄρος, *the mountain called Cotylaeum* (Aeschin. 3, 86).

1414. NOTE.—For the position of article with possessive pronouns, see also 1396, 8; and 1455, 1457; with the possessive genitive of personal, reflexive, and demonstrative pronouns, see 1455, 1460, 1468.

1415. An adjective which either precedes or follows the article with its noun is always a predicate-adjective (see 1208 and 1314).

‘Ο ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνὴρ (sc. ἐστίν), *the man is good or good is the man*. Μεγάλῃ τῇ φωνῇ, *with loud voice* (Xen. Hell. 2, 3⁵⁶). Ἰδρῶντι τῷ ἵππῳ, *with his horse sweating* (Xen. Anab. 1, 8¹). Ἐγούμενοι αὐτονόμων τῶν ξυμμάχων, *being leaders of allies who were independent* (Thuc. 1, 97¹). For other examples, see 1310, 1314, 1316; compare also 1317—1321.

1416. 1. The adjectives ἄκρος, μέσος and ἔσχατος, when in predicate position, mean *the top or point, the middle, and the last or end of the noun they qualify*.

Τὸ ὄρος ἄκρον or ἄκρον τὸ ὄρος, *the top or point of the hill*. Ἡ χεὶρ ἄκρᾱ or ἄκρᾱ ἡ χεὶρ, *the point of the hand*;—but τὸ ἄκρον ὄρος, *the high hill* (there being others). Ἡ νῆσος μέση or μέση ἡ νῆσος, *the middle of the island*;—but ἡ μέση νῆσος, *the middle island* (between other islands). Τὸ ὄρος ἔσχατον or ἔσχατον τὸ ὄρος, *the end of the mountain*;—but τὸ ἔσχατον ὄρος, *the last mountain* (Thuc. 3, 107⁴); Xen. Ven. 3, 4; Dem. 29, 12; Hdt. 5, 101; Xen. 1, 8¹³; Plat. Phaedo, 109^d; Thuc. 4, 35¹. Compare the Latin *summus, medius, extremus*.

2. Πᾶς (strengthened also ἀπᾶς σύμπᾶς), *all*, usually has the predicate position.

Πᾶσα ἡ πόλις, *all the city*; πᾶσαι αἱ πόλεις, *all the cities*.—When it means *all together or the sum total*, it takes the attributive position; as αἱ πᾶσαι πόλεις, *the cities all together*; τὸ πᾶν πλήθος, *the collective mass*; ὁ πᾶς ἀριθμός, *the sum total*; οἱ πάντες ἄνθρωποι, *all mankind* (Xen. Anab. 5, 6⁷); but πάντες ἄνθρωποι = *everything belonging to the species “man,” all men*,

(Lys. 12, 60).—Ὁ πᾶς or οἱ πάντες with a numeral means *in all*; as *τριήρεσι μὲν ταῖς πάσαις τέσσαραι καὶ τριάκοντα καὶ ἑκατόν*, *with one hundred and thirty-four triremes in all* (Thuc. 6, 43²).—Πᾶς in the singular without the article before a noun means *every*; as *πᾶσα πόλις*, *every city*. Similarly before a participle or adjective having the generic article (1389, 2); as *πᾶς ὁ ἄδικος*, *every unjust person* (Plat. Leg. 5, 731^c). Πᾶς ὁ βουλόμενος, *every one who wishes* (Plat. Rep. 416^a). When πᾶς means *all kinds of, completely, all that*, the noun does not take the article, it being then predicate; as *πάντα κακὰ ἐργάζεσθαι τὴν πόλιν*, *to do the city all manner of evil* (Dem. 19, 314); *ἐν πάσῃ ἀναρχίᾳ*, *completely in anarchy* (Plat. Rep. 575^a).

3. Similarly, ὅλος, *whole*.

Ὅλη ἡ πόλις or ἡ πόλις ὅλη, *all the city*. Ἡ ὅλη πόλις, *the whole city, the city as one body*. Ὅλη πόλις, *a whole city*.

4. Μόνος meaning *alone* has predicate position.

Μόνος ὁ υἱός or ὁ υἱός μόνος, *the son alone*; when it means *only*, it takes attributive position; as ὁ μόνος υἱός or ὁ υἱός ὁ μόνος, *the only son*.

5. Ἡμισυς, *half*, usually has attributive position.

Τὸν ἥμισυν σίτον, *half as much corn* (Xen. Hell. 5, 3²¹). See 1417.

6. Ἐκαστος, *each*, ἑκάτερος, *each* (of two), ἄμφω and ἄμφότεροι, *both*, take the predicate position.

Ἐκαστος ὁ ἀνὴρ, *each man*. Of these, ἕκαστος alone may omit the article.

7. Nouns qualified by the demonstratives οὗτος and ὁδε, *this*, and ἐκεῖνος, *that*, always take the article; the position of the demonstratives is predicate.

Οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, *this man*. Similarly αὐτός when means *it self*; as αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός, *the man himself*. See also 1479, 1489.

1417. NOTE.—The neuter ἥμισυ, *half*, as a noun, often stands without the article, ἥμισυ τοῦ στρατεύματος, *half of the army*. The half of a number of persons is usually expressed by οἱ ἡμίσεις, αἱ ἡμίσειςαι with the partitive genitive (1416, 5).

Τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, *half of the rear-guard* (Xen. Anab. 4, 2⁹). In other cases, even, ἥμισυς is sometimes assimilated in gender and number with its dependent partitive genitive; as *ἔπεμπον τῶν ἄρτων τοὺς ἡμίσεις*, *they sent half the loaves* (Xen. Cyr. 4, 5⁴);—but *ἄρτων ἡμίσεα*, *half-loaves* (Xen. Anab. 1, 9²⁶).

PRONOUNS

PERSONAL AND INTENSIVE PRONOUNS

1418. The nominative of the personal pronouns is only used for emphasis; when not emphatic, it is omitted.

Ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέτετε πείθεσθαι οὐδὲ ἑπείθεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι, *since you do not wish to obey me or to follow me, I will follow you* (Xen. Anab. 1, 3^a; 2, 1^{ab}).

1419. 1. The forms ἐμοῦ, ἐμοί, ἐμέ are used instead of the enclitics μου, μοι, με, whenever they are emphatic, and generally after prepositions; in these cases σοῦ, σοί, σέ are accented.

Ὅπως δὲ καὶ ὑμεῖς ἐμέ ἐπαινέσετε, ἐμοὶ μελήσει, *it will be my care that you shall commend me* (Xen. Anab. 1, 4^{ab}). Οὔτε σὺ ἐκείνῃς φιλεῖς, οὔτε ἐκεῖναι σέ, *neither do you love them nor they you* (Xen. Mem. 2, 7^b). Παρ' ἐμέ, παρὰ σέ.

2. Πρὸς με is used for πρὸς ἐμέ.

1420. NOTE.—If two prepositions with the same dependent pronoun are contrasted, the enclitic form is used.

Ἐπὶ σε ἢ σὺν σοι, *against you rather than with you* (Xen. Anab. 7, 7³²).

1421. The *oblique cases* of αὐτός are the personal pronouns of the third person; as ἐγὼ αὐτὸν εἶδον, *I saw him*, ἔδωκα αὐτῷ τὸ βιβλίον, *I gave him the book*. In this case, it cannot stand at the beginning of a sentence nor in emphatic position.

For the use of οὗ, οἱ, ἑ, etc., see 1449—1453. For the possessive genitive of the personal pronouns, see 1455.

1422. NOTE.—When two verbs, which govern different cases, have the same object, the case of the object depends on the first verb; and no pronoun takes its place with the second verb (as in English).

Οὐχ ἑώρακα Πρωταγόραν πώποτε οὐδ' ἀκήκοα οὐδέν, *I have never seen Protagoras nor ever heard anything of him* (Plat. Prot. 310^a). Τοῖς θεοῖσι χρὴ θύοντας αἰτεῖν τὰγαθά, *it behoves us, in sacrificing to the gods, to ask for good things* (Eur. Hel. 754).

1423. Αὐτός has three uses:—

1. In all cases, it may be an *intensive* adjective pronoun, *himself, herself, itself, myself, thyself, themselves*, etc. (Latin *ipse*). It may stand alone, the noun or pronoun in agreement being understood; or it may be joined to a pronoun; or it may qualify a noun. As regards the article and noun, αὐτός intensive takes the predicate position.

Αὐτὸς ὁ πατήρ or ὁ πατήρ αὐτός, *the father himself*. Ἐγὼ αὐτός or αὐτὸς ἐγώ, *I myself*. Αὐτὸς Μένων, *Meno himself*. Αὐτὸς ἔφη, (he) *himself said it*. Αὐτῇ τῇ ψυχῇ, *with the soul itself* (Plat. Phaedo, 66^a). Τὴν ἀκρίβειαν αὐτὴν, *the literal accuracy* (Thuc. 1, 22¹). Αὐτοὶ ὑμεῖς ἐπίστασθε, *you yourselves know*

(Xen. *Anab.* 7, 6¹²). Συνδιέσωσε καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ, *he rescued both me and my arms* (Plat. *Symp.* 220^e). Αἰτοὶ τὴν γῆν ἔσχον, *they seized the land themselves* (Thuc. 1, 114⁶). Ὁ Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν, *Brasidas was a friend to the country of the Thessalians and to (the people) themselves* (Thuc. 4, 78⁴). Πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν (sc. ὑμῖν), *you must sail, embarking in these yourselves* (Dem. 4, 16).

2. Preceded by the article, it means *the same*.

Ἐν τῇ αὐτῇ οἰκίᾳ, *in the same house*. Ὁ αὐτὸς ἀνὴρ, *the same man*. Τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα, *the same mother and the same father*. Ἐγὼ μὲν ὁ αὐτός εἰμι, *I am the same* (Thuc. 2, 61²). Τῇ δὲ αὐτῇ ἡμέρᾳ, *and on the same day* (Xen. *Anab.* 1, 5¹²).

3. In the oblique cases, when not at the beginning of a sentence nor in emphatic position, it is the personal pronoun of the third person. See 1421.

1424. NOTE.—In the sense of *the same*, Homer sometimes uses αὐτός without the article; αὐτὴν ὁδόν, *the same way* (Od. 8, 107; 10, 263).

1425. NOTE.—For the difference between the emphatic forms ἐμέ αὐτόν, σὲ αὐτόν, etc., and the reflexives ἐμᾶυτόν, σεαυτόν, etc., see 1440.

1426. NOTE.—For the oblique cases of αὐτός used reflexively in Homer, the personal pronoun being understood, see 1447.

1427. NOTE.—Αὐτός after an ordinal numeral may denote a person as the head of a given number.

Ἡρέθῃ πρεσβευτὴς εἰς Λακεδαιμόνα δέκατος αὐτός, *he was chosen ambassador as the head of ten* (lit. *himself the tenth*) Xen. *Hell.* 2, 21⁷).

1428. NOTE.—Αὐτός intensive has various shades of meaning.

(a) Καὶ αὐτός = *also, even he, of himself*.

Ἡ γεωργία πολλὰ καὶ αὐτὴ διδάσκει, *agriculture itself also* (as well as other pursuits) *teaches many things* (Xen. *Oec.* 19, 18).

(b) Αὐτός often = *just, the very, close to*.

Ὑπὲρ αὐτοῦ τοῦ ποταμοῦ, *just over the river* (Xen. *Anab.* 4, 1²). Ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts* (Thuc. 1, 7). Πρὸς αὐτῷ τῷ στρατεύματι, *close to the army* (Xen. *Anab.* 1, 8¹⁴). Αὐτὸς οἶτος, *just this man*.

(c) Αὐτός sometimes = *alone, by oneself, apart, of one's own accord, real or pure*.

Χωρεῖ αὐτός, *he goes alone* (Xen. Anab. 4, 7¹¹). Αὐτοὶ γὰρ ἐσμεν, *for we are by ourselves* (Plat. Leg. 836^b). Αὐτοὺς τοὺς στρατηγοὺς ἀποκαλέσας, *having called the generals apart* (Xen. Anab. 7, 3³⁵). Ἥξει γὰρ αὐτά, *for this will come to light of itself = of its own accord* (Soph. Oed. Tyr. 341). Αὐτοὶ Ἕλληνες, οὐ μίξοβαρβαροί, *pure Greeks, not half barbarian* (Plat. Menex. 245^d).

(d) Plato uses αὐτό with masculines and feminines, as well as neuters, to designate the *abstract idea* of a thing.

Αὐτὸ δικαιοσύνην, *justice in the abstract* (Plat. Rep. 363^a).

(e) Αὐτός is said of the *master* by a pupil or a slave.

Αὐτὸς ἔφη, *the master (Pythagoras) said it*.

1429. NOTE.—For the dative of accompaniment strengthened by αὐτός, see 1775.

1430. NOTE.—For the personal pronoun used instead of the reflexives, see 1437.

For the personal pronouns used as accusative subject of the infinitive, see 1438.

1431. NOTE.—Καὶ αὐτός denotes that a person is or does of his own accord something which another already is doing or has done; it is then translated by *I myself also (you yourself also, etc.)*.

Ἐπειδὴ σαφῶς ἀπionτας ἦδη (τοὺς βαρβάρους) ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναεῖξαντες, *and now when the Greeks saw that the barbarians were clearly going, they also broke up and pursued their march* (Xen. Anab. 3, 4³⁷).

But καὶ οὗτος is used when a statement is made concerning one person or thing, which has already been made concerning another; we then translate it by *and this also*.

ῥεῖ ὁ Μαίανδρος διὰ τῆς πόλεως· ἔστι δὲ καὶ βασιλεία ἐν Κελαιναῖς ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως, *the Meander flows through the city; there is also a palace in Celaenae on the sources of the Marsyas and this also flows through the city* (Xen. Anab. 1, 2²⁸).

1432. The indefinite English *one* or *you (they)*, is variously expressed in Greek.

1. Most frequently by τίς. Οἷοιτό τις ἄν, ᾧτις τις ἄν (1553), *one would think*. Ἐάν τις with the subjunctive and εἴ τις with the optative, *if (any) one*, or ὅστις ἄν with the subjunctive and ὅστις with the optative (2094).

2. Often by the participle with the generic article (1389, 2). Ο βουλόμενος, *(any) one who wishes*.

3. By the third person plural active, especially with verbs of *saying*; as λέγουσι, *they say*.

4. By changing to the passive construction; as λέγεται, *it is said*.

5. By impersonal verbs (1211—1213); as δεῖ, *one must*.

6. By the potential optative (2113), here the second person singular is often used. Δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης, *you would not go twice into the same river* (Plat. Cratyl. 402^a).

1433. NOTE.—For the omission of the accusative τινὰ with the infinitive, see 2191.

1434. NOTE.—*They say = it is said, they report = it is reported*, can be expressed impersonally by passives, as λέγεται, ἀγγέλλεται (1211, 3); but *they went, they have come* cannot be rendered by passive impersonal forms, as in Latin *itur, ventum est* (1883).

REFLEXIVE PRONOUNS

1435. The reflexive pronouns refer to the subject of the sentence. Often in a dependent clause, they refer to the subject of the leading verb; they are then called *indirect reflexives*.

Γινῶθι σαυτόν, *know thyself* (Plat. Prot. 343^b). Δίδωμι σοι ἐμαυτὸν δοῦλον, *I give myself to you as a slave* (Xen. Cyr. 4, 6⁴). Ἀφιππεύει ἐπὶ τὴν ἐαυτοῦ σκηρὴν, *he rides back to his own tent* (Xen. Anab. 1, 5¹²). Οἱ ἡττώμενοι ἐαυτοὺς τε καὶ τὰ ἐαυτῶν πάντα ἀποβάλλουσιν, *the vanquished lose both themselves and all that belongs to them* (Xen. Cyr. 3, 3⁴⁵). Παρέδσαν οἱ πάντες σφᾶς αὐτοὺς, *they all surrendered themselves* (Thuc. 7, 82³). Τὰ ἄριστα βουλεύεσθε ὑμῖν αὐτοῖς, *you advise the best for yourselves* (Thuc. 1, 43⁴).—As indirect reflexives: ἐβούλετο ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἐαυτὸν ἔχειν τὴν γνώμην, *Clearchus wished the whole army to be devoted to himself* (Xen. Anab. 2, 5³⁹). Εἰσιεῖναι ἐκέλευσεν, εἰ μέλλοις σὺν ἐαυτῷ ἐκπλεῖν, *he bade you come in, if you should wish to sail with him* (Xen. Anab. 7, 1³⁹). Ἐπεισεν Ἀθηναίους ἐαυτὸν κατὰγειν, *he persuaded the Athenians to restore him (from exile)* (Thuc. 1, 111¹). Τὴν Πολίχνην ἐτείχιζον, εἴ τι δεοί σφίσιν αὐτοῖς, *they began to fortify Polichna, in case it might be necessary to them* (Thuc. 8, 14³). Ἠγούμενος αὐτὰς ἐπιζημίους εἶναι σε αὐτῷ, *regarding them to be harmful to you* (Xen. Mem. 2, 7⁹). Τῶν ἐθνῶν τούτων ἡρξεν (sc. Κύρος) οὐθ' ἐαυτῷ ὁμογλώττων ὄντων οὔτε ἀλλήλοις, *(Cyrus) became ruler of the nations though they were not of the same tongue with himself nor with each other* (Xen. Cyr. 1, 1⁵). Τὰ ναυάγια, ὅσα πρὸς τῇ ἐαυτῶν (γῇ) ἦν, ἀνείλοντο, *they took up the wrecks, as many as were close to their own land* (Thuc. 2, 92). Οἱ σοφισταὶ κατηγοροῦσι

τῶν μαθητῶν ὡς ἀδικοῦσι σφᾶς αὐτούς, *the sophists accuse their pupils of wronging them* (Plat. Gorg. 519').

For the possessive genitive of the reflexive pronoun, see 1460—1467.

1436. NOTE.—Sometimes the reflexive refers neither to a leading nor to a dependent subject, but to some dependent word.

Ἄπο παντοῦ ἔγω σε διδάξω, *I will instruct you from your own case = from yourself* (Ar. Nub. 385). Τὸν κωμάρχην τότε ᾤχετο ἄγων πρὸς τοὺς ἐαυτοῦ οἰκῆτας, *Xenophon then went leading the governor to his own (i.e., the governor's) people* (Xen. Anab. 4, 5³⁵); also Xen. Hell. 6, 5^a, Lys. 32, 16.

1437. NOTE.—(a) The personal pronouns are often used instead of the reflexives.

Ἦμᾶς κελεύω ἐμὲ μιμεῖσθαι, *I enjoin you to imitate me* (Xen. Cyr. 8, 6¹³). Δοκῶ μοι αἰσθάνεσθαι, *I seem (to myself) to feel* (Xen. Hier. 1, 6). Δοκῶ μοι is more frequent than δοκῶ ἐμαυτῷ.

(b) Similarly the oblique cases of αὐτός are often used instead of the *indirect* reflexives.

Λέγουσιν, ὅτι μεταμέλoui αὐτοῖς, *they said that they were sorry, lit. that it repented them* (Xen. Anab. 5, 6³⁶).

1438. NOTE.—As accusative subject of the infinitive, the personal pronouns are used, not the reflexives (compare 2188).

Ἐγὼ οἶμαι καὶ ἐμὲ καὶ σέ καὶ τοὺς ἄλλους ἀνθρώπους τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκ'ον ἡγείσθαι, *I believe that you and I and the rest of men believe it worse to wrong than to be wronged* (Plat. Gorg. 474^b).

1439. NOTE.—Sometimes the reflexive is rendered more emphatic by prefixing to it αὐτός in agreement with its subject.

Οὐχ οἷός τέ ἐστιν αὐτὸς αὐτῷ βοηθεῖν, *he is not able (himself) to help himself* (Plat. Gorg. 483^b). Τὸ γινώσκειν αὐτὸν ἐαυτόν, *for one (himself) to know himself* (Plat. Charm. 165^b). Φαίνεται τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖν, *the soul appears to view some things by itself* (Plat. Theaet. 185^a). —When the noun belonging to the reflexive is preceded by the article, αὐτός is occasionally inserted immediately after the article; as καταλέλυκα τὴν αὐτὸς αὐτοῦ δυναστείαν, *he has overthrown his own dominion* (Aeschin. 3, 233).

1440. 1. The forms ἐμὲ αὐτόν or αὐτόν με (or rarely αὐτὸν ἐμέ), σὲ αὐτόν or αὐτόν σε, and the like, are *not reflexive*, but *emphatic* (see 1423).

Τοὺς παῖδας τοὺς ἐμοὺς ἥσυχῦνε καὶ ἐμὲ αὐτόν ἔβρισεν, *he disgraced my children and insulted me myself* (Lys. 1, 4). Ἠδέως ἂν πυθοίμην αὐτοῦ σοῦ, *I would gladly ascertain from you yourself* (Dem. 56, 32).

2. But *ἐαυτοῦ*, *ἐαυτῷ*, etc., are never separated into *οὗ αὐτοῦ*, etc.; the emphatic *αὐτοῦ*, *αὐτῷ*, etc., being used instead in emphatic position (1421) or in contrasts. *Λαμβάνουσιν αὐτὸν καὶ γυναῖκα*, *they take the man himself and his wife* (Xen. *Anab.* 7, 8²²).

3. The plurals *ἡμῶν αὐτῶν*, etc., are either reflexive or emphatic; but *αὐτῶν ἡμῶν*, etc., are in most cases emphatic. Yet *σφῶν αὐτῶν* is only reflexive; while *αὐτῶν σφῶν*, etc., are never used.

Ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχή, *is not one part of us body, and another part soul?* (Plat. *Phaedo*, 79*). *Οὐδὲν αὐτοῦ καταθήσει ἀλλὰ τὰ ἑμέτερα ὑμῖν αὐτοῖς ἀποδώσει*, *he will not lay down any of his own property, but will return to you your own* (Lys. 29, 8). *Οὐ δύναμαι πάντα περιλαβεῖν, ἀλλ' αὐτοὺς ὑμᾶς χρὴ καὶ τὰ περιλειμμένα συνιδεῖν*, *I cannot embrace everything (in my discourse), but you ought yourselves to reflect on what is omitted* (Isoc. 14, 63).

4. In Homer forms like *οἱ αὐτῷ*, *ἐ αὐτόν*, etc., may be reflexive or emphatic.

1441. The reflexive of the third person is sometimes used for that of the first or second.

Δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτούς, *we must question ourselves* (Plat. *Phaedo*, 78^b). *Ἀποφαίνετε σκαιοτάτους ἑαυτούς*, *you show yourselves most awkward* (Lys. 8, 5). This occurs in poetry as well as prose.

1442. The plural of the reflexives is often used for the reciprocal pronoun.

Ἡμῖν αὐτοῖς διαλεξόμεθα, *we shall converse with one another*, lit. *among ourselves* (Dem. 48, 6). *Φθονοῦντες ἑαυτοῖς μῦσοῦσιν ἀλλήλους*, *they hate each other through envying each other* (Xen. *Mem.* 2, 6³⁰).

1443. For other reciprocal expressions, see 1875 and Part II. of the Grammar.

1444. As the reflexive forms *ἐμυαυτοῦ*, *σεαυτοῦ*, and *ἐαυτοῦ* do not occur in Homer, he uses instead the orthotone personal pronouns alone, *ἐγώ* (*εἶο*, *εὔ*, *ἐθεν*), *οἶ*, *ἐ*, *σφείων*, *σφίσι*, *σφείας*; or the personal pronouns with *αὐτοῦ*, *αὐτῷ*, etc.; or *αὐτοῦ*, *αὐτῷ*, etc., alone.

Ἐγὼν ἐμὲ λίσσομαι, *I will loose myself* (Il. 10, 378).—*Ἀπὸ ἔο* (Il. 5, 343). *Οἶ* (Od. 11, 433). *Ἐπὶ οἶ* (Il. 8, 327). *Ἀμφὶ ἐ* (Il. 15, 241). *Ἦσαν ἀπὸ σφείων* (Il. 4, 535). *Φύξιν βουλεύουσι μετὰ σφίσι* (Il. 10, 311). *Κατὰ σφείας μαχέονται* (Il. 2, 366).—*Ἐμεῦ αὐτῆς* (Od. 19, 93). *Ἐμοὶ αὐτῷ* (Od. 3, 49). *Μαχόμεν κατ' ἐμ' αὐτόν* (Il. 1, 271).—*Σέθεν*

αὐτοῦ (*Il.* 23, 312). Σοὶ αὐτῷ (*Od.* 1, 279). Σ' αὐτόν (*Il.* 10, 389).—Ἐο αὐτοῦ (*Il.* 19, 384). Οἱ αὐτῷ (*Il.* 5, 64). Ἐ αὐτήν (*Od.* 17, 387).—Ἡμέας αὐτοῦς (*Il.* 8, 529). Σφῶν αὐτῶν (*Il.* 12, 155). Σφίσιν αὐτοῖς (*Od.* 20, 213). Σφέας αὐτοῦς (*Il.* 12, 43).—Αὐτοῦ for αὐτοῦ μου (*Od.* 22, 38). Αὐτῷ for αὐτῷ σοι (*Il.* 17, 152). Αὐτόν for αὐτόν σε (*Il.* 2, 263). Αὐτοῦς for ἡμᾶς αὐτοῦς (*Od.* 10, 26).—So reflexively : αὐτοῦ for ἑμαυτοῦ (*Od.* 21, 249); αὐτῇ for ἑαυτῇ (*Od.* 2, 125); αὐτῶν ἀπωλόμεθ' ἀφραδίῃσιν, *we were undone by our own folly* (*Od.* 10, 27).

1445. NOTE.—Enclitic forms of a personal pronoun are also found before an oblique case of αὐτός. Μοι αὐτῷ (*Od.* 5, 179). Με...αὐτόν (*Il.* 15, 722). Τοι...αὐτῇ (*Il.* 6, 272). Οἱ...αὐτῇ (*Od.* 4, 66). Μιν αὐτόν (*Il.* 21, 245).

1446. NOTE.—When αὐτῷ and αὐτόν come first, only an enclitic form of a personal pronoun is used. Αὐτῷ μοι (*Il.* 5, 459). Αὐτῷ τοι (*Od.* 22, 345). Αὐτῷ μὲν οἱ (*Od.* 2, 190). Αὐτόν σε (*Il.* 9, 680).

1447. NOTE.—The reflexive use of the personal pronoun of the first person is found mostly in the accusative with the infinitive; of the second person there are perhaps no examples; of the third person there are many examples of the singular, very few of the plural.—Examples of the personal pronoun with an oblique case of αὐτός are not frequent.—Uncommon are the oblique cases of αὐτός used reflexively.

1448. NOTE.—For μὴν used reflexively, see 1453, 4.

1449. Of the old personal pronoun of the third person οὗ, the forms οἶ, σφεῖς, σφῶν, σφίσι, σφᾶς are used, in Attic prose, almost always as *indirect* reflexives or in dependent clauses. Of these οἶ is enclitic.

Ἐνταῦθα λέγεται Ἀπόλλων ἐκδείραι Μαρσύαν νικήσας ἐρίζοντα οἱ περὶ σοφίᾳς, *here Apollo is said to have flayed Marsyas, having vanquished him in a contest (with himself οἱ) of skill* (*Xen. Anab.* 1, 2^o). Ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, *making charges that they might have the strongest possible pretext for war* (*Thuc.* 1, 126¹). Ἐλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς, *they said that the king of the Indians had sent them* (*Xen.*

Cyr. 2, 47). Λέγειν τε ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἦπτον σφ εἰς ἀγάγειν, *he bade them say that they could lead no less* (Xen. *Anab.* 7, 5^b). Οἱ Ἀθηναῖοι, ὡς (ὁ Ἄγης) παρήλθε καὶ ἐξέκλινεν ἀπὸ σφῶν τὸ στράτευμα, καθ' ἡσυχίαν ἐσώθησαν, *the Athenians, as Agis passed by and withdrew from them, escaped at their leisure* (Thuc. 5, 73³).

1450. NOTE.—The forms οὔ and εἴ occur, in Attic prose, only in a few passages in Plato (in part, poetic).

Ἔφη δέ, ἐπειδὴ οὗ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι, *he said that his soul, when it had gone out of him, travelled* (Plat. *Rep.* 614^b). Ἄλλους τινὰς ἔφη ὁ Ἀριστοδῆμος οἴχεσθαι ἀπὸντας, ἐδὲ (sc. Ἀριστοδῆμον) ὕπνον λαβεῖν, *Aristodemus said that some others went away, that he himself fell asleep* (Plat. *Symp.* 223^b). Οὔ also (*Rep.* 393^a (epic), 617^a; *Symp.* 174^d). Ἐ also (*Rep.* 327^b, 617^e; *Symp.* 175^{a, c}).—For οὔ is used *ἐαυτοῦ* or *αὐτοῦ*.

1451. NOTE.—The form οἶ occurs rarely in the Orators; except in Antiph. 1, 16 and 5, 93; Lys. 23, 13; Andocides, 115, 38, 40, 41, 42; Isae. 6, 27.—The Attics have it rarely accented; except Plat. *Symp.* 174^e; Xen. *Hell.* 7, 138; *Rep. Ath.* 2, 17.

1452. NOTE.—The form σφῶν occurs often in Thucydides, now and then in Plato (as in *Rep.* 618^a), seldom in other Attic prose (as in Xen. *Cyr.* 3, 225), perhaps never in the Orators;—for σφῶν possessive *ἐαυτῶν* or *σφέτερος αὐτῶν* is commonly used (1460, 1462).—The other forms beginning with σφ- (without *αὐτῶν*, etc.) are seldom used by the Orators.

1453. 1. The personal pronoun of the third person (οὗ, οἶ, etc.) is generally used as a personal pronoun in Homer. It is then enclitic. (For its reflexive use, see 1449). The genitive singular is seldom found as a personal pronoun; the nominative plural σφείς is absent from Homer.

Οὕτις εὔ ἀκήδεσεν, *no one neglected him* (Il. 14, 427). Ἐπεὶ οὐ ἐθέρ ἐστι χερσίων, *since she is not inferior to her* (Il. 1, 114).—Τὴν οἱ πόρε Φοῖβος, *which Phoebus gave him* (Il. 1, 72). Σὺν δυοκαίδεκα νησί, αἷ οἱ ἔποντο, *with twelve ships which followed him* (Il. 11, 228).—Καὶ ἐφύλασσε, *and watch him* (Il. 3, 408). Τίον δέ ἐτεσσαράβοιον, *they reckoned her at four oxen* (Il. 23, 705).—Τίς τ' ἄρ σφ ωε...ξυνέηκε μάχεσθαι; *who then engaged them to fight together?* (Il. 1, 8). Ὁ σφ ωῖν...ἔλαιον χαιτῶν κατέχευε, *who poured oil over their manes* (Il. 23, 281).—Ἐκ γάρ σφ εων φρένας εἴλετο Παλλὰς Ἀθήνη,

for *Pallas Athene* bereft them of their senses (*Il.* 18, 311).—Ἐτι γάρ σφισι κῦδος ὀρέξω, for *I will still give them glory* (*Il.* 17, 453). Οὐ σφι θαλάσσια ἔργα μεμήλει, *naval works were no care to them* (*Il.* 2, 614).—Ἀλλά σφας κρατερὸς Διομήδης ἐξενάρηξεν, but *them the strong Diomedes slew* (*Il.* 5, 151). Καί σφας φωνήσας ἔπεα πτερόεντα προσηύδα, and *addressing them, he spoke winged words* (*Il.* 4, 284). Καὶ γάρ σφε... εἶδεν, for *he had seen them* (*Il.* 11, 111).

2. In *Herodotus* the personal pronouns are used as in *Homer*; but εὖ and οἶ are never direct reflexives nor orthotone; σφίσι is always reflex. *Herodotus* has σφεῖς; also a neuter plural σφέα; for εἰ he has μίν (1453, 4).

Δημοκῆδης δὲ δαίσαῖς, μή εὖ ἐκπειρώτο Δαρείος, *Democedes fearing that Darius was making a trial of him* (3,135⁵, the only example of εὖ). Αὐτίκα δὲ οἱ εὗδοντι ἐπίστη ὄνειρος, and soon a dream came to him in his sleep (1, 34²). Τὸ πρόσω ἐπορεύετο, σὺν δὲ οἱ ὁ πεζὸς στρατός, he proceeded forward, and with him the land-army (7, 58¹). Οἷ, ὅπως σφεῖς καταγοῖατο τῇ νηϊ, φεύγεσκον, who fled whenever they came to land with their ship (4, 43³). Ἀργεῖοι δὲ σφεων εἰκόνας...ἀνέθεσαν, the Argives dedicated statues of them (1, 31⁹). Ἐξεμπολημένων σφισχέδον πάντων, when nearly all their goods had been sold (1, 1⁴). Σὺν δὲ σφι, with them (2, 85). Καὶ σφας καταλαμβάνει, it has befallen them (7, 38³). Λεγόντων...ὥς σφεα (i.e. χρήματα) ἀναγκαίως ἔχει δεκατενῆναι τῷ Δαί, let them say that it is necessary that they (= the things) be tithed to Zeus (1, 89⁴). Σφέ encl. for σφέας or σφέα in *Hdt.* is now rejected.

3. The form οὖ hardly ever occurs in *Attic* poetry (οὖ orthotone, *Soph. Oed. Tyr.* 1257; ἔθεν orthotone, *Aesch. Supp.* 66).—The dative οἶ is rare in *Attic* poetry (enclitic, as in *Aesch. Ag.* 1147; orthotone παρ' οἶ, *Eur. El.* 924).—The accusative εἰ is absent from the *Dramatists*; it is very rare in *Pindar*.—The nominative plural σφεῖς does not occur in the *Dramatists* nor in *Lyric* poetry.—The genitive plural σφῶν does not occur in the *Dramatists*.—The dative plural σφίν is sometimes found in the *Dramatists* (as *Aesch. Pro.* 252); also σφίσιν.—The accusative plural σφᾶς occurs a few times as enclitic in the *Dramatists* (as *Eur. Med.* 1378).—The accusative

σφεῖ often occurs in Tragedy, sometimes as a singular (as Aesch. *Pro.* 9 = *him*, Eur. *Alc.* 834 = *her*).—Even σφίν is rarely singular (Hom. *Hym.* 30, 9; Aesch. *Pers.* 759).

4. The accusative μίν (never orthotone) is frequent in Homer and Herodotus.

Ἀρνεῖω μιν ἔγωγε εἶσκω, *I compare him to a ram* (Π. 3, 197). Προσδεόμεθά σευ νεηνίᾱς συμπέμψαι ἡμῖν, ὥς ἂν μιν ἐξέλωμεν ἐκ τῆς χώρας, *we ask of thee to send with us young men so that we may destroy it out of our land* (Hdt. 1, 36⁴).—Μίν is never reflexive in Homer, rarely indirectly reflexive in Herodotus.

5. The Doric νίν (enclitic) is used by the Tragedians and by Pindar for all three genders, also as a plural; so νίν = *him* in Aesch. *Pro.* 333; = *her* in Eur. *Hec.* 515; = *it* in Soph. *Trach.* 145; = *them* masc., fem., neut. in Soph. *Oed. Tyr.* 868; Soph. *Oed. Col.* 43; Aesch. *Pro.* 55.

POSSESSIVE PRONOUNS

1454. The possessive pronouns are not used as often in Greek as in English. Where the ownership is obvious, the article is used instead.

Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδῃ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ πάντα εἰς τὰς χεῖρας ἔλαβε, *having leaped down from his chariot, Cyrus put on his breastplate, and after mounting his horse, he took his javelins in his hands* (Xen. *Anab.* 1, 8³).

1455. Instead of the possessive pronouns ἐμός and σός, the enclitic *possessive* genitives of the personal pronouns, μου and σου, are often used; less often ἡμέτερος and ὑμέτερος are replaced by ἡμῶν and ὑμῶν; for the third person, *his, her, its, their*, the possessive genitives αὐτοῦ, αὐτῆς, αὐτῶν are always used in Attic prose. As regards the article, the possessive pronouns have the attributive position (1406, 1 and 2), the possessive genitives have the predicate position.

Ἡ ἐμή οἰκία or ἡ οἰκία ἡ ἐμή or οἰκία ἡ ἐμή or ἡ οἰκία μου or (after another word) μου ἡ οἰκία, *my house*. Οἱ παῖδες αὐτοῦ or αὐτοῦ οἱ παῖδες, *his children*. Ὁ ὑμέτερος πατήρ or ὁ πατήρ ὁ ὑμέτερος or πατήρ ὁ ὑμέτερος or ὁ πατήρ ὑμῶν or

ἡμῶν ὁ πατήρ. Ὀνόμασε μου τὴν πρόνοιαν δειλιάν, *he called my foresight covardice* (Ar. Plut. 207). Ἡ γλῶσσα σου, *thy tongue* (Soph. Aj. 1124). Ἡμῶν ὁ βίος, *our life* (Eur. Supp. 550). Ταῖς ψυχαῖς ἡμῶν, *with our souls* (Plat. Leg. 808^b). Τῷ σώματι αὐτοῦ, *for his body* (Xen. Anab. 1, 9²³). Κατὰ γνώμην τὴν ἐμήν, *according to my opinion* (Plat. Soph. 225^d). Δέμας τὸ σόν (Aesch. Pro. 1019). Ἡ ἡμετέρᾳ ὑποψιά, *our suspicion* (Xen. Anab. 3, 1²¹). Ταῖς ἡμετέραις πόλεσι (Plat. Leg. 836^c).

For the use of the article with a noun qualified by a possessive pronoun or by a possessive genitive of a personal pronoun, see 1396, 8.

1456. NOTE.—1. Poetic ὅς and ἐός, which are regularly reflexive are occasionally used as simple possessives in Homer. Μετὰ οἷς ἐτάρουν, *with his companions* (Od. 9, 369). Ἐὸν διὰ κάλλος, *on account of her beauty* (Od. 11, 282).

2. The Old Ionic also rarely uses εὖ and σφέων as simple possessives. Εὖ κράτος, *whose strength* (Il. 24, 293 and 311). Ὅσσε σφέων, *their eyes* (Od. 20, 348).

1457. NOTE.—If the article is followed by an attribute, the possessive genitive may stand between this and the noun.

Ἡ πάλαι ἡμῶν φύσις, *our old nature* (Plat. Symp. 189^d). Ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη, *what seemed before our prudence* (Thuc. 1, 32^d). Γνώσεσθε τὴν ἄλλην αὐτοῦ πονηρίαν, *you will know his other villainy* (Isoc. 18, 52).

1458. NOTE.—1. As the possessive pronoun implies a genitive of a personal pronoun, it may have an adjective or appositive in the genitive connected with it.

Τὰμὰ δυστήνου κακά, *the woes of me, unhappy one* (Soph. Oed. Col. 344). Τὴν ἡμετέρᾳ τῶν σοφιστῶν τέχνην, *the art of you Sophists* (Plat. Hipp. Maj. 281^d).

2. In poetry it may have a dative connected with it.

Ἀμετέρου [= ἡμῖν] πότμου κλεινοῖς Λαβδακίδαισιν, *the doom for us, the famed race of Labdacus* (Soph. Ant. 860).

Ἐμοῖσιν (= ἐμοί) ὄσσοις ὀμίχλᾳ προσῆξε...εἰσιδούσα, *a mist has suffused my eyes, beholding* (Aesch. Pro. 144).

1459. NOTE.—The possessive pronoun is sometimes equivalent to the objective genitive (1619, 7), rarely to the subjective genitive (1619, 8).

Εὖνοια ἡ ἐμή, *their good-will, rarely my good-will (to others)*. Εὖνοια καὶ φιλία τῇ ἐμῇ, *through their good-will and friendship to me* (Xen. Cyr. 3, 1²⁰).

Σὴν χάριν, *as a favour to thee = for thy sake* (Plat. *Soph.* 242^a). Φιλία τῇ σῇ, *love to you* (Xen. *Anab.* 7, 7²⁰).

1460. The possessives are reflexive (as *my own, thy own, etc.*), when the possessor is identical with the subject of the sentence. *My own* is expressed by ἐμαυτοῦ, ἐμαυτῆς; *thy own* by σεαυτοῦ, σεαυτῆς; *his or its own and her own* by ἐαυτοῦ, ἐαυτῆς; *our own* by ἡμέτερος αὐτῶν; *your own* by ὑμέτερος αὐτῶν; *their own* by ἐαυτῶν or σφέτερος αὐτῶν (or rarely σφέτερος). These reflexive possessives have the attributive position as regards the article.

Ὁ ἐμαυτοῦ υἱὸς or οὐ υἱὸς ὁ ἐμαυτοῦ, *my own son*. Ἡ σεαυτῆς μήτηρ or ἡ μήτηρ ἡ σεαυτῆς, *thy own mother*. Ἀστυάγης μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα, *Astyages sent for his own daughter* (Xen. *Cyr.* 1, 3¹). Πιστεύετε τοῖς ὑμετέροις αὐτῶν ὀφθαλμοῖς, *trust to your own eyes* (Lys. 24, 14). Ἐπ' ἐλευθερία τῇ τῶν ξυμπάντων τε καὶ τῇ ἡμετέρᾳ αὐτῶν κινδυνεύσαντες, *having faced danger for the liberty of all and of ourselves* (Thuc. 6, 83²). Οἱ Λακεδαιμόνιοι τῶν ἐαυτῶν συμμάχων κατεφρόνουν, *the Lacedaemonians despised their own allies* (Xen. *Hell.* 4, 4¹⁷). Οἰκέτας τοὺς σφετέρους αὐτῶν ἐπικαλοῦσι μάρτυρας, *they call their own servants as witnesses* (Antiphon, 1, 30). Τοὺς σφετέρους ἀποίκους, *their own colonists* (Thuc. 1, 34¹).

For the use of the article with a noun qualified by a possessive genitive of a reflexive pronoun, see 1396, 8.

1461. NOTE.—The reflexive possessive may also refer to some other word than the subject (1436).

1462. NOTE.—For ἡμέτερος αὐτῶν and ὑμέτερος αὐτῶν we very rarely find ἡμῶν αὐτῶν and ὑμῶν αὐτῶν; for *their own*, also σφῶν αὐτῶν.

Ἡ μῶν αὐτῶν τῆς δόξης ἐνδεεστέρους, *falling short of our own reputation* (Thuc. 2, 11²). Τὰ ὑμῶν αὐτῶν ὅπλα, *our own weapons* (Xen. *Cyr.* 6, 3²). Τὰ ὀνόματα διαπράττονται σφῶν αὐτῶν προσγραφῆναι εἰς τὴν στήλην, *they manage to have their own names added to the monument* (Lys. 13, 72).

1463. NOTE.—Poetic are ἐμὸς αὐτοῦ, σὸς αὐτοῦ, and ὅς αὐτοῦ or ἐὸς αὐτοῦ. These forms occur sometimes in Homer, rarely in Attic poetry.

Ἐμὸν αὐτοῦ χρεῖος, *my own necessity* (Od. 2, 45). Σφ' αὐτοῦ κρᾶσι, *with thy own head* (Od. 22, 218). Ὡι αὐτοῦ θυμῷ, *in his own mind* (Il. 10, 204). Ἐὸν αὐτοῦ χρεῖος, *some debt of his own* (Od. 1, 409).

1464. NOTE.—When the genitives of reflexive pronouns are partitive, they take the predicate position.

Ἀποκαλέσαντες αὐτῶν τοὺς βελτίστους ἐπὶ τοῖς χειρίστοις τῶν πολιτῶν γεγόνασιν, *having driven away the best men of their number, they have fallen into the power of the worst* (Isoc. 6, 64) ; Thuc. 4, 42¹.

1465. 1. The simple possessive pronouns ἐμός, σός, ἡμέτερος, ὑμέτερος are sometimes used as reflexive possessives.

Τῶν κτημάτων σοι τῶν ἐμῶν εἰς ἑαυτὸν ἐκίχημι, *I lend to thee of my own property* (Dem. 53, 12). Πειποίηκας τοὺς σοὺς προγόνους εἰρηνικούς, *you have represented your ancestors as pacific* (Isoc. 12, 241). Ὑμεῖς τοὺς ὑμετέρους παῖδας ἀγαπάτε, *you love your own children* (Dem. 40, 8). Τοῖς τὰ σφέτερα σώζειν βουλομένοις, *to those willing to save their own* (Lys. 24, 19).

2. So also αὐτοῦ (with or without the addition of ἐκείνου) in attributive position.

Οὗτος ἐκόσμησε τὴν ψυχὴν οὐκ ἀλλοτρίῳ ἀλλὰ τῷ αὐτῆς κόσμῳ, *this man adorned his soul not with foreign but with its (i.e., the soul's) own ornament* (Plat. *Phaedo*, 114^o).—Αὐτοῦ in these cases = Latin *ipsius*.

1466. NOTE.—Poetic ὅς or ἐός is always reflexive.

Τῶν ὧν τέκνων, *his own children* (Soph. *Trach.* 266). Ἐὼν πέπλων, *her own robes* (Eur. *El.* 1206). And so often in Epic poetry.—Herodotus has ὅς once (1, 205¹).

1467. The genitives of the personal pronouns (μου, σου, etc.) are seldom used as reflexive possessives.

Ἐγὼ ὑμᾶς ὑπὲρ τοῦ πατρός μου τεθνεώτος αἰτοῦμαι, *I appeal to you on behalf of my dead father* (Antiphon, 1, 23). Τοὺς ξυμμάχους ἐδεδίδεσαν σφῶν, *they feared their own allies* (Thuc. 5, 14¹). Ar. *Plut.* 55 ; *Eq.* 565.—In late Greek the reflexive use of these genitives is very common.

1468. The genitives of the demonstratives, especially of ἐκεῖνος, are used instead of the ordinary reflexives of the third person for special emphasis.

Ἀφικνοῦνται παρὰ Ἀριαίον καὶ τὴν ἐκείνου στρατιάν, *they came up to Ariæus and his army* (Xen. *Anab.* 2, 2^o).

Examples of the use of ὅς for ἐμός (as in *Od.* 9, 28) :

ἐός for σφέτερος (as in Hes. *Op.* 58) ; σφέτερος for ὅς (Hes.

Scut. 90) ; are very rare, and some are doubtful. Com-

pare 1456.

1469. 1. *Synopsis of Simple Possessive Forms.*—*My*, ἐμός or μου ; *thy*, σός or σου ; *his, her, its*, αὐτοῦ, αὐτῆς ; sometimes in Homer ὅς or ἐός ; and Ionic εὖ ; *our*, ἡμέτερος or ἡμῶν ; *your*, ὑμέτερος or ὑμῶν ; *their*, αὐτῶν and Ionic σφέων.

2. *Synopsis of Reflexive Possessive Forms.*—*My own*, ἐμαυτοῦ (-ῆς), ἐμός, seldom μου (poetic ἐμός αὐτοῦ); *thy own*, σεαυτοῦ (-ῆς), σός, seldom σου (poetic σός αὐτοῦ); *his, her, its own*, ἐαυτοῦ (-ῆς) (poetic ὅς and εἰός, or ὅς αὐτοῦ and εἰός αὐτοῦ); *our own*, ἡμέτερος αὐτῶν, ἡμέτερος, seldom ἡμῶν, very rarely ἡμῶν αὐτῶν; *your own*, ὑμέτερος αὐτῶν, ὑμέτερος, seldom ὑμῶν, very rarely ὑμῶν αὐτῶν; *their own*, ἐαυτῶν, σφέτερος αὐτῶν, rarely σφέτερος, rarely σφῶν, rarely σφῶν αὐτῶν.

DEMONSTRATIVE PRONOUNS

1470. Οὗτος, *this, that*, refers back to something already mentioned; ὅδε, *this (here)*, refers forward to what is near or present in place or time; ἐκεῖνος, *that (yonder)*, refers to what is remote.

Οὗτος ὁ ἀνὴρ, *this man (just mentioned)*. "Οδε ὁ ἀνὴρ, *this man (here, before us)*. "Ἢδε ἡ πόλις, *this (our) city*. "Ἢδε ἡ ἡμέρᾱ, *the present day*. Ἐκεῖνος ὁ ἀνὴρ, *that man (yonder)*. Ἐλεξε ταῦτα, *he said this (just mentioned)*. Ἐλεξε τάδε, *he spoke as follows*. Τεκμήριον δὲ τούτου καὶ τόδε, *proof of this (just mentioned) is the following (Xen. Anab. 1, 9²⁰)*.

1471. NOTE.—But οὗτος (especially the neuter τούτο), sometimes refers to a word or thought following.

Οὐ τοῦτο μόνον ἐννοοῦνται τί πείσονται, *they think not of this alone, what they shall suffer (Xen. Anab. 3, 1⁴¹)*.—Rarely ὅδε is used to refer backward.—Occasionally ἐκεῖνος is used to refer to what follows; as ἐκεῖνο ἔτι ἀκούσατέ μου, *hear this yet of me (Dem. 20, 160)*.

1472. NOTE.—1. Οὗτος used in a local sense differs somewhat from ὅδε used locally. While ὅδε local refers to something in the immediate proximity of the speaker, and may then be called a demonstrative of the *first* person; οὗτος local refers to something face to face with the speaker, and may then be termed a demonstrative of the *second* person.

Ἄλλ', ὦ παῖδες, λέγετέ μοι, ὅδ' ἐστὶ Σωκράτης, περὶ οὗ ἐκάστοτε μέμνησθε; *but tell me, boys, is this the Socrates, of whom you have so often spoken?*—upon which the boys facing Socrates reply: Πάνυ μὲν οὖν, ὦ πάτερ, οὗτος, *certainly father, this is he (Plat. Lach. 181^a)*.

In this way is explained the vocative use of οὗτος (1474), also the use of οὗτος as equivalent to an adverb of place (1482); also the use of οὗτος and οὗτοσί by an orator to denote the present antagonist (the article being here omitted).

Ἀσεβείας φεύγω ὑπὸ Μελήτρου τουτουί, *I am prosecuted for impiety by this Meletus here (Plat. Apol. 35^a)*.

2. In tragedy ὁδε ὁ ἀνὴρ is sometimes equivalent to ἐγώ; as in Soph. *Aj.* 78, 422, 446.

1473. NOTE.—Οὗτος sometimes repeats emphatically a preceding subject or object. Ὁ γὰρ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος, *for he who furnished the seed—that man is responsible for the harvest* (Dem. 18, 159).

1474. NOTE.—Οὗτος is sometimes used in calling out to a person. Οὗτος, τί ποιεῖς; *you there! what are you doing?* (Ar. *Ran.* 198). Οὗτος here has local force.

1475. NOTE.—Τοῦτο μέν... (τοῦτο) δέ, *partly...partly, first...secondly*, is practically the same as τὸ μέν...τὸ δέ (Soph. *Oed. Tyr.* 603). See 1377, 5.

1476. NOTE.—Observe the colloquial expression τοῦτ' ἐκείνο or τόδ' ἐκείνο, *that's it, there it is!* (referring to something already mentioned or understood), Eur. *Med.* 98.

1477. NOTE.—For οὗτοςί, ὀδί, ἐκεινοσί, οὕτωςί, ὀδί. etc., see 1472 and Part II. of the Grammar.—For οὗτοστί, in specifications of time, see 1601.

1478. Καὶ οὗτος, *and that too*, is used predicatively to qualify more definitely a person or thing; καὶ ταῦτα, *and that too, although, and yet, and also*, qualifies more definitely a verb, usually a participle.

Παντάπασιν ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἔχόμενων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιωρκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι, *it belongs to persons wholly without resources and held down by necessity, and wicked also, to seek to do anything by means of perjury to the gods and faithlessness towards men* (Xen. *Anab.* 2, 5²¹). Σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα σοφὸς ὢν, *you do not seem to me to pay attention to these things, although being wise* (Plat. *Gorg.* 508^a). For καὶ οὗτος = *and this also*, see 1431.

1479. When the demonstrative pronouns οὗτος, ὁδε, and ἐκείνος qualify a noun, it takes the article and has the predicate position.

Οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, *this man*. Ἡδε ἡ γυνή or ἡ γυνή ἥδε, *this woman*. Ἐκείνο τὸ βιβλίον or τὸ βιβλίον ἐκείνο, *that book*. Ταύτης τῆς χώρας, *of this country* (Hdt. 1, 7⁴). Περὶ ἐκείνον τὸν τόπον (Plat. *Leg.* 638^b). Τὸν ἄνδρα τούτον (Xen. *Anab.* 1, 6⁹). Τὰς γυναῖκας ταύτας (Plat. *Rep.* 457^e).

1480. NOTE.—For the omission of the article here in poetry, see 1400.

1481. NOTE.—If some other qualifying word is added, the demonstrative may stand between it and the noun.

Τὴν μίαν ἐκείνην πολιτείαν, *that one polity* (Plat. *Polit.* 297^c). Ἡ στενή αὕτη ὁδός, *this narrow road* (Xen. *Anab.* 4, 2^b). Αἱ τῶν Πελοποννησίων αὐται νῆες, *these ships of the Peloponnesians* (Thuc. 8, 80^b). Ἐπὶ τὸν αὐτὸν τοῦτον λόφον, *towards this very knoll* (Xen. *Hell.* 3, 4¹³). Τῷ ἀφικόμενῳ τούτῳ ξένῳ, *this stranger who has arrived* (Plat. *Prot.* 313^b).

1482. NOTE.—The noun does not have the article if it is predicate. Hence the article is omitted with οὗτος, ὅδε, and ἐκεῖνος. When the demonstrative is equivalent to an adverb of place, as *here, there*, and calls attention to an object in sight.

Ὀρῶμεν ὀλίγους τούτους ἀνθρώπους, *we see few men here* (Xen. *Anab.* 4, 7⁵). Νῆες ἐκεῖναι ἐπιπλέουσι, *yonder are ships sailing towards us* (Thuc. 1, 51²). Λαβὼν χιτῶνας τουτουσί, *taking these coats here* (Xen. *Cyr.* 8, 3⁸). Χώρῃς γὰρ τῇσδε ἔχω τὸ κράτος αὐτή, *of this land here I have the power alone* (Hdt. 4, 9⁸).

1483. NOTE.—The article is also often omitted with a proper name and a demonstrative. Χαιρεφῶν ὅδε, *Chaerephon here* (Plat. *Gorg.* 447^a); Εὐθύδημος οὗτος, *Euthydemus here* (Xen. *Mem.* 4, 2³).

1484. Οὗτος is used as the antecedent of the relative pronoun in the sense of *he (who), those (who)*; in this case it is very often omitted, especially when unemphatic (1522, 1523).

Οἱ ἄνθρωποι τούτους μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι, *men are most willing to obey those whom they consider to be the best* (Xen. *Mem.* 3, 3³). Μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει, *happy is he who has property and sense* (Men. *Mon.* 340).

1485. NOTE.—This use of οὗτος explains οὕτως—ὥστε, *so—that = in this way—that*.

1486. NOTE.—After a relative, an oblique case of αὐτός occasionally takes the place of the antecedent οὗτος. Οὓς μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν μέγα, *they placed a large cenotaph for those whom they did not find* (Xen. *Anab.* 6, 4⁹).

1487. The demonstratives are often used as predicates.

Σὺ οὗτος εὐρέθης, *you were found to be that man* (Dem. 18, 282). Πάσχουσι τοῦτο ταὐτὸν ταῖς τικτούσαις, *they feel the same pangs as women in childbirth* (Plat. *Theaet.* 151^a). Τὰς ἐλπίδας ἔχω τοιαύτας, *these are the hopes which I have* (Isoc. 6, 69).

1488. The demonstratives τοσοῦτος and τοσόδε, *so much, so many*, τοιοῦτος and τοιόσδε, *such (in quality)*, and τηλικούτος and τηλικόσδε, *so old, so great*, are distinguished like οὗτος and ὅδε.

1489. NOTE.—Nouns qualified by these demonstratives take the article, in attributive position, if a definite person or thing is meant or a noun is used *generically* (i.e., as representative of the whole class).

Ὁ τοιοῦτος ἀνὴρ, *such a boy*, i.e., *the boy in question being such as he is*; but *such a boy = any such boy* is παῖς τοιοῦτος.

1490. NOTE.—Τοσοῦτος and τοσόσδε do not denote that a thing is great in size, but only compare its size with that of another object; hence they often mean *so little*. Thus τοσοῦτον often means *only so much*. The plural τοσοῦτοι (relative ὅσοι) is used to denote numerical greatness as well as size (= Latin *tanti—quanti* or *tot—quot*).

1491. The demonstrative ἕτερος with the article means *the other* (of two), with reference to the one already mentioned, as οἱ ἕτεροι, *the others, the other party*; or *the one* of the two, no matter which, hence *one or the other*.

Πυλάδης ἐκλήζεθ' ἄτερος πρὸς θᾶτέρον, *one of them was called Pylades by the other* (Eur. *Iph. Taur.* 249).—Ἐτερος without the article means *another*, with reference to some one already mentioned; or a *second*, as ἕτεροι τοσοῦτοι, *so many others, ἕτερος τοιοῦτος, another such, a second* (= δεύτερος); or it may mean *a different, of another kind*.

1492. NOTE.—For ἕτερος used in the sense of *besides*, see 1562.

RELATIVE PRONOUNS

PARTICULAR AND INDEFINITE RELATIVES

1493. The relative ὅς, *who*, refers to a definite antecedent: ὅστις, *whoever*, refers to an indefinite antecedent. Similarly the relative pronouns ὅσος, ὅλος, ἡλίκος, and the relative adverbs οὗ, ὅθεν, οἶ, ὅτε, ἡνίκα, ἧ, ὥς, are related to ὁπόσος, ὁποῖος, ὁπηλίκος, ὅπου, ὁπόθεν, ὅποι, ὅποτε, ὁπηνίκα, ὅπη, ὅπως.

Ἔστιν δίκης ὀφθαλμός, ὃς τὰ πάνθ' ὁρᾷ, *there is an eye of justice which sees all things* (Men. *Mon.* 179). Συμβούλευσον ἡμῖν, ὃ τι σοι δοκεῖ κάλλιστον καὶ ἀριστον εἶναι, *advise us whatever seems best and worthiest to you* (Xen. *Anab.* 2, 1¹⁷). Ὅστις δὲ πλοῦτον ἢ εὐγένειαν εἰσιδὼν γαμῇ πονηράν, μῶρός ἐστιν, *whoever looking to wealth or nobility marries a wicked woman is a fool* (Eur. *Elect.* 1097).

1494. NOTE.—In Epic poetry the particle τέ is often added to the relatives; as ὅς τε, οἷός τε, ὅσος τε, ὅθι

τε; it adds little or nothing to the meaning of the relative. This also occurs sometimes in lyric poetry, rarely in tragedy.—In Attic Greek οἷός τε means *able, capable*.

1495. NOTE.—For ὅστις, the definite relative ὅς is sometimes used, especially with μή and ἄν.

Οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει, *whomsoever he saw willing to incur danger, these he made governors* (Xen. Anab. 1, 9¹⁴); examples with μή and ἄν in 2148.

1496. NOTE.—The indefinite relative ὅστις is used with a definite antecedent when *who* is equivalent to *such as* and is used to *characterise*.

Ἰκανοὶ ἐσμεν ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας, οἳτινες ὑμῖν συμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται, *we can send you ships and men who will aid you in fighting and who will conduct you on the road* (Xen. Anab. 5, 4¹⁰). Ὅρατε δὲ τὴν Τισσαφέρνου ἀπιστίαν, ὅστις λέγων..., *see the perfidy of Tissaphernes, (a man), who saying...* (Xen. Anab. 3, 2⁴).—Otherwise ὅστις is never used for ὅς in classical writers.

1497. NOTE.—For ὅστις in indirect questions, see 1545.

1498. NOTE—Herodotus sometimes uses ὅστις for ὅς (as in 1, 7⁴), sometimes ὅς for ὅστις (as in 1, 56²).

1499. NOTE.—Observe also οὐδεὶς (ἐστίν) ὅστις, (*there is*) *no one who*; τίς ἐστίν ὅστις; *who is there who?* ἔστιν ὅστις, *there is one who*; πᾶς ὅστις (plural usually πάντες ὅσοι), *every one who*.

1500. NOTE.—(a) A simple relative is sometimes used for a relative of quantity or quality.

Ἐπιθυμεῖν τοιαύτης δόξης ἥς (= οἷας) πολλοὶ τυγχάνουσιν, *to desire such glory as (which) many obtain* (Isoc. Epist. 2, 10). Τηλικαύτης...ῆν (= τηλικήν), *so great as (ibid.)*. Ἐωσπερ ἂν ἥς ὅς (= τοιούτος οἷος) εἶ, *as long as you are what (= such as) you are* (Plat. Phaedr. 243^e).

(b) A relative of quantity or quality is sometimes used for a simple relative.

Ταῦτα.....χρὴ ποιεῖν, ὅσα (for ἃ) ὁ θεὸς ἐκέλευσεν, *you must do these things (= as many as) which the god has commanded* (Xen. Anab. 3, 1⁷). Πᾶν, ὅσον ἐγὼ ἐδυνάμην, *all (= as much as) that I could* (Xen. Anab. 7, 6³⁸).

1501. NOTE.—A relative adverb is sometimes used for a relative pronoun, mostly in designations of place, time, and manner.

Εἰς χωρίον, ὅθεν ὄψονται θάλατταν, *to a place (whence) from which they would behold the sea* (Xen. Anab. 4, 7³⁰). Τὸ αὐτὸ σχῆμα.....ὥσπερ, *the same order as* (Xen. Anab. 1, 10¹⁰).

1502. NOTE.—(a) Several relatives may belong to the same sentence without a copula intervening.

Γνώσεται ὁ δῆμος οἷος οἶον θρέμμα ἤξΗΣΕΝ (for οἷός ἐστι καὶ οἶον κ.τ.λ.), *the people will know how feeble they are and what kind of nursling they have reared* (Plat. Rep. 569^b). Διδάσκων οἷα οὔσα ψυχὴ ὑφ' οἷων λόγων δι' ἣν αἰτίαν ἐξ ἀνάγκης πείθεται (for οἷα ἐστι ψυχὴ καὶ ὑφ' οἷων λόγων καὶ δι' ἣν), *showing how the soul is so constituted that it is persuaded by such particular kinds of arguments and for what reason* (Plat. Phaedr. 271^b).—And so with relative adverbs; *as ἐνθιμείσθε ὅθεν οἱ διέβη* (for ὅθεν ἦλθε καὶ οἱ διέβη), *observe from what place he crossed and to what place* (Dem. 23, 160).

(b) One relative may belong to a participle, and the other to a finite verb.

Οὐκ ἀγνοῶ ἡλίκος ὦν ὅσον ἔργον ἐνίσταμαι, *I am not unaware how great a work I am undertaking for one so old as I am*, lit. *being how old, how great a work* (Isoc. 12, 36).

1503. NOTE.—Sometimes ὥς with an adverb or with an adjective is added to a relative and its noun.

Συνίει' ὃν τρόπον ὁ Σόλων τοὺς νόμους ὥς καλῶς κελεύει τιθέναι, *you observe in what manner, how admirably, Solon directs laws to be passed* (Dem. 20, 93). Ἰστε οἷων νόμων ἡμῖν κειμένων ὥς καλῶν καὶ σωφρόνων τετόλμκε Τίμαρχος δημηγορεῖν, *you know in spite of what laws, and laws so good and moral, Timarchus has dared to play the demagogue* (Aeschin. 1, 20).

1504. NOTE.—The plural of ὅσος and ὁπόσος, as those of τοσοῦτος and τοσόσδε, have also numerical signification: (*as many*).....*as*.

Οἱ γονεῖς τοὺς παῖδας ἐποίησαν τοσοῦτα καλὰ ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν ὅσα οἱ θεοὶ παρέχουσι, *parents make their children view so many beautiful things and share in so many blessings as the gods give* (Xen. Mem. 2, 2³). Τοσαῦτα πράγματα ἐχούσης ὁπόσα λέγεις τῆς τυραννίδος ὁμῶς προπετῶς φέρεσθε εἰς αὐτήν, *although royalty has so many troubles as you say, yet you are strongly drawn towards it* (Xen. Hier. 7, 2).

1505. NOTE.—(a) A relative may depend on a participle alone.

Εἶναι τινὰς φασιν ἐπὶ δῶδ' ἃς οἱ ἐπιστάμενοι ἐπάδοντες οἷς ἂν βούλωνται φίλους ἑαυτοῖς ποιοῦνται, *they say there are certain incantations which those who know them chant to those whom they wish and make them friends to themselves* (Xen. Mem. 2, 6¹⁰). Ἀκολουθήσον ἐνταῦθα οἱ ἀφικόμενος εὐδαιμονήσεις, *follow me there, where on your arrival, you will be happy* (Plat. Gorg. 527^γ).

(b) When a participle or a subordinate clause belongs to the relative clause, the relative is commonly made to depend on the participle or on the verb of the subordinate clause.

Ανόητον δ' ἐπὶ τοιούτους ἵναί, ὧν κρατήσῃς.....μὴ κατασχέσει τις (for οὗτος, ἐπειδὴν αὐτῶν κρατήσῃ, μὴ κατασχέσει τις), *it is foolish to go against men whom one cannot keep down when one has conquered them* (Thuc. 6, 11¹). (Αἰρούμεθα) ἀνθρώπους τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὅπταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἀκολουθήσουσιν (for οἷ, ὅπταν τις αὐτοῖς.....διδῶ), (*we are choosing*) *men, some homeless, some deserters, who will follow, whenever any one offers them more pay* (Isoc. 8, 44).

1506. NOTE.—Sometimes qualifying words which belong to the antecedent are drawn over to the relative clause.

Οἱ δὲ ἐς τὰς ναῦς, αἱ ἐφρούρουν δύο, καταφυγόντες διασώζονται (for ἐς τὰς δύο ναῦς), *some, having fled to the ships (there were two keeping guard), escaped* (Thuc. 4, 113²). Εἰς Ἀρμενίαν ἦξειν, ἥς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for Ἀρμενίαν πολλὴν καὶ εὐδαίμονα), *they would come to Armenia, a large and prosperous country of which Orontas was governor* (Xen. Anab. 3, 5¹⁷). Τὸ τεῖχοςμα ὃ ἦν αὐτόθι τῶν Συρᾶκοσίων, for τὸ τεῖχοςμα τῶν Συρᾶκοσίων (Thuc. 7, 43³).—Compare 1362.

1507. NOTE.—Ὅς περ refers to something known; ὅς γε implies a cause (= Latin *quippe qui*); as in Xen. Anab. 1, 6⁵.

1508. NOTE.—For οἷος and ὅσος with the infinitive, see 2088.

"Ὅς AS A DEMONSTRATIVE

1509. 1. The demonstrative ὅς is to be distinguished from the relative. Remains of this demonstrative are the following.

Καὶ ὅς, καὶ ἡ, καὶ οἷ, at the beginning of a sentence, *and he, she, they*; as ἡγείσθαι ἐκέλευσε τοὺς Ὑρκανίους· καὶ οἱ ἡρώτων κ.τ.λ., *he ordered the Hyrcanians to lead, and they asked....* (Xen. Anab. 4, 2¹³).

Ἥ δ' ὅς, ἡ δ' ἡ, *said he, said she* (ἡ imperfect of ἡμί, *say, inquam*).

Ὅς καὶ ὅς, *this man and that one* (in Herodotus, 4, 68¹).

Καὶ ὥς, *even so*; οὐδ' ὥς and μηδ' ὥς, *not even so*; ὡσαύτως, *just so*; ὥς ἀληθῶς. See Particles, 2371.

2. Also ὅς μὲν.....ὅς δέ in the oblique cases is occasionally used for ὁ μὲν.....ὁ δέ, in late writers and even in Demosthenes.

Πόλεις Ἑλληνίδας, αἷς μὲν ἀναρῶν, εἰς αἷς δὲ τοὺς φυγάδας κατὰγων, *destroying some Greek cities, and restoring their exiles to others* (Dem. 18, 71). Οἷς μὲν δίδωσιν, οἷς δ' ἀφαρεῖται θεός, *to some God gives and from others he takes* (Men. Mon. 428).

3. Homer has a number of examples of the demonstrative *ὅς*; as καὶ *ὅς*, *Il.* 21, 198; *Il.* 22, 201; *Od.* 1, 286.

RELATIVE AS PREDICATE

1510. The relatives are sometimes used as predicates.

Οὐκ ᾔδει οἷοις θηρίοις ἐπλησίαζε τοῖς ἀνθρώποις τοῦτοις, *he did not know what kind of beasts these men were that he approached* (Dem. 35, 8). Οὐδὲν δηλοῦντες ὁποῖόν τι τὸ μέλλον ποιήσουσιν, *not at all showing what future plan they would carry out* (Thuc. 7, 38²). Ἐπίστασθε περὶ οἷον τινὸς ὅντος ἐμοῦ ψηφιεῖσθε, *you know what kind of man I am concerning whom you are to decide* (Lys. 21, 1). Οἷάν ἐχιδναν τήνδ' ἐφύσας), *what a viper is this woman whom thou hast begotten* (Eur. *Ion* 1262).

AGREEMENT OF RELATIVE

1511. A relative agrees with its antecedent in *number* and *gender*. Οἱ φίλοι οὓς εἶχον, *the friends that I had*. Αἱ γυναῖκες ἃς εἶδον, *the women that I saw*. Τὰ πράγματα ἃ σὺ ἐπράξας, *the things that you did*. Ὁ κίνδυνος ἐξ οὗ ἐσώθην, *the danger from which I was saved*.

Observe that when the relative is the subject of a sentence, it has the *person* of its antecedent. Ἐγὼ ὃς τοῦτο ἔλεξα, *I who said this*. Ὑμεῖς οἱ τοῦτο ἐποιήσατε, *you who did this*.

1512. NOTE.—A relative referring to two or more antecedents follows the rules given for the predicate-adjective (1306-1309).

Περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων, *concerning war and peace which have the greatest power in the life of men* (Isoc. 8, 2). Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ παραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν, *delivered from wars and dangers and confusion in which we are now involved with one another* (Isoc. 8, 20).

1513. NOTE.—A relative referring to a collective noun may be in the plural.

Τὸ Ἀρκαδικὸν ὀπλιτικόν, ᾧν ἤρχε Κλεάνωρ, *the Arcadian heavy-armed force which Cleonor commanded* (Xen. *Anab.* 4, 8¹⁸). Παρίσται ὠφελιά οἱ τῶνδε κρείστους εἰσί, *an auxiliary force will be at hand who are better than these* (Thuc. 6, 80¹).

1514. NOTE.—A singular antecedent may indicate a whole class and thus take a plural relative.

Θησαυροποιὸς ἀνὴρ, οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος, *a money-making man, just (one of those) whom the great mass praise* (Plat. Rep. 554^a). Πολέμου γένεσιν εὐρήκαμεν, ἐξ ὧν μάλιστα ταῖς πόλεσιν κακὰ γίγνεται, *we have traced the origin of war to sources from which very great evils to states arise* (Plat. Rep. 373^a).

1515. NOTE.—On the other hand, a plural antecedent may have its relative in the singular referring to any one of the number.

Αἱ γυναῖκες ἰκέτεον πάντας, ὅτῳ ἐντυχάνοιεν, μὴ φεύγειν, *the women begged all whom they met not to flee* (Xen. Cyr. 3, 3⁸⁷). Ἀσπάζεται πάντας ὃς ἂν περιτυχάνει, *he greets all, whomsoever he happens to meet* (Plat. Rep. 566^a).

1516. NOTE.—A masculine or feminine antecedent considered as a thing may have its relative in the neuter (compare 1309).

Ἡ γῆ ἐγέννησεν ἄνθρωπον, ὃ συνέσει ὑπέρχει τῶν ἄλλων, *the earth has created man, a creature which surpasses all the others in understanding* (Plat. Menex. 237^d). Τυραννίδα θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται, *to pursue despotic power, a thing which is captured by numbers and wealth* (Soph. Oed. Tyr. 542).

1517. NOTE.—(a) A relative subject of a verb may agree with its own predicate-noun or even with that of its antecedent.

Φίλον, ὃ μέγιστον ἀγαθὸν εἶναι φᾶσιν, *a friend, which they declare to be the greatest good* (Xen. Mem. 2, 4²). Οὐδέποτ' ἂν εἷη ἡ ῥητορικὴ ἀδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται, *rhetoric can never be an unjust thing, since it is always making discourses concerning justice* (Plat. Gorg. 460^e).

(b) The same assimilation may take place when the relative is the object.

Λόγοι, αἵς ἐλπίδας ὀνομάζομεν, *words which we call hopes* (Plat. Phil. 40^a). Ὁ φόβος ὃ ἐκ τῶν νόμων γεγονώς, ἣν αἰδῶ πολλάκις ἐν τοῖς ἄνω λόγοις εἵπομεν, *the fear which is born of the laws and which we often called reverence in the preceding discourse* (Plat. Leg. 699^e).

1518. NOTE.—The relative may also agree with the *real*, rather than the *grammatical* gender of its antecedent.

Τὸ τῶν Ἀθηναίων ναυτικόν, οἷ ᾧ ῥμουν ἐν τῇ Μαλέᾳ, *the Athenian fleet which was anchored at Malea* (Thuc. 3, 4⁵). Πλήθει οἷ π' ἐρ δικάσουσι, *by the many who will judge* (Plat. Phaedr. 260^a).

1519. NOTE.—The relative may agree with an antecedent implied in a pronoun.

Καὶ οἰκίᾳ γε πολὺ μείζων ἢ ὑμετέρᾳ τῆς ἐμῆς, οἷ γε οἰκία χρησθε γῆ τε καὶ οὐρανῷ, (your house) the house of you, who use the earth and the sky as a house, is greater than mine (Xen. Cyr. 5, 2¹⁵),—here ὑμετέρᾳ implies ἑμῶν.

1520. NOTE.—(a) The neuter singular of the relative can refer to a whole sentence. This is most frequent with ὃ or ὅπερ and an adjective without the copula in announcing something which follows; in this case τό in its demonstrative signification can be used (compare 1330).

Πίνειν οὐκ ἐθέλων, ὁπότε ἀναγκασθεῖν, πάντας ἐκράτει καί, ὃ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἐώρακεν ἀνθρώπων, though not willing to drink, when he was compelled, he surpassed all,—and most wonderful of all! no one has ever seen Socrates drunk (Plat. Symp. 220^a). Τὸ πάντων θαυμαστότατον, ἐπαινοῦσι μὲν πάντες τὰ τοιαῦτα ἐπιτηδεύματα, μῖμεισθαι δ' αὐτὰ οὐδεμία πόλις ἐθέλει, and what is the most marvellous thing of all, while all praise such remarkable institutions, no state wishes to imitate them (Xen. Rep. Lac. 10, 8). Xen. Cyr. 5, 5²⁴; 4, 1²⁴.

(b) The neuter relative ὃ or ὅπερ or ᾧ may be connected with a verb, and announce something which follows.

Ὅ λέγω, τρυφᾶς ὑπὸ πλούτου τῆς σοφίᾳς, as I say, you give yourself airs from wealth of wisdom (Plat. Euthyphr. 12^a). Ὅ ἄρτι ἔλεγον, ζητητέον τίνας ἄριστοι φύλακες, as I just said, we must find out who are the best guards (Plat. Rep. 413^c). Ὅπερ καὶ ἀρχόμενος εἶπον τοῦ λόγου, παρρησιασόμεθα πρὸς ὑμᾶς, as I in beginning my remarks said, we will speak candidly to you (Plat. Lach. 179^c). Ὅ ὃ ἔνεκα ὁ λόγος ὠρμήθη, νῦν λέξομεν τὰς Κίρου πράξεις, now we will relate the actions of Cyrus on whose account the narrative was undertaken (Xen. Cyr. 1, 2¹⁶). Ὅ ἄ δ' εἶπεν, ὡς ἐγώ εἰμι οἷος αἰεὶ πότε μεταβάλλεσθαι, κατανοήσατε, etc., but as to what he said, that I am such as to be always changing, consider, etc. (Xen. Hell. 2, 3⁴⁵).

(c) After such an introductory relative expression, the principle clause is occasionally introduced by ὅτι or γάρ.

Ὅ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστῳ ὧν ἐπηρεάσαμεν τῆς φύσεως ἀποσπᾶ φιλοσοφίᾳς, what is strangest of all to hear, that each one of the qualities of nature which we approved, distracts from philosophy (Plat. Rep. 491^b). Ὅ δὲ πάντων δεινότατον· τὴν γὰρ πόλιν οὐχ οἷος ἐγένετο χειρώσασθαι, and what was most remarkable, he was not able to subdue the city (Isoc. 9, 64).—Similarly a principal clause is sometimes introduced as dependent on an expression like ὡς λέγουσι, ὡς ἔοικε, ὡς ἤκουσα, etc.; as ὡς γὰρἤκουσά τινος, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἥξειν, for asI heard from some one (that) Cleander the governor at Byzantium, intends to come (Xen. Anab. 6, 4¹⁸).

GOVERNING PREPOSITION OMITTED

1521. When the same preposition governs both the antecedent and the relative, it is usually expressed only with the antecedent.

Ἀπὸ τῆς αὐτῆς ἀγνοίας ἥσπερ πολλὰ προίεσθε τῶν κοινῶν, *by the same senselessness by which you sacrifice many of your public interests* (Dem. 18, 134). Ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει, *in not quite thirteen years in which he has been uppermost* (Dem. 9, 25).

OMISSION OF ANTECEDENT

1522. The antecedent of a relative is often omitted when it is indefinite or when it is easily supplied from the context.

Ὅν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος (for οὗτος ὢν, etc.), *he whom the gods love dies young* (Men. Mon. 128). Ἄ δρῶσιν οἱ κρατοῦντες οὐχ ὁρῶ (for ταῦτα ἄ, etc.), *I do not see what those in power do* (Soph. Oed. Tyr. 530). Ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν (ὧν for οὗτοι ὧν), *I and those whom I command will remain* (Xen. Cyr. 5, 1²⁸). Στυγῶν μὲν ἤ μ' ἔτικτεν (ἣ for ἐκείνην ἣ), *hating her who bore me* (Eur. Alc. 338). Καλὸν τὸ θνήσκειν οἷς ὕβριν τὸ ζῆν φέρει (for τούτοις οἷς, etc.), *death is agreeable to those to whom living bears shame* (Men. Mon. 291). Ἡ θίγω δῆθ' οἷ μ' ἔφῦσαν (for τούτων οἷ), *shall I touch those who begot me?* (Eur. Ion 560). Ὅσοις ἐπιτίχοιεν ξυνελάμβανον (for τόσους ὅσοις), *they seized all they met with* (Thuc. 8, 14¹). Ἔστιν ὅτφ πλείω ἐπιτρέπεις ἢ τῇ γυναικί; (for ἔστι τις ὅτφ, etc.), *is there any one to whom you trust more affairs than to your wife?* (Xen. Oec. 3, 12). Τὸ μαρθάνειν ἐστὶ τὸ σοφώτερον γίνεσθαι περὶ ὃ μάρθανει τις (for περὶ τοῦτο ὃ), *to learn is to become wiser in that which we learn* (Plat. Theaet. 145⁴). Ἐγγίγνεται μοι εὖνοια πρὸς οὗς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ (for πρὸς τούτους οὗς), *a kindly feeling springs up in me towards those whom I regard as kindly disposed toward me* (Xen. Mem. 2, 6³⁴).

1523. NOTE.—It should be noted that the omitted antecedent is always *unemphatic* and corresponds to the English *unemphatic* personal or demonstrative pronoun used as the antecedent of the relative. In a sentence like ἄ εἶχον, αὐτῷ ἔδωκα, *what I had I gave him*, the antecedent of ἄ is indefinite and easily supplied from the context. But in a sentence like ἄ εἶχον, ταῦτα αὐτῷ ἔδωκα, *what things I had, those (particular things) I gave him*, ταῦτα is emphatic referring to something definite, and is not, strictly speaking, the true antecedent of ἄ.

1524. NOTE.—For the oblique cases of αὐτός sometimes used in place of the omitted antecedent, see 1486.

1525. NOTE.—For attraction and assimilation of the relative to the case of its omitted antecedent, see 1530—1539.

1526. NOTE.—The relative adverbs very frequently omit the antecedent.

Τὸν τάφον.....μετενεγκεῖν οὐπερ ἀπέθανεν (for ἐνταῦθα οὐπερ), *to remove the tomb where he died* (Thuc. 1, 134⁷). Ἀξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο (for ἐκείσε ἐνθα), *I will lead you to the place where the affair took place* (Xen. Cyr. 5, 4³). Ἀσκει ὁπόθεν δόξεις φρονεῖν (for τοῦτο ὁπόθεν, a pronoun here being the antecedent), *practise that from which you will seem to be wise* (Plat. Gorg. 486^c).—For attraction in this case also, see 1533—1539.

1527. NOTE.—(a) Observe the expression, ἔστιν οἱ (ὧν, οἷς, οὓς), *some, there are (some) who*, more frequent than the regular εἰσὶν οἱ which, however, is almost always preferred for the nominative; also ἔστιν οἷτινες, *some* (especially in questions).

Εἰσιν οἱ διαλέγονται, *there are some who discuss* (Xen. Hell. 6, 4²⁴). Ἦσαν δὲ οἱ καὶ πῦρ προσέφερον, *there were some who brought fire* (Xen. Anab. 5. 2¹⁴). Πλὴν Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἔθνῶν, *except the Achaeans and some other peoples* (Thuc. 3, 92⁷). Ἔστιν οἷς βέλτιον τεθνᾶναι ἢ ζῆν, *there are persons to whom it is better to be dead than to live* (Plat. Phaedo, 62^a). Ὑποποῖτοι ἐγένοντο ἔστιν ἐν οἷς, *they came to be suspected in some things* (Thuc. 5, 25³). Ἔστιν οὕσιν τις ἀνθρώπους θαυμάμας ἐπὶ σοφίᾳ; *are there any men whom you admire for their genius?* (Xen. Mem. 1, 4³).

(b) Occasionally the indefinite antecedent is added. Εἰσὶ τινες οἱ κωλύουσιν, *there are some who will hinder* (Lys. 13, 17).

(c) Observe these expressions: ἔστιν οὐ or ὅπου and ἔστιν ἔνα, *somewhere*; ἔστιν ὅτε, *sometimes*; ἔστιν ἥ, *in some way*; ἔστιν ὅπως, *somehow*; οὐκ ἔστιν ὅπως, *nohow*; οὐκ ἔστιν ὅπως οὐ, *in every possible way*. See 2371, 62.

1528. NOTE.—1. Observe that ὅσον sometimes means *about*. Πελτασταὶ ὅσον διακῶσιοι, *about (or as many as) 200 targeteers* (Xen. 7, 2³⁰).

2. So ὅσον is often used substantively or adverbially. Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν, *enough of the night remained for them to cross in the dark* (Xen. Anab. 4, 1⁵). Ὅσον ἀποζῆν, *sufficiently to live* (Thuc. 1, 2²).

3. So τοῖον and τόσον are used in Epic poetry without the corresponding relative. Τύμβον...ἐπιεικία τοῖον, *a tomb such as is fitting* (Il. 23, 246). Ὅς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, *which in every other respect, was red* (Il. 23, 454).

ASSIMILATION AND ATTRACTION

1529. *Assimilation of Case of Relative.*—A relative in the accusative as the object of a verb is usually assimilated to the case of its antecedent if that is a genitive or dative.

Ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἔτι ἐτύγγανεν ἔχων (for ἅς ἐτύγγανεν ἔχων), *from the cities which Tissaphernes still happened to hold* (Xen. Anab. 1, 1⁸). Τῶν ἐθνῶν ὧν ἡμεῖς ἴσμεν (for ἃ ἴσμεν), *of the nations which we know* (Xen. Mem. 2, 1¹⁰). Ὅπως οὖν ἔσσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε (for ἣν κέκτησθε), *see that you prove yourselves men worthy of the freedom which you possess* (Xen. Anab. 1, 7³). Τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος δῶ (for ὃν ἂν δῶ), *we shall trust the guide whom Cyrus may give us* (Xen. Anab. 1, 3¹⁶). Τὰς πόλεις διοικεῖν τοιοῦτοις ἦβεισιν οἷς Εὐαγόρας εἶχεν (for ἃ εἶχεν), *to govern the cities by such natural gifts as Evagoras had* (Isoc. 9, 48).

1530. NOTE.—(a) If the antecedent, which would be a genitive or dative, is omitted, the same assimilation takes place; and a preposition, which would govern the genitive or dative of the omitted antecedent, passes over to the relative. But a relative in the nominative masculine or feminine or a relative depending on a preposition remains unchanged.

Ἀμελῶ ὧν με δεῖ πράττειν (for ἐκείνων ᾧ), *I neglect what I ought to do* (Xen. Cyr. 5, 1⁸). Χειμῶνος ὅντος οἷον λέγεις (for τοιούτου οἷον), *the bad weather being as you say* (Xen. Anab. 5, 8³). Ἀφ' ὧν ἴστε αὐτοὶ τὰ πράγματα κρίνειν δεῖ (for ἀπὸ τούτων ᾧ), *from what you know you must decide the case* (Dem. 19, 216). Πάντας εἰσφέρειν ἀφ' ὧν ἕκαστος ἔχει (for ἀπὸ τοσούτων ὧν), *that all shall contribute from such means as each one has* (Dem. 2, 31). Βλάπτεσθαι ἀφ' ὧν ἡμῖν παρσκευάσται (for ἀφ' ἐκείνων ᾧ), *to be injured by what has been prepared by us* (Thuc. 7, 67³). Τὸ μέγεθος ὑπὲρ ὧν συνελλύθαμεν τηλικούτον ἐστίν, *so great is the magnitude of the things concerning which we have met to discuss* (Isoc. 8, 2). Ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ᾧ), *to abide by what we agreed just now* (Plat. Prot. 353^b). Σὺν οἷς εἶχεν ἦει πρὸς τὸ τεῖχος, *he marched against the wall with what troops he had* (Xen. Hell. 3, 5¹⁸).—But ἡ θίγω δῆθ' οἷ μ' ἔφῶσαν; (for τούτων οἷ), *shall I touch those who begot me?* (Eur. Ion, 560). Ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μίσθον (for τούτοις παρ' ὧν), *it is necessary for them to talk with those from whom they receive pay* (Xen. Mem. 1, 2⁸).

(b) An emphatic demonstrative may take the place of the omitted antecedent in spite of the assimilation.

Ἀφ' ὧν προσαυτεῖ καὶ δανείζεται, ἀπὸ τούτων δάγει (for ἀπὸ τούτων ᾧ), *on what he begs and borrows, on that he gets along* (Dem. 8, 26).

(c) By this assimilation ὦν, ἀνθ' ὦν and ἐξ ὦν are used where we would expect τούτων ὅτι or some similar expression and mean *for this, that, or simply, because*.

Προσῆκει χάριν αὐτοῖς ἔχειν ὦν ἐσώθησαν ὑφ' ἡμῶν, *it is proper for them to be grateful for this, that they were saved by you* (Dem. 16, 13). Ὑμᾶς ποιήσω τήμερον δοῦναι δίκην ἀνθ' ὦν ἐμέ ζητεῖτον ἐνθένδ' ἀφανίσαι, *I will make you give satisfaction because you sought to drive me hence* (Ar. Plut. 434). Οὐκ ἐξ ὦν ἀν χαρίζησθε ἀκροῶνται ἡμῶν, ἀλλ' ἐξ ὦν ἂν ἰσχύι περιγένησθε, *they obey you not because you grant them any favours, but because you are superior to them in power* (Thuc. 3, 37^a).

(d) In the same way (as in (c) above) ὅσφ is sometimes used without a preceding τοσούτφ, and means *since, because, inasmuch as*.

Φίλος ὦν ἱκανῶς ἂν ὠφελοίην, ὅσφ τὰ μὲν Ἀθηναίων οἶδα, τὰ δ' ὑμέτερα ἤκαζον, *being a friend, I could help you because I know the plans of the Athenians while I only guessed yours* (Thuc. 6, 92^a).

(e) For ἐφ' ᾧτε (= ἐπὶ τούτφ ὥστε), *on condition that*, often with the infinitive, see 2226.—Similar expressions are ἀφ' οὗ and ἐξ οὗ, *since*; ἐν ᾧ, *while*; εἰς ᾧ, *till*; μέχρι (ἄχρι) οὗ, *until, also to where*, and the like.

1531. NOTE.—Occasionally a relative which would be in the dative is assimilated to the genitive of its antecedent.

Ὦν ἐντυγχάνω μάλιστα ἀγαμαί σε (for τούτων οἷς), *of those whom I meet, I admire you most* (Plat. Prot. 361^a). Παρ' ὦν βοηθεῖς οὐκ ἀπολήψει χάριν (for παρὰ ἐκείνων οἷς), *you will get no thanks from those whom you help* (Aeschin. 2, 117).

1532. NOTE.—Cases in which assimilation (as in 1529 and 1530) does not take place are not rare, and occur mostly for euphony or clearness.

Τοῖς σοφισταῖς οὐκ ἐγχωρεῖ μέμφεσθαι τούτφ τῷ πράγματι ὃ αὐτοὶ παιδεύουσιν, *it is not for the sophists to blame that thing which they themselves teach* (Plat. Gorg. 520^b). Ἄρ' οἶε τοὺς θεοὺς ὠφελεῖσθαι ἀπὸ τούτων ἃ παρ' ἡμῶν λαμβάνουσιν; and *do you imagine that the gods are benefited by the gifts which they receive from us?* (Plat. Euthyphr. 15^a).

1533. NOTE.—Assimilation also occurs with the relative adverbs, ὅθεν for ἐκεῖθεν οὗ or ἐκεῖθεν οἷ.

Διεκομίζοντο εὐθὺς ὅθεν ὑπεξίθετο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἷ), *they immediately brought over their children and women from the places to which they had withdrawn them for safety* (Thuc. 1, 89^a).

1534. NOTE.—(a) A peculiar assimilation occurs with οἷος when this relative is to be the predicate in a sentence with the copula εἰμί. In this case the copula is omitted and its subject as well as the predicate οἷος are put in the case of the omitted antecedent τοιοῦτος.

Πρὸς ἄνδρας πολυηρούς οἷους καὶ Ἀθηναίους (for οἱ καὶ Ἀθηναῖοι εἰσιν), *against such bold men as the Athenians* (Thuc. 7, 21³). Χαρίζομενον οἷῳ σοι ἀνδρὶ (for τοιοῦτῳ οἷος σὺ εἶ), *pleasing a man such as you are* (Xen. Mem. 2, 9³). Τὸν ἄρχοντα δεῖ αὐτὸν εἶναι οἷόνπερ τὸν ἀγαθὸν ιδιώτην (for τοιοῦτον οἷόςπερ ὁ ἀγαθὸς ιδιώτης ἐστίν), *it is necessary that the commander himself be just like a good private* (Xen. Cyr. 2, 1²³). Χαλεπὸν ἥρου καὶ σχεδὸν εἰπεῖν οἷῳ ἐμοὶ γε παντάπασιν ἄπορον (for τοιοῦτῳ οἷος ἐγώ), *you ask a hard thing, as, for a man like me, almost altogether impossible* (Plat. Soph. 237^c). So also when the antecedent of οἷος is not omitted; as, οὐκ ἂν πού περὶ τοῦ τοιούτου ὁ λόγος εἴη οἷου τοῦ ἐνός, *the hypothesis will not be concerning such a thing as the one* (Plat. Par. 161^b).—The same peculiar assimilation occurs with ἡλίκος; as, ἐκείνο δεινὸν τοῖσιν ἡλίκοισι νῶν, *that is alarming for such as we* (Ar. Eccl. 469).

Observe that in this peculiar assimilation of οἷος (and ἡλίκος), the article may be prefixed to οἷος and ἡλίκος when the antecedent is omitted; as in τοῖς οἷοις ἡμῖν, *to such as we are*, and in the last example.

(b) The nominative of the predicate οἷος is sometimes not assimilated in case to the antecedent. Τοὺς οἷους ἑμεῖς μῖσῶν σῖκοφάντας (for ἑμᾶς), *hating such informers like you* (Antiphon, 5, 78).

(c) Sometimes neither the subject nor the predicate οἷος is assimilated. Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους, *Solon hated men such as this one* (Dem. 19, 254).

(d) Ὡσπερ is also assimilated like οἷος. Ἔδει ροφούντα πίνειν ὥσπερ βοῦν (for ὥσπερ βοὺς πίνει), *he had to drink sipping up like an ox* (Xen. Anab. 4, 5²²; Cyr. 1, 4¹⁵).

(e) By the same assimilation ὅστισοῦν, ὅστις δῆ, even ὅστις alone, are used as adjectives meaning *any whatsoever*.

Ἐγὼ πάσχειν ὅτιοῦν ἔτοιμος (for τι ὅτιοῦν ἐστι), *I am ready to suffer anything whatsoever* (Dem. 4, 29). Ἐς τὴν Ἀσπενδὸν ἦτινι δὴ γνώμῃ ἀφικνεῖται, *with whatever intention it may have been, he went to Aspendus* (Thuc. 8, 87⁸). Other indefinite relatives have the same peculiarity.

(f) Similarly ὅστις in ὅστις βούλει, *any one you please*, is assimilated. So: Περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει τῶν γραφῶν (for ὄντινα βούλει), *about Polygnotus or any other painter you please* (Plat. Ion, 533^a).

(g) Note the stock phrases: ὅσοι μῆνες, *monthly* (as if τοσαυτάκις

ὅσοι μὴνές εἰσιν); ὅσαι ἡμέραι or ὁσημέραι, *daily*; ὅσα ἔτη or ὁσέτη, *yearly*.

1535. Regressive Assimilation of Case of Antecedent.—The antecedent is sometimes assimilated to the case of the relative.

Τὴν δύναμιν ἣν ὑμεῖς φατε ἔχειν με, ταύτης δεσπότης γενήσομαι (τὴν δύναμιν ἣν for τῆς δυνάμεως ἣν), *I will become master of that power which you say I have* (Ar. Plut. 200). Τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἐστὶ ἢ τεττάρων καὶ δέκα ταλάντων (τὴν οὐσίαν ἣ for ἡ οὐσία ἣν), *the property which he left is not worth more than fourteen talents* (Lys. 19, 47). Ἐλεγον ὅτι πάντων ὧν δέονται πεπρωγότες εἶν (πάντων ὧν for πάντα ὧν), *they said that they had gained all things which they needed* (Xen. Hell. 1, 4²).—So with adverbs; as, καὶ ἅλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε (ἅλλοσε for ἅλλοθι), *and in other places, wherever you may go, they will love you* (Plat. Crito, 45^c). Compare the Latin, *urbem quam statuo vestra est* (Verg. Aen. 1, 573).

1536. NOTE.—In this way, οὐδείς is regressively assimilated to ὅστις in the expression οὐδείς ὅστις οὐ (for οὐδείς ἐστὶν ὅστις οὐ), *everyone*.

Οὐδὲν ὅς τοι οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην (= οὐδείς ἐστὶ πάντων ὑμῶν ὅτου ἂν καθ' ἡλικίαν πατὴρ εἴην), *there is no one of you all of whom according to age I might not be the father* (Plat. Prot. 317^c). Οὐδὲν ἑστὶ οὐκ ἀποκρίνεται (= οὐδείς ἐστὶν ὅτῳ οὐκ ἀποκρίνεται), *he answers every one* (Plat. Meno, 70^c). Οὐδὲν ἔφασαν ὄντιν' οὐ δακρύοντα ἀποστρέφεισθαι (= οὐδείς ἦν ὄντιν' οὐκ ἔφασαν δακρύοντα ἀποστρέφεισθαι), *they said that not one turned back without shedding tears* (Xen. Cyr. 1, 4^{2b}). Οὐδείς ὅστις οὐκ ἀφέξεται, *there is no one who will not refrain* (Xen. Ven. 12, 14).

1537. NOTE.—(a) Similarly θαυμαστός (θαυμάσιός) ἐστὶν ὅσος, ὅσου, etc., passes by regressive assimilation into θαυμαστός ὅσος, θαυμαστοῦ ὅσου, etc.

Θαυμαστὴν ὄσῃν περὶ σέ προθυμίαν ἔχει, *he has a wonderful amount of good will for you* (Plat. Alc. II. 151^a). Μετὰ ἰδρώτος θαυμαστοῦ ὅσου, *with much perspiring* (Plat. Rep. 350^d). The same idiom occurs with several other adjectives; as ὑπερφυής, ἀμήχανος.

(b) In the same way θαυμαστόν (θαυμάσιόν) ὥς becomes θαυμαστῶς ὥς or θαυμασίως ὥς.

Θαυμαστῶς ὥς ἐπεθύμησα ταύτης τῆς σοφίας, *I was wonderfully desirous of that philosophy* (Plat. Phaedo, 96^a). Θαυμάσιως ὥς ἄθλιος γέγονεν, *he is extraordinarily miserable* (Plat. Gorg. 471^a). Ὑπερφυῶς ὥς χαίρω, *I am immensely pleased* (Plat. Symp. 173^e).

1538. Attraction of Antecedent.—The antecedent is often drawn into the relative clause and then agrees with the relative in case.

Εἰς δὲ ἣν ἀφίκοντο κώμην, μεγάλην ἦν (for ἡ κώμη εἰς ἣν ἀφίκοντο), the village at which they arrived was large (Xen. Anab. 4, 4²). Μὴ ἀφέλῃσθε τῶν αὐτῶν ἦν διὰ παντὸς αἰ τοῦ χρόνου δόξαν κέκτησθε καλήν (for τὴν καλήν δόξαν ἦν κέκτησθε), do not deprive yourselves of the good reputation which you have always possessed through all time (Dem. 20, 142).—Observe that the article is here regularly omitted with the attracted antecedent; except sometimes in Plato and in the poets.

1539. *Attraction and Assimilation combined.*—When an antecedent in the genitive or dative is attracted into a relative clause, the case of the relative is generally assimilated to that of the attracted antecedent.

Τούτους ἄρχοντας ἐποίει ἡς κατεστρέφετο χώρᾱς (for τῆς χώρᾱς ἣν κατεστρέφετο), he made them governors of the country he subdued (Xen. Anab. 1, 9¹⁴). Ἀμαθέστατοι ἐστε, ὧν ἐγὼ οἶδα Ἑλλήνων (for τῶν Ἑλλήνων οὓς οἶδα), you are the most ignorant of the Greeks whom I know (Thuc. 6, 40¹). Ἐξ ἧς τὸ πρῶτον ἔσχε γυναικός (for ἐκ τῆς γυναικὸς ἣν τὸ πρῶτον ἔσχε), from the wife which he took first (Dem. 57, 37). Ἐπορεύετο σὺν ᾗ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἣν εἶχεν), he marched with the force which he had (Xen. Hell. 4, 1²³).—Observe that here also the attracted antecedent loses its article.

RELATIVE NOT REPEATED

1540. When two relatives belonging to the same sentence have the same antecedent but would stand in different cases, the second relative is commonly omitted and it is then usually replaced by a personal, less often by demonstrative pronoun.

Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (for ᾧ ἐδώκαμεν καὶ ἀφ' οὗ ἐλάβομεν), and Ariaeus, whom we wished to make king, and to whom we gave and from whom we received pledges, etc. (Xen. Anab. 3, 2⁵). Τί ἐστι τοῦτο ὃ φῆς σὺ μέγιστον ἀγαθὸν εἶναι τοῖς ἀνθρώποις καὶ σέ δημιουργόν εἶναι αὐτοῦ (for καὶ οὗ σέ δημιουργόν); what is this which you say is the greatest good to man and of which you are the creator? (Plat. Gorg. 452^d). Ἡμᾶς, οἷς κηδεμὼν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτόν, ὡς δοῦλον ἀντὶ βασιλείᾳ ποιήσοντες, τί ἂν οἰόμεθα παθεῖν; we who have no relationship (with the king), and have marched against him intending to make him a slave instead of a king, what do we expect to suffer at his hands? (Xen. Anab. 3, 1¹⁷). Ὁ δὲ διώκει μὲν ἅπανα ψυχὴ καὶ τούτου ἕνεκα πάντα πράττει, this which every soul pursues and for the sake of which does everything (Plat. Rep. 505^e; Lys. 25, 11).—In this way a demonstrative adverb takes the place of a relative adverb; as, ἐνθα βασιλεὺς τε μέγας δίαταιν ποίεεται, καὶ τῶν χρημάτων

οἱ θησαυροὶ ἐν ταῦθ' αἰσι, *where the Great King has his residence and where the treasures of his money are* (Hdt. 5, 49¹¹).

1541. NOTE.—But the relative is sometimes repeated, especially if the second is in the same case as the first, also if the demonstrative antecedent of the relative follows.

Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς εὐδαιμονίζω, *see that you prove yourselves worthy of the liberty which you possess and for which I account you happy* (Xen. 1, 7³). Ὅν ἐφασκεν ὑφ' ὑμῶν ἡνδραποδίσθαι καὶ παρ' οὗ τοσοῦτα χρήματα ἡμᾶς ἔχειν, τοῦτον ἐξαιρούμενος εἰς ἐλευθερίαν, *claiming this man as a freeman who, he said, was carried into slavery by us, and from whom we had so much money* (Isoc. 17, 14).

RELATIVES οἷος, ὅσος, AND ὥς IN EXCLAMATIONS

1542. The relatives οἷος, ὅσος, and ὥς are used in exclamations.

Οἷα ποιεῖς, ὦ ἐταῖρε; *what are you doing, O comrade?* (Plat. *Euthyphr.* 15^e). Ὅσα πράγματα ἔχεις, *how much trouble you have!* (Xen. *Cyr.* 1, 3⁴). Ὡς ἡδὺς εἶ, *how sweet you are!* (Xen. *Cyr.* 7, 3¹³). Ὡς καλὸς μοι ὁ πάππος, *how handsome my grandfather is!* (Xen. *Cyr.* 1, 3²).

1543. Sometimes these relatives are used where the sentence on which they depend contains the idea of "considering," "regarding" (λογιζόμενος).

Ἀπέκλᾶον τὴν ἑμαυτοῦ τύχην οἷου ἀνδρὸς ἐταίρου ἐστερημένος εἶην, *I bewailed my own lot, considering what kind of man I had been deprived of as a companion* (Plat. *Phaedo*, 117^c). Κατέκασε τὰς κώμας, ὅπως φόβον ἐνθεῖη καὶ τοῖς ἄλλοις οἷα πείσονται, *he burned the villages in order to throw terror into the others as to what they would suffer* (Xen. *Anab.* 7, 4¹). Εὐδαίμων μοι ἀνὴρ ἐφαίνετο ὥς ἀδεῶς καὶ γενναίως ἐτελεύτῃ, *the man seemed to me to be happy, considering how fearlessly and nobly he died* (Plat. *Phaedo*, 58^e).

1544. NOTE.—The indefinite relatives ὅποῖος and ὅπόσος are seldom used in exclamations, here some imperative like εἰπέ is understood (Lys. 30, 4; Plat. *Gorg.* 522^a).

INTERROGATIVE PRONOUNS

1545. The interrogative pronouns and adverbs are used in direct questions; the indefinite relatives are used in indirect questions; but the interrogatives are very often used in indirect questions.

Τίς λέγει; *who is speaking?* Τί βούλεται; *what does he want?* Ποῖ ἦλθεν; *whither did he go?* Ἦρόμην ὅστις (or τίς) λέγοι, *I asked who was speaking.* Ἦρόμην ὃ τι (or τί) βούλοιτο, *I asked what he wanted.* Ἦρόμην ὅποι (or ποῖ) ἔλθοι, *I asked whither he had gone.* Ἦρετο ὃ τι εἶη τὸ σύνθημα, *he asked what the signal was* (Xen. Anab. 1, 8¹⁶). Αἱ γυναῖκες ἡρώτων αὐτοὺς, τίνας εἶεν, *the women asked them who they were* (Xen. Anab. 4, 5¹⁰). Ἦρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον, *he asked the advanced guards where they could see Proxenus* (Xen. Anab. 2, 4¹⁵).

1546. NOTE.—For interrogative pronouns with the article, see 1399.

1547. NOTE.—When the question is repeated by the respondent, he always uses the indefinite relative.

A. σὺ δ' εἰ τίς ἀνδρῶν; B. ὅστις εἰμ'; ἐγὼ Μέτων, *A. who of men art thou? B. Who I am? I am Meton* (Ar. Av. 997). A. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρᾱς; B. ὀπηνίκα; σμῖκρόν τι μετὰ μεσημβρίαν, *A. What time of day then is it? B. What time? A little past noon* (Ar. Av. 1498).

1548. An interrogative is often used as a predicate-adjective.

Τί τοῦτ' ἔλεξας; *what is this that thou hast said?* = lit. *being what, hast thou said this?* (Eur. Bacch. 1033). Τίνας τοῦσδ' εἰσορῶ; *who are these that I see?* (Eur. Or. 1347). Ποῖα ταῦτα λέγεις; *what is this that you say?* (Plat. Cratyl. 391^e). Τίς οὗτος σῶμα τούμὸν οὐκ ἔᾱς κείσθαι; *who art thou that dost not permit my body to lie?* (Eur. Hec. 501). Τίς ὁ πόθος αὐτοὺς ἔκετο; *what is this longing which has come upon them?* (Soph. Phil. 601). Πόσον τι ἄγει τὸ στράτευμα; *how large is the army which he is leading?* (Xen. Cyr. 2, 1³).

1549. The interrogative may belong to a participle or to some other dependent word.

Τί ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύεις μοι; *in what have you been wronged by me that you plot against me now for the third time?* lit. *having been wronged in what?* (Xen. Anab. 1, 6⁸). Ἦρωτᾷ τὸν θεόν, τί ποιῶν ἂν νίκην λάβοι, *you asked the god what to do to obtain victory, lit. by doing what* (Lycurg. 99). Τοὺς πῶς διακειμένους λάβοιεν ἂν μαθητάς; *how would the pupils that they get be disposed in character?* = lit. *those how disposed* (Isoc. 15, 222). Πόθ' ἂ χρῆ πράξετε; ἐπειδὴν τί γένηται; *when will you do your duty? what are you waiting for?* = lit. *when what has happened?* (Dem. 4, 10). Κρέοντα ἴσθι...ἤξοντα...Ὅπως τί δράσῃ; *know that Creon is coming. In order to do what?* (Soph. Oed. Col. 396).

1550. NOTE.—An interrogative expression which belongs attributively to a noun with the article, stands between the article and the noun.

Τῆς περὶ τί πειθοῦς ἡ ῥητορική ἐστι τέχνη; *concerning what is rhetoric the art of persuasion?* (Plat. Gorg. 454^a). Τὸν ἐκ ποῖας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; *from what city do I expect a leader to do this?* (Xen. Anab. 3, 1⁴).

1551. NOTE.—For ἵνα τί, see 2047.—For τί μαθὼν and τί παθὼν; *why in the world?* see 2252.

1552. Two or more interrogative words can belong to the same verb without a connective intervening.

Τίνας ὑπὸ τίνων εὖρομεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; *whom could we find more benefited by any one (lit. by whom) than children by their parents?* (Xen. Mem. 2, 2³). Ἀντὶ ποίων ποῖα μετατεθέντα εὐδαίμονα πόλιν ἀπεργάζουτ' ἂν; *what things substituted for other things (lit. for what things) would make a state happy?* (Plat. Leg. 683^b). Τίς πόθεν μολὼν σοι μαρτυρήσει; *who, and whence coming, will bear witness to you?* (Soph. Trach. 421). Πᾶς οἶδεν ὅποια ὅποῖοις δυνατὰ κοινωνεῖν; *does every one know what letters will unite with what?* (Plat. Soph. 253^a).

INDEFINITE PRONOUNS τὶς AND ἄλλος

1553. The indefinite pronoun τὶς, τι, *some, any*, often equivalent to *a certain* or simply *a* or *an*, may be used substantively or adjectively. Being enclitic it never stands at the beginning of a sentence.

Ξύλα τις σχισάτω, *let some one split wood* (Xen. Cyr. 5, 3⁵⁰). Τάχ' οὖν εἴποι τις ἂν, *perhaps, then, some one might say* (Xen. Cyr. 5, 4³⁵). Ἦν τι τοῦ τείχους ἀσθενές, *some part of the wall was weak* (Thuc. 7, 4²). Ἄνθρωπός τις, *some man, any man, a certain man, or simply a (certain) man*. Εἶδον ἄνθρωπόν τινα, *I saw a (certain) man*.

1554. NOTE.—(a) Sometimes τὶς, τι, means indefinitely, *a sort of, about, rather, somewhat*, and the like, especially with adjectives and numerals.

Ὁ σοφιστὴς πέφανται ἔμπορός τις, *the sophist has appeared as a kind of trader* (Plat. Soph. 231^d). Ἐγὼ τις, ὥς ζοικε, δυσμαθής, *I am, as it seems, a rather dull fellow* (Plat. Rep. 358^a). Τοιαῦτα ἅττα διελέχθησαν, *things of some such kind were discussed* (Plat. Symp. 174^d). Ἐγὼ φιλέταιρός τις εἰμι, *I am somewhat fond of my friends* (Plat. Lys. 211^a). Ἐν τινι βραχεί χρόνῳ, *in a pretty short time* (Plat. Leg. 698^c). Πόσον τι πλῆθος συμμάχων; *about how great a mass of allies?* (Eur. Heracl. 668). Ἐπτά τινας, *about seven* (Thuc. 7, 34⁵). Πόσοι τινες; *about how many?* (Xen. Cyr. 2, 1³).

Ὀλίγοι τινες, *some few* (Xen. *Hell.* 6, 1⁵). Οὐ πολλοί τινες, *some few* (Thuc. 6, 51⁹).

(b) Similarly τὶ is joined to adverbs.

Διαφερόντως τι, *particularly* (Thuc. 1, 138³). Σχεδόν τι, *pretty nearly* (Thuc 3, 68⁶; Plat. *Charm.* 164^d). Μᾶλλον τι, *rather more* (Xen. *Anab.* 4, 8²⁷) Οὐ πάν τι, *even somewhat* (Xen. *Anab.* 6, 1²⁸).

1555. NOTE.—Sometimes τις, τὶ, means *somebody* (*something*) of importance.

Ἡῦχαις τις εἶναι, *thou didst vaunt thyself to be somebody* (Eur. *El.* 939). Λέγειν τι, *to say something*, of note, to the point (Plat. *Lach.* 195^e). Οἷονταί τι εἶναι, ὄντες οὐδενὸς ἄξιοι, *they think they are something, when they are worth nothing* (Plat. *Apol.* 41^e).—Similarly οὐδέν is used; as, οὐδέν λέγειν οἶμα σε, *I believe you are saying nothing sensible* (Ar. *Av.* 986).

1556. NOTE.—Observe πᾶς τις and ἕκαστός τις, *any one* or *every one* (you please).

1557. NOTE.—Sometimes τὶς in the singular refers to more than one person, and is then equivalent to *many a* or to *each one*.

Τῶν ἐν τῇ ὀλιγαρχίᾳ ἀποθανόντων ἴσως τις ἦν πονήρος, *perhaps many a one of those who perished in the oligarchy was bad* (Lys. 30, 13). Χρὴ δεῖπνεν ὁ τι τις ἔχει, *whatever (every) one has he must dine on* (Xen. *Anab.* 2, 24). Εὖ μὲν τις δόρυ θηξάσθω, *let every one well sharpen his spear* (Il. 2, 382).

1558. The indefinite ἄλλος means *another*, as ἄλλη πόλις, *another state*. With the article, ὁ ἄλλος generally means *the rest*, sometimes, *the other*.

Ἡ ἄλλη Ἑλλάς, *the rest of Greece*. Οἱ ἄλλοι σύμμαχοι, *the other allies or the rest of the allies*.

1559. NOTE.—The object with which ἄλλος is contrasted regularly precedes it.

Ξενοφῶν καὶ οἱ ἄλλοι στρατηγοί, *Xenophon and the other generals* (Xen. *Anab.* 6, 6²).—But if the contrasted object is emphatic, ἄλλος precedes; as, κατὰ ἕθνη δὲ ἅλλα τε καὶ τὸ Πέλασγικόν, *according to the different tribes, and especially the Pelasgian* (Thuc. 1, 3²). So also ἄλλως and τὰ ἅλλα used adverbially; as, καὶ με...τά τ' ἅλλα ἐτίμησε καὶ μῦρους ἔδωκε δαρείους, *he gave me ten thousand darics, besides honouring me in other respects* (Xen. *Anab.* 1, 3²; Cyr. 1, 6¹¹).

1560. NOTE.—The article is always omitted in the combination ἄλλος ἄλλο, used like the Latin *alius aliud*, *one one thing and another*

another or the one this and the other that ; also in ἄλλος ἄλλοθι, *alius alibi*, ἄλλος ἄλλοσε, *alius alio*, ἄλλος ἄλλοθεν, *alius aliunde*, etc.

Οὔτοι ἄλλος ἄλλα λέγει, *these say, one one thing, and another another* (Xen. *Anab.* 2, 1¹⁵). Διέδωκα ἄλλα ἄλλοις ἄγειν, *I distributed some to one man, some to another* (Xen. *Anab.* 5, 8⁷).—But if the relation is reciprocal, the reciprocal pronoun is used ; as, κωλύουσιν ἀλλήλους μάχεσθαι, *they prevent each other from fighting* (Xen. *Cyr.* 6, 4¹⁷).

1561. NOTE.—Ἄλλος καὶ ἄλλος means *one and then another, one or two, several*.

Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος, *after this man one man arose in the same way and then another* (Xen. *Anab.* 7, 6¹⁰ ; *Cyr.* 4, 1¹⁵).

1562. NOTE.—Often ἄλλος, and sometimes ἕτερος, are joined attributively to a substantive, where the substantive is properly to be considered as an appositive to them ; they are then to be translated by *besides*.

Τοὺς ὀπλίτας καὶ τοὺς ἄλλους ἱππέας (for τοὺς ἄλλους, τοὺς ἱππέας), *the hoplites and the cavalry besides* (Xen. *Hell.* 2, 4⁹). Οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, *for there was no grass, neither any tree* (Xen. *Anab.* 1, 5⁵). Γέρων χωρεῖ μεθ' ἐτέρου νεανίου, *an old man comes with a young man besides*, = with another person, a young man (Ar. *Eccl.* 849).—For μόνος τῶν ἄλλων, see 1719.

THE CASES

1563. The original Indo-European language, from which the Greek is descended, had *eight* cases, of which the Greek lost three : the *ablative*, the *locative*, and the *instrumental*. The functions of these lost cases were assumed by the genitive and dative. The Greek genitive stands for the ablative with expressions of *separation*, *source*, and *comparison*. The Greek dative corresponds partly to the Latin dative, partly to the Latin ablative. It is equivalent to a *locative*, in answer to the question *where ?* and *when ?*—and to the *instrumental* in answer to the question *with what ?*

NOMINATIVE AND VOCATIVE

1564. The nominative is used as the subject of a finite verb (1209) ; and in the predicate after a finite verb signifying *to be*, *to become*, *to be called*, etc. (1204, 1208).

1565. The nominative is used *independently*: (a) in names and titles; as, Κύρου Ἀνάβασις, *the Expedition of Cyrus*; Βιβλίον Πρῶτον, *Book First*;—(b) in speaking of names or words as such.

Προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, σὺ κοφάντης, *he obtained the common appellation of the vile, "sycophant"* (Aeschin. 2, 99). Παρεγγυᾷ ὁ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν, *Cyrus gave out as the watch-word, "Zeus, our ally and leader"* (Xen. Cyr. 3, 3⁶⁸).

1566. 1. The nominative is sometimes used in beginning a sentence, although the construction is then changed.

Ἐπιθυμῶν ὁ Κύρος..., ἔδοξεν αὐτῷ, *Cyrus desiring,...it seemed best to him* (Xen. Cyr. 7, 5³⁷).

2. Similarly the nominative is occasionally used in specifications.

Ἀλλοὺς δ' ὁ μέγας...Νεῖλος ἐπεμψεν Σουσισκάνης, Πηγαστᾶγόν, *and others the vast Nile hath sent, Susiscanes, Pegastagon* (Aesch. Pers. 33).

Such changes of construction are called *anacoluthon* and occur much oftener in poetry than in prose.

1567. The vocative, with or without ὦ, is used in addressing a person or thing.

ὦ ἄνδρες Ἀθηναῖοι, *O men of Athens!* (Plat. Apol. 30^c). ὦ κάκιστε ἀνθρώπων Ἀριαῖε, *O! most wicked of men, Ariaeus!* (Xen. Anab. 2, 5³⁹).

1568. NOTE.—In exclamations, the nominative is used.

ὦ τάλᾳς ἐγώ, *O wretched me!* (Soph. Aj. 981).

1569. NOTE.—An appositive to a vocative is in the nominative.

ὦ ἄνδρες οἱ παρόντες, *you gentlemen who are present* (Plat. Prot. 337^c). Ἰθὶ μὲν οὖν σύ, ὁ πρεσβύτατος, *go, then, you who are the eldest* (Xen. Cyr. 4, 5¹⁷).

1570. NOTE.—When a nominative with the article appears to stand in the vocative, it is to be considered as an appositive to σύ or ὑμεῖς understood.

ὦ Κύρε καὶ οἱ ἄλλοι Πέρσαι, *O Cyrus and you other Persians* (Xen. Cyr. 3, 3²⁰). ὦ παῖς, ἀκολούθει δεῦρο, *boy, follow straightways* (Ar. Ran. 521).

1571. NOTE.—Observe the use of οὗτος as a vocative, equivalent to *you there!*

Οὗτος Ἀπολλόδωρος, οὐ περιμένεις; *you there, Apollodorus, will you not stay?* (Plat. Symp. 172^a). Here also σύ is understood.

1572. NOTE.—The nominative is occasionally used for the vocative, especially in poetry.

ᾧ γῇ καὶ ἡλίῃ καὶ σὺν εἰσις, *O earth and sun and common sense* (Aeschin. 3, 260). In prose the nominative of a name is probably never so used if it has a vocative form.

ACCUSATIVE

1573. The fundamental use of the accusative is to denote the *direct* object of a transitive verb. Besides this, it is also employed adverbially and in various other functions which cannot be reduced to a single system.

ACCUSATIVE OF DIRECT OBJECT

1574. The direct object of a transitive verb is put in the accusative; as οἱ Ἕλληνες ἐνίκησαν τὴν Ξέρξου στρατιάν, *the Greeks conquered the army of Xerxes*.

When the sentence is changed to the passive construction, the object-accusative becomes the nominative; as ἡ Ξέρξου στρατιὰ ἐνίκηθη ὑπὸ τῶν Ἑλλήνων, *the army of Xerxes was conquered by the Greeks*.

1575. NOTE.—In tragedy we sometimes find a noun becoming a direct object by attraction from its proper case. Δεσπότην γόοις κατάρξω, *I will begin lamentations for my master* (Eur. *And.* 1199).

1576. NOTE.—Occasionally an adjective or noun of verbal force takes an object-accusative in the place of the regular object-genitive.

Ἐπιστήμονες ἦσαν τὰ προσήκοντα, *they were acquainted with their duties* (Xen. *Cyr.* 3, 3^b). Ἐξαρνοί εἰσι τὰ ὁμολογουμένα, *they deny what has been acknowledged* (Isae. 5, 26). Τὰ μετέωρα φροντιστής, *a ponderer on the things above* (Plat. *Apol.* 18^b). Σέ...φύξιμος, *able to escape thee* (Soph. *Ant.* 788).

1577. Many verbs which govern a direct object in English take in Greek the genitive or dative or a prepositional construction. On the other hand, the accusative in Greek follows many verbs which in English take different constructions. Among the latter the following are specially important: ἀποδιδράσκω, *run away from*; δύναιμι in the sense of *to be equivalent to*; ἐπιλείπω, *fail, be wanting, give out*; ἐπι-ορκέω, *to swear falsely (by)*; λανθάνω, *lie hid, escape the notice of*; μένω, *wait for*; ὀμνῶμι, *swear or swear by*; σιγῶ and σιωπῶ, *be silent about*; φεύγω, *flee from*; φθάνω, *anticipate, catch up to*; εὖ (κακῶς) λέγω, *speak well (ill) of*; εὖ (κακῶς) ποιέω, *treat well (ill)*.

Ὁ παῖς με ἀπέδρα, *the boy ran away from me* (Plat. Prot. 316^e). Ὁ δὲ σίγλος δύνεται ἐπτά ὀβολούς, *the siglus is equivalent to seven oboli* (Xen. Anab. 1, 5^b). Τὸ στράτευμα ὁ σῖτος ἐπέλιπε, *the grain failed (gave out) the army* (Xen. Anab. 1, 5^b). Οὔτοι θεοὺς ἐπιωρκήκασιν, *these men have perjured themselves before the gods* (Xen. Anab. 3, 1²²). Θεοὺς...λανθάνειν, *to escape the notice of the gods* (Plat. Rep. 365^d). Οἱ...καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα, *the times do not wait for our slowness* (Dem. 4, 37). Ὁ μὲν ὕμι θεοὺς καὶ θεάς, *I swear by gods and goddesses* (Xen. Anab. 6, 61⁷). Ὁ μοσε τὴν εἰρήνην, *he swore the peace* (Dem. 18, 32);—and passively, Ζεὺς ὁμώμοται, *Zeus has been invoked*; ἡ εἰρήνη ὁμώμοται, *the peace has been sworn*. Τὰς ἐν μέσῳ σιγῇ τύχας, *I am silent about the misfortunes which intervened* (Eur. Or. 16). Πένητα φεύγει πᾶς τις ἐκποδῶν φίλος, *every friend flees away from a poor man* (Eur. Med. 561). Φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολέμιους, *they arrived on the height before the enemy* (Xen. Anab. 3, 4³⁹). Εὖ λέγειν τὸν εὖ λέγοντα, *to speak well of one who speaks well himself* (Xen. Mem. 2, 3⁸). Τοὺς ἀγαθοὺς εὖ ποιεῖν, *treat well the good* (Isoc. 1, 29). Passive to εὖ (κακῶς) λέγειν and ποιεῖν are εὖ (κακῶς) ἀκούειν and πάσχειν (see 1888, and 1617, 2).—For other cases in which the Greek and English constructions differ, see the Genitive and Dative.

1578. NOTE.—1. Λυμαίνεσθαι τινα, or τινι, *to maltreat, outrage, persecute*.—Ἐνοχλεῖν τινα or τινι, *to trouble, molest, annoy*.—Λοιδορεῖν τινα, but λοιδορεῖσθαι τινι, both meaning *to abuse, revile, rail at*.—Μέμφεσθαι τινα, *to blame, disparage*; μέμφεσθαι τινι, *to reproach any one (with anything, τι)*.

2. Λυσιτελεῖν, *to benefit, βοηθεῖν, help, ἔπεσθαι and ἀκολουθεῖν, follow*, govern the dative.—Ὀφελεῖν, *to help, benefit*, with the dative, is poetic (also late).

1579. NOTE.—Observe these expressions:—

Τύπτεσθαι τινα, *to mourn for a person by striking oneself* (in Herodotus, as 2, 132); so also κόπτεσθαι τινα (Eur. Tro. 623). Τίλλεσθαι τινα, *to mourn for a person by tearing one's hair* (Il. 24, 711).—Similar to these are χορεύειν θεόν, *to celebrate a god by a choral dance* (Pind. Isth. 1, 7; Soph. Ant. 1152). Ἑλίσσειν θεόν, *to celebrate a god by dancing* (Eur. Her. Fur. 690).

1580. NOTE.—The poets sometimes use the impersonal δεῖ, *there is need*, with the accusative of the person and the genitive of the thing (thus ἐμὲ δεῖ τινος for ἐμοὶ δεῖ τινος).

Σὲ δέϊ Προμηθέως, *you have need of a Prometheus* (Aesch. *Pro.* 86).—In epic poetry *χρή* is similarly used; as, οὐ σε *χρή* ἔτ' αἰδοῦς, *thou hast no longer need of modesty* (*Od.* 3, 14).—So also *χρεώ* (which is sometimes combined with *ἔκει*, *γίνεται*, *or ἐστὶ*); as *Od.* 6, 136; *Od.* 4, 634; *Il.* 21, 322.

1581. 1. Verbs signifying *to feel shame before, to be afraid, and to guard against* are transitive and take an object-accusative.

Οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, *you feel no shame either before gods or before men* (*Xen. Anab.* 2, 5²⁹). Τοὺς ἐναντίους ἐκπεπληγμένος εἰμί, *I am in great dread of the adversaries* (*Thuc.* 3, 82¹). Τὰς μάχας θαρρεῖν, *not to fear battles* (*Xen. Anab.* 3, 2²⁰). Μᾶλλον εὐλαβοῦ φόγον ἢ κίνδυνον, *guard against reproach rather than danger* (*Isoc.* 1, 43).

2. Such verbs are: αἰδέομαι, *feel shame, respect*; αἰσχύνομαι, *be ashamed*; αἰσχύνομαι ὑπὲρ τινος, *be ashamed of any one*;—δέδια, φοβέομαι, *be afraid of, fear*; ἐκπλήσσομαι, καταπλήσσομαι, *be in great dread of*; τρέω, *dread, tremble before*; φυλάσσομαι, εὐλαβέομαι, *guard against*; θαρρέω, *take courage, fear not* (*θαρρέω τινι, confide in*).

1582. NOTE.—Here belongs the expression *τεθνάναι τῷ δέει* (or *φόβῳ*) *τινά (τι)*, *to fear any one (or anything) like death* (as *Dem.* 4, 45; 19, 81).

1583. Some verbs are used both transitively and intransitively, especially such as denote *feeling* and *motion*.

Πλεῖν, *to sail*; πλεῖν θάλασσαν, *to sail the sea*. Οἰκεῖν, *to reside*; οἰκεῖν οἰκίαν, *to inhabit or to manage a house*. Ὀδὸν ἵεναι, πορεύεσθαι, *to go (over) a road*. Σπεύδειν, *to be earnest*; σπεύδειν τι, *to hasten anything*. Δακρύειν, *to weep*; δακρύειν τὴν ἀτυχίαν, *to weep over the misfortune*. Δυσχεραίνω τὴν ἀδικίαν, *I bear my wrong grievously*. Τρέχειν τὸ στάδιον, *to run in the course*.

1584. NOTE.—Verbs signifying *to lead* can also take an accusative of the way. Ῥαδίαν καὶ βραχείαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε, *I shall lead you an easy and short road to happiness* (*Xen. Mem.* 2, 1²⁹).

1585. Many intransitive verbs become transitive by being compounded with prepositions.

Διαβαίνειν ποταμόν, *to cross a river*. Διέρχεσθαι τὸ ὄρος, *to go over the mountain*. Ὑπερβάλλειν τάφρον, *to cross a trench*. Παραπλεῖν νῆσον, *to sail along an island*. Παραβαίνειν τοὺς νόμους, *to transgress the laws*. Μετέρχεσθαι τινα, *to go after any one*. Περιῤῥασθαι λόφον, *to stand around a hill*. Ὑποδύεσθαι πόνον, *to submit to labour*. Ἐκβαίνειν τὰ τριάκοντα ἔτη, *to pass beyond thirty years*.

1586. Many verbs have as the direct object an *accusative of effect*, which expresses the result of the action of the verb; as *γράφω ἐπιστολήν*, *I write a letter*.

Τέμνειν ἱμάντας, *to cut straps*. *Διώρυχα τέμνειν*, *to cut a canal*. *Σπονδὰς τέμνωμεν*, *let us make a truce* (Eur. *Hel.* 1235). *Πρεσβεύειν εἰρήνην*, *negotiate a treaty*, as ambassadors (Dem. 19, 134). *Χορηγῶν...Διονύσια*, *celebrating the Dionysia* (Dem. 21, 64). *Νόμισμα κόπτειν μολύβδου*, *to strike coin of lead* (Hdt. 3, 56²).—Compare such expressions as, *to break a hole*, *to strike a bridge*, with *to break a stick*, *to strike a man*.

COGNATE-ACCUSATIVE

1587. 1. Many verbs, transitive as well as intransitive, may take an accusative of kindred meaning. Such an accusative, usually with an attribute, repeats the signification of the verb.

2. The cognate-accusative becomes the nominative in the passive construction. See 1882, 7. For the cognate-accusative and ordinary object-accusative with the same verb, see 1615—1617.

1588. 1. The cognate-accusative may be of *kindred meaning and formation* with the verb; as *νίκην νικᾶν*, *to win a victory*.

Ἄρχειν ἀρχήν, *to hold an office*. *Μάχην μάχεσθαι*, *to fight a battle*. *Πομπήν πέμπειν*, *to conduct a procession*. *Ἀγῶνα ἀγωνίζεσθαι*, *to undergo a contest*. *Δικάζειν δίκην*, *to judge a law-suit*. *Φυλακᾶς φυλάσσειν*, *to keep guard* (Xen. *Anab.* 2, 6¹⁰). *Κοινῇ τὸν πόλεμον πολεμούντων*, *let them wage the war together* (Thuc. 8, 58⁷). *Δουλεῖν δουλείαν αἰσχράν*, *to be subject to a shameful servitude* (Xen. *Mem.* 1, 5⁶). *Ἐπριτάρχησε τριτταρχίας*, *he performed the duty of a trierarch* (Dem. 45, 85). *Μανίᾳ μαίνεσθαι*, *to rage with madness* (Ar. *Thesm.* 793). *Οὐκ ἂν ἔπεσε τότε τοιοῦτον πτώμα*, *it would not then have had such a fall* (Plat. *Lach.* 181^b). *Κινδυνεύων τὸν ἔσχατον κίνδυνον*, *being in the greatest danger* (Plat. *Apol.* 34^a). *Ξυνέφυγε τὴν φυγὴν ταύτην*, *he shared in this banishment* (Plat. *Apol.* 21^a). *Πάσας ἡδονὰς ἡδεσθαι*, *to enjoy all pleasures* (Plat. *Phil.* 63^a).

2. The cognate-accusative may be merely of *kindred meaning*; as *ζῆν βίον*, *to lead a life*.

Μάχην νικᾶν, *to win a battle*. *Διώκειν δίκην*, *to prosecute a suit*. *Φεύγειν δίκην*, *to defend a suit*. *Φεύγειν γράφην*, *to defend an impeachment*. *Ὡς ἀκίνδυνον βίον ζῶμεν*, *how secure a life we lead* (Eur. *Med.* 248). *Πάσας νόσους κάμνουσι*, *they are sick with all diseases* (Plat. *Rep.* 408^a). *Ἐξῆλθόν τινας καὶ ἄλλας ἐξόδους*, *they also went on other expeditions* (Xen. *Hell.* 1, 2¹⁷). *Τὸν ἱερὸν πόλεμον ἐστράτευσαν*, *they engaged in the Sacred War* (Thuc. 1, 112⁵).

1589. NOTE.—The attribute is required with the cognate-accusative when its omission would cause a mere tautology; thus βασιλείᾳν βασιλεύειν or πόλεμον πολεμῖν for simple βασιλεύειν or πολεμῖν would be inadmissible. But when the cognate-accusative alone is more definite than the verb itself, the article may be omitted.

Ἀρχὴν ἄρχειν, to hold an office. Φόρον αὐτοῖς ἔφερον, they paid them tribute (Xen. Anab. 5, 5⁷). Οἱ τὴν πόμπην πέμψαντες, those who conducted the procession (Thuc. 6, 56²).

1590. The cognate-accusative may limit the meaning of the verb; as νικᾶν Ὀλύμπια, to gain an Olympic victory (Thuc. 1, 126⁶).

Νικᾶν δίκην, to win a suit. Ἡτῶσθαι δίκην, to be beaten in a suit. Οἱ νικῶντες τὰς γνώμας, those prevailing with their opinions (Plat. Gorg. 456^a). Ψήφισμα νικᾶ, he carries a decree = he wins with a decree (Aeschin. 3, 68). Γάμους εἰσιτιάσεν, he celebrated a wedding-feast (Isae. 8, 18). Βοηδρόμια πέμπειν, to celebrate the Boedromia with a procession (Dem. 3, 31).—So also, ρέτω γάλα, let it flow milk (Theocr. 5, 124). Ἡ βουλὴ...ἔβλεψε νᾶπν, the Senate looked mustard (Ar. Eq. 629), and the like.

1591. NOTE.—Here belongs the poetic βαίνειν πόδα, to step the foot (as in Eur. Heracl. 802), formed on the analogy of βαίνειν βῆμα, to step a footstep. So also other similar poetic expressions.

1592. The cognate-accusative may be a neuter adjective or pronoun, the noun being understood or implied; as πηδᾶν μείζονα (sc. πηδήματα), to make greater leaps.

Υβρίζειν δεινά (= ὕβριν δεινὴν), to insult grievously (Xen. Anab. 6, 4²). Βλάψαι μεγάλα, to injure greatly (Xen. Anab. 3, 3¹⁴). Μέγα λέγων, speaking loudly (Plat. Prot. 310^b). Μείζον φθέγγεσθαι, to speak louder (Plat. Prot. 334^a). Κλέπτον βλέπει, he looks thievish = a thievish look (Ar. Vesp. 900). Τοιαῦτα πεποίηκε, such acts he has committed (Xen. Anab. 1, 6⁹). Μηδὲν ψεῦδεσθαι, to utter no falsehood (Xen. Anab. 1, 9⁷). Ταῦτα λυπείσθαι καὶ ταῦτα χαίρειν, to have the same griefs and the same joys (Dem. 18, 292). Τί βούλεται ἡμῖν χρησθαι; what use (= τίνα χρειαῖν) does he wish to make of us? (Xen. Anab. 1, 3¹⁸). Τοῦτ' ἀγανακτεῖ, about this is he vexed (Aeschin. 3, 147).

1593. The Tragic poets sometimes use a cognate-accusative with verbs of sitting, standing, or lying.

Καθῆσθαι ἔδραν, to sit on a seat (Eur. Heracl. 55). Θάκουσ οὖς θάσσω, the seat which I occupy (Eur. Tro. 138). Ἔστηκε πέτρᾳ, stands on a rock (Eur. Suppl. 987). Τόπον...ὄντινα κείται, the spot wherein he lies (Soph. Ph. 144; Aesch. Ag. 183).

1594. The cognate-accusative is also used with adjectives and even nouns.

Ταύτην (τὴν σοφίαν) εἶναι σοφός, *to be wise with this wisdom* (Plat. *Apol.* 20^d). Κακοὺς πᾶσαν κακίαν, *bad with all badness* (Plat. *Rep.* 490^d). Δούλος τᾶς μεγίστης...δουλείας, *a slave to the direst slavery* (Plat. *Rep.* 579^d).

ACCUSATIVE OF SPECIFICATION

1595. The accusative of specification may accompany a verb or adjective or noun, to specify the *part* or *property* or *character* to which the expression is applied.

Τὸν δάκτυλον ἀλγεί, *he has a pain in his finger* (Plat. *Rep.* 462^d). Βέλτιόν ἐστι σῶμα γ' ἢ ψυχὴν νοσεῖν, *it is better to be sick in body than in mind* (Men. *Mon.* 75). Οἱ τὰ σώματα εὖ ἔχοντες, *those that are well in their bodies* (Xen. *Mem.* 3, 12^d). Τυφλὸς τὰ ὅτα τὸν τε νοῦν τὰ ὄμματα, *thou art blind in ears, and mind, and eyes* (Soph. *Oed. Tyr.* 371). Δεινὸς τὴν τέχνην, *skilled in the art* (Ar. *Eccles.* 364). Οἱ ἀριστοὶ τὰς φύσεις, *the best in character* (Plat. *Rep.* 526^e). Τοιοῦτος τὴν φύσιν, *such by nature* (Isoc. 9, 24). Ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων, *a river, Cydnus by name, of two plethra in breadth* (Xen. *Anab.* 1, 2²³). Ἄπειρον τὸ πλῆθος, *infinite in extent* (Plat. *Par.* 143^a). Θαυμάσια τὸ κάλλος καὶ τὸ μέγεθος, *wonderful in beauty and in size* (Xen. *Anab.* 2, 3¹⁵).

1596. NOTE.—In late writers we find expressions like ὁ τὸν κἀνδυν (sc. ἔχων), *he with the cloak* (Lucian, *Deorum Concilium*, 9).

ADVERBIAL ACCUSATIVE

1597. A large number of accusatives, having the force of adverbs, are practically fixed adverbial expressions.

Τοῦτον τὸν τρόπον, *in this way*. Τὴν ταχίστην (sc. ὁδόν), *in the quickest way*. Τὴν εὐθείαν (sc. ὁδόν), *straightway*. Τίνα τρόπον; *in what way?* Ὅν τρόπον, *in which manner*.—(Τὴν) ἀρχήν, *at first*. (Τὸ) πρῶτον, *at first, for the first time, in the first place*. Τὸ δεύτερον, *in the second place, in the third place*. Τὸ λοιπόν, *henceforth* (but τοῦ λοιποῦ, *at some future time*). Τὸ τελευταῖον, *finally*. Τέλος, *at the end, finally*. (Τὴν) ἀρχὴν οὐ οἷ μή, *not at all*. Τοῦναντίον, *on the contrary*.—Τί; *why? in what respect?* Τί, *in some respects, somewhat*. Οὐδέν, *in no respect, not at all, in nothing*. Τοῦτο, ταῦτα, *in this respect, therefore*. Τοῦτο μὲν...τοῦτο δέ, *firstly...secondly, or partly...partly*. Τάλλα, *in other respects*. Πολύ οἷ πολλά, *much, often*. Τὰ πολλὰ, *mostly*. Τὰ πάντα, *in all respects, completely*. Τοσοῦτον, *so much*. Ὅσον, *as far as*. Τυχόν, *perhaps*.—Μακράν, *afar off, far, at length, tediously*. Πρόφασιν,

for a pretext.—Προίκα, for nothing, gratis. Δωρεάν, as a gift.—Δίκην (τινός), in the manner (of). Χάριν (τινός), for the sake (of).

1598. NOTE.—Some of these can be explained as accusatives of specification (1595), others as cognate-accusatives (1587—1594), while others are of uncertain origin.

ACCUSATIVE OF EXTENT

1599. The accusative is used to denote *extent of time or of space*.

Ἐνταῦθα ἔμεινεν ἡμέρᾱς ἑπτά, *there he remained seven days* (Xen. Anab. 1, 2^o). Ἐδάκρυε πολὺν χρόνον, *he wept a long time* (Xen. Anab. 1, 3²). Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year* (Thuc. 4, 118').—Ἄπ' ἔχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα, *Platæa is seventy stades distant from Thebes* (Thuc. 2, 5²). Μέγαρᾱ ἀπέχει Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε οδόν, *Megara is not a long voyage or land-journey distant from Syracuse* (Thuc. 6, 49'). Μικρὸν προίοντες, *advancing a short distance* (Xen. Anab. 2, 1^o).

1600. NOTE.—The question "*how old?*" is answered by γεγονός (Lat. *natus*) with the accusative of the years.

Οὐδέπω εἴκοσιν ἔτη γεγονός, *not yet twenty years old* (Xen. Mem. 3, 6¹). Compounds of ἔτος, *year*, can also be used; as τριακονταετής, *contr. Attic triakontoutēs, thirty years old*.

1601. NOTE.—The question "*since when?*" is generally answered by the accusative with an ordinal number, counting in the current day, month, or year; οὔτοστί is sometimes added. The article is omitted.

Πρωταγόρᾱς ἐπιδεδήμηκε τρίτην ἤδη ἡμέρᾱν, *Protagoras has been in town now two days = since the day before yesterday or is now in town the third day* (Plat. Prot. 309¹). Ἐβδόμην ἡμέρᾱν τῆς θυγατρὸς αὐτῷ τετελευτηκυίας, *when his daughter had died six days before = was dead now the seventh day* (Aeschin. 3, 77). Τῆς στρατείᾱς, ἣν ἐνδέκατον μῆνα τουτονὶ Φίλιππος ἐν Θράκῃ ποιεῖται, *the campaign which Philip is now carrying on over ten months in Thrace, lit., this the eleventh month* (Dem. 8, 2).

ACCUSATIVE OF OBJECT OF MOTION

1602. 1. In poetry the accusative without a preposition is often used to denote the object *towards which the motion is directed*.

Κνίσθη δ' οὐρανὸν ἵκε, *the savour ascended to heaven* (Il. 1, 317). Ἐβαν νέας, *they went to the ships* (Od. 3, 162). Τὸ κοῖλον Ἄργος βάς, *going to hollow Argos* (Soph. Oed. Col.

378). Ἡβης τέλος μολόντας, *coming to the end of youth* (Eur. Med. 920).—Less often with persons, as Μνηστῆρας ἀφίκετο, *she came to the suitors* (Od. 1, 332). Σὲ τόδε ἐγγλυθε πᾶν κράτος, *this whole power has come to thee* (Soph. Phil. 141).

2. In prose we usually find εἰς, πρὸς, or ἐπὶ and the accusative for places (also ἐπὶ with the genitive); and ἐπὶ, πρὸς, παρὰ, or ὡς with the accusative for persons. With places the local endings -δε and -ζε are also used; as Ἐλευσῖνάδε = εἰς Ἐλευσίνα, Ἀθήνᾳζε = εἰς Ἀθήνας.

ACCUSATIVE WITH ADVERBS OF SWEARING

1603. The accusative accompanies the adverbs of swearing νή, and μά, *by*. Of these, νή introduces an affirmative oath; μά a negative oath (unless accompanied by ναί, *yes*).

Νῆ Δία, *yes, by Zeus* (Xen. Anab. 1, 7^o). Μὰ τοὺς θεούς, *no, by the gods* (Xen. Anab. 1, 4^o). Ναὶ μὰ Δία, *yes, by Zeus* (Xen. Anab. 5, 8^o).

1604. NOTE.—1. Rarely a negative takes the place of μά. Οὐ τόνδ' Ὀλύμπου, *no, by this Olympus* (Soph. Ant. 758).

2. Sometimes the name of the god is omitted for effect. Μὰ τόν — οὐ σύ γε, *by —, not you* (Plat. Gorg. 466^o).

TWO ACCUSATIVES WITH ONE VERB

1605. Double Object-Accusative.—1. Verbs denoting *to ask, to demand, to teach, to remind, to conceal, to convince, to clothe, to unclothe, to deprive*, take two accusatives, one of the *person*, and the other of the *thing*.

2. Such verbs are: ἐρωτάω and ἔρομαι, *ask*; αἰτέω, ἀπαιτέω, *demand*; πράττομαι, *collect (money)*; πράττω, εἰσπράττω, *exact*; διδάσκω, *teach*; ἀναμνησκω, ὑπομνησκω, *remind*; κρύπτω, ἀποκρύπτω, *conceal*; πείθω, *convince*; ἐνδύω, ἀμφιέννυμι, *clothe*; ἐκδύω, *unclothe*; ἀποστερέω, ἀφαιρέομαι, *deprive*; σὺλάω, *rob*.

Οὐ τοῦτ' ἐρωτῶ σε, *I am not asking you this* (Ar. Nub. 641). Κῦρον αἰτεῖν πλοῖα, *to ask Cyrus for vessels* (Xen. Anab. 1, 3¹⁴). Σωκράτης τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα, *Socrates did not collect fees from those desiring his company* (Xen. Mem. 1, 2⁵). Τοὺς νησιωτᾶς ἐξήκοντα τάλαντα εἰσέπραττον, *they exacted sixty talents from the islanders* (Aeschin. 2, 71). Πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; *with what did he begin to teach you military science?* (Xen. Mem. 3, 1⁵). Ἀναμνήσω ὑμᾶς τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, *I will remind you of the dangers of your ancestors* (Xen. Anab. 3,

211). Διογείτων τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός, *Diogeiton concealed from his daughter the death of her husband* (Lys. 32, 7). Σὲ ταῦτα μὴ πείθων, *not convincing you of this thing* (Soph. Oed. Col. 797). Τὸν ἑαυτοῦ (sc. χιτῶνα) ἐκείνον ἡμφίεσε, *he put his own (sc. tunic) on the other boy* (Xen. Cyr. 1, 3¹⁷). Ἐκδύων ἐμέ χρηστηρίαν ἐσθῆτα, *stripping me of the oracular garment* (Aesch. Ag. 1269). Ἐκείνους τὰ ὅπλα ἀφηρήμεθα, *we have deprived those men of their arms* (Xen. Cyr. 7, 5⁷⁹). Τὴν θεὸν τοὺς στεφάνους σεσῦλήκασιν, *they have robbed the goddess of her crowns* (Dem. 24, 182).

1606. NOTE.—In poetry some other verbs have the double accusative.

Αἶμα κάθηρον...Σαρπηδόνα, *wash the blood from Sarpedon* (Il. 16, 667). Χρόα νίξετο...ἀλμην, *he washed the dried spray from his skin* (Od. 6, 224). Εἰ μὴ σ' ἀδελφῆς αἶμα τιμωρήσεται, *if he shall not avenge on you the blood of his sister* (Eur. Alc. 733). So also ξυρήσαντά μιν τὰς τρίχας, *having shaved off his hair* (Hdt. 5, 35⁴), and a few other verbs.

1607. NOTE.—Some verbs of this class admit also of other constructions. Thus αἰτεῖν τι παρὰ τινος, *to demand something of some one*; εἰσπράττειν οὐ εἰσπράττεσθαι τι παρὰ τινος.—Verbs of *depriving* can take a double accusative, as ἀφαιρεῖσθαι τινά τι; or a genitive of the person and an accusative of the thing, as ἀφαιρεῖσθαι τινός τι (1682); or less often an accusative of the person and a genitive of the thing, as ἀφαιρεῖσθαι τινά τινος (1682).—Verbs of *reminding* may take an accusative of the person and a genitive of the thing; as ἀναμνησκειν τινά τινος (1655).

1608. NOTE.—When the verb is changed to the passive construction, the personal object becomes the nominative, and the accusative of the thing remains.

Μουσικὴν...παιδευθεῖς, *having been taught music* (Plat. Menex. 236^o). Τὴν ὄψιν ἀφαιρείται, *he is deprived of his sight* (Xen. Mem. 4, 3¹⁴). Οἱ πλεῖνες τῶν στρατηγῶν οὐκ ἐπίειθοντο τὰ ἐξαγγελθέντα, *the majority of the generals were not convinced of the report* (Hdt. 8, 81²).

1609. Object-Accusative and Predicate-Accusative.—1. Verbs denoting *to call, to regard, to make, to choose, to appoint, to show oneself as*, can take a predicate-accusative belonging to the objective-accusative.

2. Such verbs are: ὀνομάζω, καλέω, ἀποκαλέω, λέγω, προσαγορεύω, *to call, to name*; νομίζω, ἡγέομαι, κρίνω, *to regard, to consider*; ποιέω,

to make ; αἰρέομαι, to choose ; αποδείκι ὑμι, καθίστημι, to appoint ; παρέχειν ἑαυτὸν, to show oneself as.

Πατέρα ἐμὲ ἐκαλεῖτε, you called me father (Xen. Anab. 7, 6³⁸). Τί τὴν πόλιν προσαγορεύεις ; what do you call the state ? (Plat. Rep. 428^d). Οὓς οἱ Σύριοι θεοὺς ἐνόμιζον, whom the Syrians esteemed gods (Xen. Anab. 1, 4⁹). Οὐδὲ οὗτος ἐμὲ φίλον ἂν ποτε ἡγήσαιο, nor would this man ever consider me a friend (Xen. Cyr. 4, 6⁶). Δαρεῖος Κῦρον σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε, Darius made Cyrus satrap, and appointed him general (Xen. Anab. 1, 1²). Ὅστις δ' ἂν ἑαυτὸν ἔλῃται στρατηγόν, whoever chooses himself general (Xen. Anab. 5, 7²⁸). Παρέχειν ἑαυτὸν εὐπειθῇ, to show himself ready to obey (Xen. Cyr. 2, 1²⁹).

1610. NOTE.—Sometimes the infinitive εἶναι connects the two accusatives.

Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους, for I deem you to be my country and my friends (Xen. Anab. 1, 3⁶). Σοφιστὴν δὴ τοι ὀνομάζουσι...τὸν ἄνδρα εἶναι, they name the man (to be) a sophist (Plat. Prot. 311^e).

1611. NOTE.—With many other verbs a predicate-accusative may be used in connection with the object-accusative ; as ἔδωκα δωρεὰν τὰ λύτρα, I gave the ransom as a gift (Dem. 19, 170). See 1316.

1612. NOTE.—1. With verbs signifying to grow, to nourish, to lift up, and the like, the adjectives μέγας, great, ὑψηλός, high, μετέωρος, raised up aloft, on high, and some others, can be added as a proleptic predicate (prolepsis, πρόληψις = anticipation), showing the effect of the action of the verb. The active construction has two accusatives, the passive two nominatives.

Ἐνα τινὰ ἀεὶ δῆμος εἴωθε τρέφειν τε καὶ αὔξειν μέγαν, the people always have the habit of maintaining and exalting some one man to be great (Plat. Rep. 565^e). Μέγας ἐκ μικροῦ Φίλιππος ἡῤῥηται, Philip has grown great from being small (Dem. 9, 21). Μετέωρους ἐξέκόμισαν τὰς ἀμάξας, they carried the waggons raised up (Xen. Anab. 1, 5⁸). Ἦμετο τὸ ὕψος τοῦ τείχους μέγα, the height of the wall was made considerable (Thuc. 2, 75⁴). Dem. 19, 249.

2. The proleptic predicate is seldom a noun ; as Περικλῆς τοὺς νιῆας ἱππέας ἐδίδαξεν, Pericles taught his sons to be horsemen (Plat. Meno 94^b).

1613. NOTE.—When the verb is changed to the passive, both accusatives become nominatives. Ὁ ποταμὸς καλεῖται Μαρσύας, the river is called Marsyas (Xen. Anab. 1, 2⁸).

1614. NOTE.—The passive of verbs meaning to call is sometimes

ἀκούω; as νῦν κόλακες...ἀκούουσιν, *now they are called fawners* (Dem. 18, 46).—So λαγχάνω serves as passive to κληρώ, *choose by lot*; as ἔλαχον ἱερεύς, *I was chosen (by lot) priest* (Dem. 57, 47).

1615. Object-Accusative and Cognate-Accusative.—1. A transitive verb may have a cognate-accusative in addition to the object-accusative.

Ἐκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν, *to do the greatest good to each one* (Plat. Apol. 36^o). Ἐμὲ γὰρ ὁ πατὴρ τὴν τῶν παίδων παιδείαν αὐτὸς ἐπαίδευεν, *my father taught me the discipline of boys* (Xen. Cyr. 8, 3¹⁷). Καλοῦσί με τοῦτο τὸ ὄνομα, *they call me this name* (Xen. Oec. 7, 3). Πατάξαι τινὰ τὴν ἄτιμον ταύτην πληγὴν, *to strike any one this shameful blow* (Plat. Gorg. 527^d). Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην, *Meletus brought this impeachment against me* (Plat. Apol. 19^e). Ὁρκωσαν πάντας τοὺς στρατιωτὰς τοὺς μεγίστους ὅρκους, *they made all the soldiers swear the strongest oaths* (Thuc. 8, 75²). Πάντα ἐψευσάμην αὐτόν, *I deceived him in all things* (Xen. Anab. 1, 3¹⁰). Ἥδικήσαμεν τοῦτον οὐδέν, *we have done him no wrong* (Xen. Anab. 7, 6²²). Ὅταν...ἀλλήλους τὰ ἔσχατα λέγωσιν, *when they say the worst things of each other* (Xen. Mem. 2, 2⁹).

2. Here belong verbs signifying *to do anything to or to say anything of a person or thing*.

Ταυτί με ποιοῦσιν, *they do these things to me* (Ar. Vesp. 696). Εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, *if any one did him any good or evil* (Xen. Anab. 1, 9¹¹). Κακ' ἔρεξεν ἑκκνήμιδας Ἀχαιοῦς, *he did many evils to the well-greaved Greeks* (Od. 2, 72). Ἦδονή τις γυναῖξι μηδὲν ὑγιές ἀλλήλῃς λέγειν, *to women there is a certain pleasure to say nothing wholesome of each other* (Eur. Phoen. 200). Οὐ φροντιστίον ὃ τι ἐροῦσιν οἱ πολλοὶ ἡμᾶς, *we must not regard what the multitude say of us* (Plat. Crito 48^e). Ὁ Θεμιστοκλῆς κείνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε, *Themistocles said many bad things of him and of the Corinthians* (Hdt. 8, 61).

3. Verbs signifying *to divide* also belong here. Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *Cyrus divided the army into twelve divisions* (Xen. Cyr. 7, 5¹³).

1616. NOTE.—1. Verbs signifying *to do anything to or to say anything of a person* often have εὖ and κακῶς instead of the cognate-accusative; as τὸν...πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτε εὖ λέγειν οὔτε εὖ ποιεῖν, *I should not be able to speak well of, or to treat well, one who tries to vex me* (Xen. Mem. 2, 3⁸).

2. Πράσσειν τινὰ τι is hardly ever used in the sense *to do anything to any one*, but means *to exact something from any one* (1605). So εὖ

πράσσειν and κακῶς πράσσειν are nearly always intransitive, meaning *to be well (badly) off* or *to be well (ill)*.

3. The verbs ποιέω, ἐργάζομαι, and πράσσω, may have a dative of the person and an accusative of the thing; as ἀγαθόν τι πράξει τῇ πόλει, *to do something good to the city* (Lys. 13, 48).

4. With verbs meaning *to divide*, μέρη, *parts*, is sometimes preceded in Attic by εἰς, *into*, or κατὰ used distributively; as διαιρεῖν κατὰ in Plat. *Soph.* 220^b and *Rep.* 580^d, εἰς in Aeschin. 3, 197.

1617. NOTE.—1. When the verb is changed to the passive construction the cognate accusative remains.

Τὰς ἐσχάτας λυπεῖται λυπᾶς, *he suffers the extremest pains* (Plat. *Gorg.* 494^a). Ἡ κρίσις, ἣν ἐκρίθη, *the judgment which was passed upon him* (Lys. 13, 50). Τοῦτο οὐκ ἐψεύσθησαν, *they were not deceived in this* (Xen. *Anab.* 2, 2³). Τυπτόμενος πολλὰς (sc. πληγὰς), *struck many blows* (Ar. *Nub.* 972). Διήρηται αὕτη ἡ ἀγορά τέτταρα μέρη, *this agora is divided into four parts* (Xen. *Cyr.* 1, 2⁴).

2. Passive to εὖ (κακῶς) ποιεῖν is εὖ (κακῶς) πάσχειν; as μεγάλα εὖ παθόντες, *greatly benefited*.—Passive to λέγειν is ἀκούειν (poetic κλύειν).

Κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν, *to be ill spoken of by the citizens* (Isoc. 4, 77). Πολλὰ καὶ παντοῖ ἀκουούσας κακά, (women) *called all kinds of abusive things* (Ar. *Thesm.* 388). Κακῶς κλύουσιν, *being in evil repute* (Soph. *Trach.* 721).—Compare 1888.

GENITIVE

1618. 1. The genitive case may be connected with nouns, adjectives, adverbs, verbs, or may be used independently to express various relations. Its principal and most natural use is to limit the signification of a noun. But just as the accusative, which originally was used only as the direct object of a transitive verb, came to denote also indirect objects,—in the same way the genitive came to be used to limit the meaning also of verbs and adjectives.

2. Every verb has in itself the idea of a noun; as ἐπιθυμέω, *to desire*, implies ἐπιθυμίαν, *a desire*; πλήσσω, *to strike*, implies πληγὴν, *a blow*. If the verbal idea prevails in the verb, it governs the accusative: as πλήσσειν τινά, *to strike any one*. But if the nominal idea prevails it governs the genitive; as ἐπιθυμῶ τῆς ἀρετῆς. *I desire virtue*, equivalent to ἐπιθυμῶ ἐπιθυμίαν τῆς ἀρετῆς, *I have (lit. desire) a desire for virtue*. In some cases the same verb may govern either the

genitive or the accusative.—In some constructions with verbs, as in the partitive genitive, the genitive seems to depend on some omitted word denoting *some* or *a part* (τις or μέρος).

3. Used as an *ablative*, the genitive case expresses also that *from which* anything proceeds (the genitive of *source*), or is *separated* (genitive of *separation*), or is *distinguished* (genitive of *distinction* and of *comparison*).—The genitive is also used in a looser way to express *time* and *place*; and in *exclamations*.

(A) GENITIVE WITH NOUNS

1619. The genitive depending on a noun is called *attributive*, and denotes the following relations.

1. *Genitive of Possession*, expressing *ownership*.

Ἡ τοῦ Περικλέους οἰκίᾱ, the house of Pericles. Σωκράτης ὁ Σωφρονίσκου, Socrates the son of Sophroniscus. Ἡμῶν ὁ πατήρ, our father. Τὸ Μένωνος στράτευμα, the army of Meno. Ἄ εἴληφε τῆς πόλεως ἀποδώσει, what of the city he has taken, he will return (Dem. 19, 151). Βοηθεῖν ἐβούλοντο τοῖς ἐαυτῶν ξυγγενέσιν, they desired to help their own kinsmen (Thuc. 6, 61). Τόδε αὐτῶν οὐ χαρίεν; is not this quality of theirs charming? (Plat. Rep. 426*).

2. *Genitive of Source or Cause*.

Ὅμηρον Ἰλιάς, Homer's Iliad. ᾠσμα Σιμωνίδου, a song of Simonides. Γραφή ἀσεβείας, an indictment for impiety. Μεγάλων ἀδικημάτων ὀργή, anger for great wrongs (Lys. 12, 20).

3. *Genitive of Measure*, to express *size* and *time*.

Ὅκτώ σταδίων τεῖχος, a wall of eight stades in length (Thuc. 7, 24). Ποταμὸς εὖρος πλέθρου, a river of one plethrum in breadth (Xen. Anab. 1, 44). Τριῶν ἡμερῶν ὁδός, a journey of three days (Xen. Hell. 3, 211). Μισθὸς τεττάρων μηνῶν, pay for four months (Xen. Anab. 1, 212).

4. *Genitive of Material or Contents*.

Ἄλσος ἡμέρων δένδρων, a grove of cultivated trees (Xen. Anab. 5, 312). Βοῶν ἀγέλη, a herd of cattle (Xen. Mem. 3, 115). Κρήνη ἡδέος ὕδατος, a spring of fresh water (Xen. Anab. 6, 44). Ἀμαξαί σίτου, waggons (= waggon-loads) of corn (Xen. Cyr. 2, 418). Στατήρ χρυσοῦ, a stater of gold (Plat. Euthyd. 299*).

5. *Genitive of Value*.

Τριάκοντα ταλάντων οὐσιᾱ, an estate of thirty talents (Lys. 29, 2). Χιλίων δραχμῶν δίκη, a suit for a thousand drachmae (Dem. 55, 25).

6. *Partitive Genitive*, denoting the whole, the governing word expressing the part.

Ἀνὴρ τοῦ δήμου, a man of the people (Xen. Cyr. 2, 2²²). Ἡμισυ τοῦ ὅλου στρατεύματος, half of the whole army (Xen. Anab. 6, 2¹⁰). Μέσον ἡμέρας, the middle of the day (Xen. Anab. 1, 8⁸). Ἡμῶν οὐδεὶς, none of us (Xen. Anab. 3, 1¹⁶). Πολλὰ τῶν ὑποζυγίων, many of the draught-animals (Xen. Anab. 1, 5⁵). Ἦν τι τοῦ τείχους ἀσθενές, a part (= something) of the wall was weak (Thuc. 7, 4²). Ἐν τοῖς ἀρίστοις Περσῶν, among the best of the Persians (Xen. Anab. 1, 6¹). Ὁ φίλᾱ γυναικῶν, O beloved of women (Eur. Alc. 460). Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, the good among men (Ar. Plut. 495). Σὺν τοῖς παροῦσι τῶν πιστῶν, with those present of his faithful attendants (Xen. Anab. 1, 5¹⁵). Τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν, slew some of them and banished others (Xen. Anab. 1, 1⁷).

7. *Objective Genitive*, expressing the object of an action or feeling.

Ὁ φόβος τῶν πολεμίων, the fear of the enemy (which others feel toward them). Διὰ τὸ Πανσανίου μῖσος, through the hatred of (= against) Pausanias (Thuc. 1, 96¹). Αἰδῶ...ἑαυτοῦ, respect toward himself (Xen. Anab. 2, 6¹⁸). Ἀρετῆς διδάσκαλος, a teacher of virtue (Plat. Meno, 93^c). Πρὸς τὰς τοῦ χειμῶνος καρτερήσεις, as regards endurance of the winter (Plat. Symp. 220^a). Τοὺς τῶν θεῶν ὅρκους, the oaths (sworn in the name) of the gods (Xen. Anab. 3, 2¹⁰). Βία ἡμῶν, in spite of us (Thuc. 1, 68⁴). Τὴν τῶν κρεισσόνων δουλείαν, servitude to the stronger (Thuc. 1, 8³). Δι' ἀμύξιαν ἀλλήλων, through non-intercourse with each other (Thuc. 1, 3⁴). Ἐπὶ τὴν τῶν βαρβάρων στρατείαν, to a war against the barbarians (Isoc. 15, 57). • Θεῶν εὐχάς, prayers to the gods (Plat. Phaedr. 244^e). Ἐν ἀποβάσει τῆς γῆς, in a descent upon the land (Thuc. 1, 108⁴). Τῆς τῶν Ἀθηναίων εὐνοίας, from good will toward the Greeks (Xen. Anab. 4, 7²⁰). Ἐγκράτεια ἡδονῆς, moderation in pleasure (Isoc. 1, 21).

8. *Subjective Genitive*, expressing the subject of an action or feeling.

Ὁ φόβος τῶν πολεμίων, the fear of the enemy (which they feel). Ἡ ἔφοδος τοῦ στρατεύματος, the approach of the army (Xen. Anab. 2, 2¹⁸).

The above list gives the most important classes of these genitives. Many genitives are peculiar and hard to classify.

1620. NOTE.—1. Such masculine and feminine participles as have completely become nouns can thus govern the genitive; as ἄρχων, archon; προσήκων, relation.

2. Examples like ὁ ἐκείνου τεκὼν (for ὁ ἐκείνον τεκὼν), his father (Eur., El. 335) are poetic.

1621. NOTE.—The name of a locality may have a dependent genitive denoting the country or people to which it belongs.

Πέργαμον καταλαμβάνουσι τῆς Μυσιάς, they take Pergamon in (= a

place in) *Mysia* (Xen. *Anab.* 7, 8⁸). Κορινθίων ἐπ' Ἀμβρακίαν ἐλήλυθε; did he not advance against Ambracia (a colony) of the Corinthians? (Dem. 9, 34).

1622. NOTE.—1. In poetry we find a genitive of *specification* in examples like these: Τροίης πολίεθρον, *the city of Troy*, like Lat., *urbs Romae* (Od. 1, 2); Ἰλίου πόλις, *the city of Ilium* (Aesch., *Ag.* 29); so in Hdt. Καμαρῖνης τὸ ἄστυ (Hdt. 7, 156²). Here the genitive stands for an apposition.

2. Similar are paraphrases like Πριάμοιο βίη, *the powerful Priamus*, for Πρίαμος (*Il.* 3, 105). In prose as well as poetry we find χρῆμα so used.

Σὺς χρῆμα μέγα, *a big thing (or monster) of a wild boar* (Hdt. 1, 36¹). Σφενδονητῶν πάμπολύ τι χρῆμα, *a very large body of slingers* (Xen. *Cyr.* 2, 1⁸).

1623. NOTE.—The Latin *genitive* or *ablative of quality* is expressed in Greek by the accusative of specification (1595), or by an adjective and an infinitive (2221).—A genitive of characteristic occurs sometimes in Greek, but only as a predicate-genitive (1634).

1624. NOTE.—Expressions like the Latin *quid novi? what new?* are rendered in Greek by τί καινόν, not by τί καινοῦ. The adjective must here agree with the pronoun.

1625. NOTE.—An adjective generally agrees in gender with the partitive genitive depending on it.

Ὁ λοιπὸς τοῦ χρόνου, *the rest of the time* (Dem. 15, 16). Τῆς γῆς ἡ ἀρίστη, *the best part of the land* (Thuc. 1, 2³). Σίτου τὸν ἥμισυν, *half of the corn* (Xen. *Cyr.* 4, 5¹).—But sometimes the neuter is used, μέρος, *part*, being understood; as τῶν πολέμιων τὸ πολὺ (for οἱ πολλοί), *the greater part of the enemy* (Xen. *Anab.* 4, 6⁴⁴).

1626. NOTE.—A substantive may have two genitives depending on it; usually they are in different relations.

Διὰ τὸ αὐτῶν δέος τοῦ θανάτου, *through their own fear of death* (Plat. *Phaedo*, 85^a). Ἰππου δρόμος ἡμέρας, *a day's run for a horse* (Dem. 19, 273). Τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείον πολέμου, *the leadership of the Ionians in the war against Darius* (Hdt. 6, 2¹). Ἀτοπος Διονυσίου πρεσβυτῶν χορός, *a strange Dionysiac chorus of old men* (Plat. *Leg.* 665^b).

1627. NOTE.—The partitive genitive depending on a neuter pronoun or adjective is often used to denote the *degree* or *extent*.

Εἰς τοσοῦτόν εἰσι τόλμης ἀφῆγμένοι, *to so great a degree of boldness have they arrived* (Lys. 12, 22). Εἰς τοῦτο δ' ἀμαθίας ἦκεις, *thou art come to this pitch of ignorance* (Eur. Andr. 170). Ἐπὶ μέγα δυνάμεως ἐχώρησαν, *they advanced to a great degree of power* (Thuc. 1, 118²). Ἐν παντὶ ἀθῆμιᾳ, *in the extremity of despondency* (Thuc. 7, 55¹).

1628. NOTE.—The partitive genitive alone seldom appears as the subject of a verb.

Ἐφασαν ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *they said some of their own men had mingled with them, and some of them with their own men* (Xen. Anab. 3, 5¹⁶). Ἦσαν Ἀνδριοῦ...καὶ Αἰγινήτων τῶν ἐποίκων, *there were Andrians...and Aeginetans of the colonists* (Thuc. 8, 69²). —Here the genitives may be said to depend on *τίς* or *μέρος* understood.

1629. NOTE.—Instead of the objective genitive, the dative is often used (as in 1757, 1770); so also a preposition and its case.

Τὴν παρὰ θεῶν εὐνοίαν, *the good will of the gods* (Dem. 2, 22). Ὁ ἀπὸ τῶν πολεμίων φόβος, *the fear (which we have) of the enemy*.

1630. NOTE.—The attributive genitives take the attributive position as regards the article (1406, 1408); but the partitive genitive (1410) and the genitive of personal pronouns (1455) take the predicate position.

(B) PREDICATE-GENITIVE

1631. With copulative verbs (1205) a genitive may form a predicate like a noun or an adjective. Such a predicate-genitive stands in relations similar to those of the attributive-genitive.

1. Possessive Genitive.

Βοιωτῶν ἡ πόλις ἔσται, *the city will belong to the Boeotians* (Lys. 12, 58). Ἡ νίκη τῶν Ἀθηναίων ἐγένετο, *the victory belonged to the Athenians* (Thuc. 1, 63²). Τοῦτο τοῦνομά ἐστι ἐυεργετοῦντος, *this name belongs to a benefactor* (Xen. Cyr. 8, 2⁹).

2. Genitive of Source or Cause.

Ὁ νόμος ἐστὶν οὗτος Δράκοντος, *this law is Draco's* (Dem. 23, 51). Τοιούτων ἐστὲ προγόνων, *from such ancestors are ye* (Xen. Anab. 3, 2¹⁴). Σὺ πόλεως μεγίστης εἶ, *you are from a very great city* (Xen. Anab. 7, 3¹⁹).

3. Genitive of Measure, to express size and time.

Τὰ τεῖχη σταδίων ἦν ὀκτώ, *the walls were eight stades in length* (Thuc. 4, 66⁴). Τοῦ Μαρσύου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν, *the breadth of the Marsyas is twenty-five feet* (Xen. Anab. 1, 2⁸). Ἦν ἐτῶν ὡς τριάκοντα, *he was about thirty years old* (Xen. Anab. 2, 6²⁰). Γαμεῖν δεῖ

ἐπειδὴν ἐτῶν ἢ τις τριάκοντα, *one ought to marry when one is thirty years old* (Plat. *Leg.* 721^a).

4. Genitive of Material.

Οἱ στεφάνοι οὐκ ἔων ἢ ῥόδων ἦσαν, *the wreaths were not of violets or of roses* (Dem. 22, 70). Φοίνικος αἱ θύραι πεποιημέναι, *the doors being made of the palm-tree* (Xen. *Cyr.* 7, 5²³).

5. Genitive of Value.

Οἱ ἐξευρασμένοι ἀγροὶ πολλοῦ ἀργυρίου γίγονται, *well-cultivated lands cost a great deal of money* (Xen. *Oec.* 20, 23). Τριῶν δραχμῶν πονηρὸν ὄντα, *being a villain for three drachmae* (Dem. 19, 200).

6. Partitive Genitive.

Σόλων τῶν ἐπτὰ σοφιστῶν ἐκλήθη, *Solon was called one of the seven wise men* (Isoc. 15, 235). Ἦν καὶ οὗτος καὶ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων, *both he and Socrates were of those who served at Miletus* (Xen. *Anab.* 1, 2³). Τοῦτων γένου, *become one of these* (Ar. *Nub.* 107).

7. Objective Genitive.—Οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης, *compassion is not for the evil-doers, but for justice* (Eur. frag. 272).

1632. NOTE.—Instead of a predicate-genitive of *measure* to express *size*, a predicate-nominative may be used; as τοῦ Μαϊάνδρου τὸ εὖρος δύο πλέθρα (for δυοῖν πλέθρῳ), *the breadth of the Maeander is two plethra* (Xen. *Anab.* 1, 2⁵).

1633. NOTE.—A peculiar expression is ἑαυτοῦ γίγνεσθαι, *to be oneself, in one's right mind* (Dem. 2, 30; 4, 7). So οὐχ ἑαυτοῦ εἶναι or γίγνεσθαι, *to be no longer master of oneself, to be beside oneself, to be rapt* (Plat. *Phaedr.* 250^a); similar to this are (οὐκ) ἐν ἑαυτοῦ εἶναι and (οὐκ) ἐντὸς αὐτοῦ εἶναι and ἔξω αὐτοῦ εἶναι.

1634. NOTE.—1. The possessive predicate-genitive is often used to denote the one whose *peculiarity, characteristic, business, or duty* it is to do anything. The subject is usually an infinitive.

Τοῦ μὲν ἄρχοντος ἐστὶ τὸ προστάττειν ὅ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, *it is the business of a commander to order what it is necessary to do, and that of the one commanded to obey* (Xen. *Mem.* 3, 9¹¹). Δὲς ἐξαμαρτεῖν ταῦτον οὐκ ἀνδρὸς σοφοῦ, *it is not in the nature of a wise man to err twice in the same thing* (Men. *Mon.* 121). Τῶν νικούντων ἐστὶ καὶ τὰ ἑαυτῶν σφῆζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν, *it is the privilege of the victors both to save their own property and to take that of the vanquished* (Xen. *Anab.* 3, 2³⁰).

2. Note the possessive pronoun equivalent to *my (thy) business*;

as σὸν λέγειν, τολμᾶν δ' ἐμόν, 'tis thine to speak, and mine to dare (Eur. *Ion*, 1020).

1635. NOTE.—The material of which anything consists or is made may be expressed by ἐκ (as in Xen. *Anab.* 2, 3¹⁰); also by the dative of means (as in Xen. *Anab.* 2, 4¹²).

1636. NOTE.—A genitive of quality (as Lat. *vir summae sapientiae*) is occasionally used, but only as a predicate-genitive.

Τούτου τοῦ τρόπου πῶς εἰμ' αἰεί, *I am always somehow of this turn* (Ar. *Plut.* 246). Ὅσοι τῆς αὐτῆς γνώμης ἦσαν, *as many as were of the same opinion* (Thuc. 1, 113³). Τοῦθ' ὁρῶ πολλοῦ πόνου, *I see this to be of much difficulty* (Eur. *Phoen.* 719).

1637. The predicate-genitive may relate to the object of a verb.

Οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν θρασέων; *did you not regard Critobulus as one of the modest rather than one of the forward?* (Xen. *Mem.* 1, 3⁸). Βασιλεὺς νομίζει καὶ ἡμᾶς αὐτοῦ εἶναι, *the King looks upon you as belonging to him* (Xen. *Anab.* 2, 1¹¹). Δούλον τόδ' εἶπας, *what you mention belongs to a slave* (Eur., *Phoen.* 392). Τὸν δίφρον τοῖς ἡνιόχοις ἐποίησεν ἰσχυρῶν ξύλων, *the seat for drivers he made of strong pieces of wood* (Xen. *Cyr.* 6, 1²⁰). Ἐμὲ θὲς τῶν πεπεισμένων, *count me as (one) of those convinced* (Plat. *Rep.* 424^e). Δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι, *I think it is the duty of an upright citizen to prefer the advancement of public business to the gratification given in making a speech* (Dem. 3, 21). Κάλλαρὸν ἐπεγράψατο τῶν ἐμῶν δούλων, *he made Callarus, one of my slaves, defendant* (Dem. 55, 31).

(C) GENITIVE WITH VERBS

1638. Any verb whose action affects its object *only in part* may take the genitive (1619, 6).

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army* (Xen. *Anab.* 1, 5⁷). Τῶν ἐκ τῆς στοᾶς ὅπλων καθελόντες, *having taken down some of the weapons from the portico* (Xen. *Hell.* 5, 4⁸). Ἀφίεις τῶν αἰχμαλώτων, *sending away some of the prisoners* (Xen. *Anab.* 7, 4⁹). Τῆς γῆς ἔτεμον, *they ravaged part of the land* (Thuc. 1, 30²). Τῶν ἑαυτῶν κλέψονται, *they will steal of their own* (Xen. *Cyr.* 7, 4¹³).

1639. NOTE.—Ἐσθίω in the sense of *to eat up* has the accusative, also when the object merely denotes the kind of food habitually taken;

similarly πίνω, *to drink*. Thus : πίνειν τὸν οἶνον, *to drink up the wine* ; πίνειν οἶνον, *to drink wine habitually* ; πίνειν οἶνον, *to drink some wine*.

1640. NOTE.—Here belong the expressions κατεᾶγέαι τῆς κεφαλῆς, *to have one's head broken*, and συντρίβειν τῆς κεφαλῆς, *to bruise one's head* ; as Ar. Ach. 1180, Pax, 71 ; Isoc. 18, 52. For the genitive the accusative may be used ; as Lys. 3, 14 and 18.

1641. 1. Verbs of *sharing* and *enjoying* have their object in the genitive.

2. Such verbs are μετέχω and κοινωνέω, *to have or to take a share* ; μεταλαμβάνω, *to get a share* ; κληρονομέω, *obtain a share, inherit* ; μεταδίδωμι, *to give a share* ; μεταλαγχάνω, *to have or to get a share* ; μέτεστί (μοί τινος), *to have a share* ; προσήκει (μοί τινος), *to have concern in* ; —ἀπολαύω, *enjoy* ; ὀνίναμαι, *to enjoy, to have advantage of a thing* ; εὐωχέομαι *to feast on* ; τέρπομαι, *to delight in, enjoy*. Λαγχάνω τινος, *to obtain by lot a share in anything*, but λαγχάνω τι, *to obtain by lot the whole of anything*.

Μετείχον τῆς ἑορτῆς, *they shared in the festival* (Xen. Anab. 5, 3^a). Τῶν εὐφροσυνῶν μεταδιδόντες, *imparting our joys* (Xen. Oec. 9, 12). Πολέμου καὶ μάχης οὐ μετὴν αὐτῇ, *of war and battle there fell to her no share* (Xen. Cyr. 7, 2²⁸). Οὐκ ᾔετο προσήκειν οὐδενὶ ἀρχῆς, *he believed no one to have concern in government* (Xen. Cyr. 8, 1³⁷).—Οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν, *those enjoying your good fortune* (Xen. Oec. 12, 7). Ὀναισθε τούτων, *may you enjoy these* (Dem. 28, 20). Εὐωχοῦ τοῦ λόγου, *feast on the discourse* (Plat. Rep. 352^b).

1642. NOTE.—When the whole object is referred to, these verbs have the accusative (μέτεστι and προσήκει the nominative).

Οὐ μετέλαβε τὸ πέμπτον μέρος τῶν ψήφων, *he did not get the fifth part of the votes* (Plat. Apol. 36^a). Ἀπολαύειν πάντα, *to enjoy all things*. Ἐν δημοκρατίᾳ μέτεστι πᾶσι τὸ ἴσον, *in a democracy there is equality for all* (Thuc. 2, 37¹).

1643. NOTE.—1. To this class belong some poetic verbs.

Ἔμμορε τιμῆς, *he obtained honour* (Il. 1, 278). Τιμᾶς ἀμείρειν, *to deprive of honour* (Pind. Pyth. 6, 27). Πάσασθαι...σίτου, *to be fed with food* (Il. 19, 161). Ἴνα πάντες ἐπαύρωνται βασιλῆος, *that all may enjoy their king* (Il. 1, 410).

2. Κοινοῦσθαι (τινί) τινος, *to partake (with some one) of anything*, in Euripides (Andr. 933).—Ὀνίνασθαι (τι) τινος, *to have profit from any one or anything* ; as Il. 16, 31.

1644. 1. Verbs signifying to touch, to take hold of, to tread upon, to begin, to try, are followed by the genitive of the object.

2. Such verbs are: *θιγγάνω* and *ψαύω*, to touch; *ἄπτομαι*, to touch, to engage in; *καθάπτομαι*, *ἀνθάπτομαι*, *λαμβάνομαι*, *ἐπι-, ἀντι-, συν-λαμβάνομαι*, to take hold of; *ἔχομαι*, to hold on to, to border on; *ἐπιβαίνω*, to tread on; *ἄρχω* and *ἄρχομαι*, to begin; *πειράω* and *πειράομαι*, to try.

Πυρὸς ἔστι θιγόντα μὴ εὐθὺς καίεσθαι, it is possible for any one touching fire not to be burned immediately (Xen. Cyr. 5, 1¹⁶). *Οὐδενὸς σπουδαίου ἔργον ... ἄψασθαι*, to touch (engage in) no serious work (Xen. Hell. 1, 4¹⁹). *Ἐλάβετο τῆς χειρὸς αὐτοῦ*, he took hold of his hand (Xen. Hell. 4, 1³⁸). *Ἀντιλάβεσθε τῶν πραγμάτων*, take hold of affairs (Dem. 1, 20). *Νόμων ἔχεσθαι*, to hold on to the laws (Men. Mon. 380). *Ἐν τῇ ἐχομένῃ ἐμοῦ κλίνη*, on the couch next to (= touching) me. (Plat. Symp. 217^d). *Τῶν ὄρων τῆς χώρᾱς... ἐπιβαίνειν*, to tread upon the borders of the country (Plat. Leg. 778^e). *Τοῦ λόγου ἤρχετο*, he began his speech (Xen. Anab. 3, 2⁷). *φυγῆς ἄρχειν*, to begin flight (Xen. Anab. 3, 2¹⁷). *Πειράσαντες τοῦ χωρίου*, having made an attempt on the place (Thuc. 1, 61³). *Πειρώμενοι ταύτης τῆς τάξεως*, trying this order of march (Xen. Anab. 3, 2³⁸).

1645. NOTE.—To begin with anything is *ἄρχομαι ἀπὸ* or *ἐκ* τινος (Plat. Symp. 186^b; Xen. Cyr. 2, 2²).

1646. NOTE.—Poetic and Ionic *δράσσομαι*, to grasp, and Epic *τεταγών* (ταγ-), taking hold of, also govern the genitive (Il. 13, 393; Il. 1, 591).—Poetic *λάζομαι*, grasp, takes the accusative; so also the Attic poetic *λάζνυμαι*.—In Pindar *θιγγάνω* and *ἄπτομαι* are also found with the dative.

1647. NOTE.—1. The actives *λαμβάνω*, *ἔχω*, and *αἰρέω*, are found in poetry (especially in Homer) with the genitive of the part held or grasped.

Δαβεῖν τινα ποδός, to take any one by the foot (Il. 10, 490). *Ἐλεῖν τινα χειρός* (Il. 1, 323). *Χειρὸς ἔχειν τινα* (Il. 4, 154).

2. Similarly *ἄγω*, to lead, and verbs of pulling.

Βοῦν ἄγειν κεράων, to lead an ox by the horns (Od. 3, 439). *Ἐλκειν τινὰ ποδός*, to drag any one by the foot (Il. 17, 289). *Ἐρύειν* (Od. 17, 479). *Κόμης ἐπισπᾶν* (Eur. Tro. 882). *Τένοντος ἀρπᾶσᾶς* (Eur. Cycl. 400). *Δεῖν ποδός*, to bind by the foot (Il. 23, 854).

3. Such poetic constructions as above are very rare in prose.

"Ἐλαβον τῆς ζώνης τὸν Ὀρόνταν, *they seized Orontes by the girdle* (Xen. Anab. 1, 6¹⁰). "Ἀγειν τῆς ἡνιάς τὸν ἵππον, *to lead the horse by the bridle* (Xen. Eques. 6, 9). Τὰ νήπια παῖδια δέουσι τοῦ ποδὸς σπάρτω, *they tie the infants by the foot with a cord* (Hdt. 5, 16⁵).

4. In cases like γέροντα χειρὸς ἀνίστη, *he raised the old man by his hand* (Il. 24, 515), a verb of grasping, like ἐλών, is implied.—Similarly with verbs of supplicating (λίσσομαι, λιτανεύω, γονιάζομαι).

Ἔμὲ λισσέσκειτο γούνων, *she implored me by (clasping) my knees* (Il. 9, 451). Λιτανεύω (Od. 10, 481). Γονιάζομαι (Il. 22, 345). Here are also counted such cases as λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμωτος, *I implore by Olympian Jove and by Themis* (Od. 2, 68).

1648. 1. Verbs signifying *to desire, to aim at, to claim, to attain, to hit, to miss*, are followed by the genitive of the object.

2. Such verbs are: ἐπιθυμέω, ἐφίεμαι, *to desire*; πεινάω, *to hunger after*; διψάω, *to thirst after*; στοχάζομαι, *to aim at*; ὀρέγμαι, *to reach after*; γλίχομαι, *to strive after*; ἀντιποιόμαι, μεταποιόμαι, *to claim*; τυγχάνω, *to attain, to hit upon*; ἐξικνέομαι, ἐφικνέομαι, *to hit, to arrive at*; ἀμαρτάνω, ἀποτυγχάνω, *to miss*; ἀτυχέω, *to fail, to fail to obtain*; σφάλλομαι, *to be mistaken*; ψεύδομαι, *to be deceived*.

Τῆς καλλίστης ἀρετῆς ἐφίεσαι, *you desire the most exalted accomplishment* (Xen. Mem. 4, 2¹¹). Πεινώσι χρημάτων, *they hunger after money* (Xen. Symp. 4, 36). Ἀνθρώπων στοχάζεσθαι, *to aim at men* (Xen. Cyr. 1, 6²⁰). Ἥκιστα τῶν ἀλλοτρίων ὀρέγονται, *they are furthest from reaching after other men's goods* (Xen. Symp. 4, 42). Οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς, *we do not pretend to the dominion against the king* (Xen. Anab. 2, 3²³). Τῆς ξυνείσεως μεταποιεῖσθαι, *to lay claim to sagacity* (Thuc. 1, 140³). Νίκης τε τετυχήκαμεν καὶ σωτηρίας, *we have attained victory and safety* (Xen. Cyr. 4, 1²). Τῶν καλῶν τε κἀγαθῶν ἔργων ἐξικνεῖσθαι, *to arrive at noble and good works* (Xen. Mem. 2, 1²⁰). Οὐκ ἐφικνούμαι τοῦ μεγέθους τῶν πράγματων, *I do not attain (with my speech) the greatness of the matter* (Isoc. 4, 187). Οὐδεὶς ἡμάρτανεν ἀνδρός, *no one missed a man* (Xen. Anab. 3, 4¹⁵). Τῶν δικαίων οὐδενὸς ἀτυχῆσεις, *you will not fail in getting what is right* (Xen. Hell. 3, 1²²). Σφαλεῖς τῆς ἀληθείας, *having missed (= having been mistaken in) the truth* (Plat. Rep. 451^a). Ἐψεύσθαι τῆς ἀληθείας, *to be cheated out of the truth* (Plat. Rep. 413^a).

1649. NOTE.—The compounds ἐν-, παρα-, περι-, συν-τυγχάνω, *hit upon, meet*, take the dative (1776); so mostly ἐπι-τυγχάνω.—Ἐράω, *love*, takes the genitive of the object; φιλέω, *love*, and ποθέω, *long for*, take the accusative.

1650. NOTE.—Τυγχάνω is rarely found with an object-accusative; as Xen. *Hell.* 6, 3¹⁶; Plat. *Rep.* 431^c; Eur. *Phoen.* 1666.—Verbs of *aiming at, desiring, and missing* occasionally have the accusative of a neuter pronoun in connection with the genitive.

Οἱ ἀρετῆς τι μεταποιούμενοι, *those laying claim to something of virtue* (Thuc. 2, 51⁷). So also ἐράω, as τῶν ἀγαθῶν τί ἐρᾷ; *what of good things does he love?* (Plat. *Symp.* 204^d). Similarly ἀμαρτάνω τι, *erring*, etc.; as Men. *Mon.* 724.

1651. NOTE.—1. A number of poetic verbs of this class govern the genitive.

Ἀνδρῶν τοξάζει, *you shoot (with the bow) at men* (Od. 22, 27). Ὅϊστευσον Μενελάου, *shoot arrows at Menelaus* (Il. 4, 100). Ἐκυρσας...σκόπου, *thou hast hit the mark* (Aesch. *Ag.* 628). Δαιτὸς ἡντήσατε, *you have met with the feast* (Od. 3, 44). Ἀντιῶ πολέμοιο, *I oppose battle, lit. meet* (Il. 12, 368). Ἐπιμαίω νόστον, *you strive for the homeward journey* (Od. 5, 344). Διαιόμενοι πολέμοιο, *being eager for war* (Il. 3, 133). Τιτύσκομαι, *aim at* (Il. 13, 159). Ἐλδομαι, *long for* (Od. 5, 210). Ἐμείρω, *yearn for* (Aesch. *Ag.* 940).

2. Some prose verbs are thus used with the genitive only in poetry.

Τοξέυει' ἀνδρὸς τοῦδε, *you discharge your shafts at this one, i.e. me* (Soph. *Ant.* 1033). Αὐτομέδοντος ἀκόντισε, *he hurled the javelin at Automedon* (Il. 17, 525). Ὀρμάομαι, *to rush at* (Il. 21, 595). Ῥίπτω, *throw at* (Eur. *Cycl.* 51).

1652. NOTE.—Κυρέω is also found with the accusative of a neuter pronoun; as Eur. *Heracr.* 374; Soph. *Oed. Tyr.* 1298.—Κιχάνω, *find, to light upon*, has the accusative in Homer, and mostly in tragedy.—The Ionic and poetic ἀντιάζω, *to meet*, usually has the accusative, sometimes the genitive or dative.

1653. 1. Verbs signifying *to remember, to forget, to care for, to neglect, to despise*, are followed by the genitive of the object.

2. Such verbs are: *μιμνήσκομαι*, to call to mind; *μémνημαι*, to remember; *μνημονεύω*, to call to mind; *ἐπιλανθάνομαι*, forget; *φροντίζω*, κήδομαι, *προνοέω* and *προνοέομαι*, *ἐπιμέλομαι*, to care for, to take care of; *ἐνθύμoμαι*, to lay to heart, to take concern for; *ἐντρέπομαι*, to give heed or care to; *μέλει* (μοί τινος), it is a care (to me); *μεταμέλει* (μοί τινος), to repent; *ἀμνημονέω*, to be unmindful of; *ἀφροντιστέω*, to be heedless of; *ἀμελέω*, to neglect; *ὀλιγωρέω*, to regard lightly; *καταφρονέω*, to despise.

Τούτων οὐδεὶς μέμνηται, no one remembers these things (Xen. Anab. 5, 8²⁵). Τῆς ἀρχῆς μνημονεύομεν, we call to mind the beginning (Isoc. 1, 47). Δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ, I am afraid lest we may forget the way home (Xen. Anab. 3, 2²⁵). Τῶν ἐπικεισμάτων...φροντίζειν, to take into consideration the excellent persons (Plat. Crito, 44^b). Ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ, he who cares for a brother cares for himself (Xen. 8, 7¹⁵). Ἐνθυμέσθαι τῶν τόπων, to take heed of the localities (Xen. Ven. 9, 4). Τῶν νόμων ἐντρέπει; do you pay heed to the laws? (Plat. Crito, 52^a). Τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει; what care is there to us of the opinion of the many? (Plat. Crito, 44^b). Τῶν ἀγαθῶν ἀμνημονεῖν, to be unmindful of the good (Lys. 31, 25). Τῆς ἀρετῆς ἀμελεῖν, to neglect virtue (Isoc. 1, 48). Μηδένοσ ὀλιγωρεῖτε μηδὲ καταφρονεῖτε τῶν προστεταγμένων, do not regard lightly or despise any of my injunctions (Isoc. 3, 48).

1654. NOTE.—With verbs of remembering and forgetting, the object may be in the accusative, and is always so if a neuter pronoun.

Ἐὰν τὰ παρεληλυθότα μνημονεύης, if you remember the past (Isoc. 2, 35). Εἴθε...τὰς τύχας τὰς κακὰς ἐπελάβοντο, would that they had forgotten the evil chances (Eur. Hel. 262-265). Τί γάρ, ὦ παῖ, μέμνησαι ἐκέῖνα; do you remember these things (Xen. Cyr. 1, 6³).

1655. NOTE.—The active ἀνα-, ὑπο-μimνήσκω, remind, usually governs a double accusative (1605);—occasionally an accusative of the person and a genitive of the thing; as μή μ' ἀναμνήσῃς κακῶν, do not remind me of ills (Eur. Alc. 1045). See 1607.

1656. NOTE.—Ἐνθυμέομαι governs the accusative when it means to take into consideration; as in Thuc. 5, 32¹.

1657. NOTE.—Μέλει sometimes has the nominative instead of the genitive, but rarely in prose.

Ἑορταὶ πᾶσι μέλουσιν, festivals are the care of all (Plat. Leg. 835^e). Ταῦτα ἴσως ἄλλφ μελήσει, these things will be an object of attention to another (Xen. Hell. 7, 5²⁶). So also μεταμέλει, repent (impersonal); as τῷ Ἀρίστωνι τὸ

εἰρημένον μετέμελε for τοῦ εἰρημένου, *Ariston repented of what he had said* (Hdt. 6, 63).

1658. NOTE.—Verbs of this class sometimes govern accusatives like τὶ, οὐδέν, μῖκρόν, πολλά, and the like (1654).

1659. NOTE.—For φείδομαι, *spare*, and ἀφειδέω, *not to spare*, see 1680.

1660. NOTE.—To the poetic verbs of this class (1653) we add also those whose simple forms only are poetic, and forms of other verbs which are not used in prose.

Τῶν νῦν μιν μνήσᾱσα παρέξω, *of these things now reminding him, sit beside him* (Il. 1, 407). Μήπω τις... νόστοιο λάθῃται, *lest any one should forget the return* (Od. 9, 102). Μεδώμεθα θούριδος ἀλκῆς, *let us be mindful of impetuous valour* (Il. 4, 418). Μή σαυτοῦ ἀκῆδεῖ δυστυχοῦντος, *do not disregard thyself in thy distress* (Aesch. Pro. 508). Ἀλέγω, *to have a care of* (Od. 9, 275). Μετατρέπομαι, *care for* (Il. 9, 630). Τημελέω, *to take care of* (Eur. Iph. Taur. 311).—In Il. 6, 222, we find μέμνημαι with the acc.: Τυδέα οὐ μέμνημαι; similar examples are rare.

1661. NOTE.—Tragic are μέλω and μέλομαι, *to care for*; in poetry both also in the sense, *to be a care to*.

Βροτῶν μέλειν, *to care for mortals* (Aesch. Ag. 370). Σίτων μέλεισθε, *prepare (= have a care of) the viands* (Eur. Hipp. 109). Ἐμοί κε ταῦτα μελήσεται, *these things shall be my concern* (Il. 1, 523).—In Homer μεμηλώς, *caring for* (Il. 13, 297).—Μεληθεῖς, active in Soph. Aj. 1185.

1662. NOTE.—Occasionally prose verbs meaning *to care for*, which regularly take the accusative are found with the genitive

Οὐκ ἂν στραφεῖν (Soph. Aj. 1117). Ἐννοέομαι (Eur. Med. 47).

1663. 1. Verbs of *mental or sensory perception*, as *to perceive, to understand, to hear, to smell, to taste*, govern the genitive.

2. Such verbs are: αἰσθάνομαι, *to perceive*; συντήμι, *to understand*; ἀποδέχομαι, *accept (a statement) from*; ἀκούω, ἀκροάομαι, *to hear*; ὀσφραίνομαι, *to smell* (active); ὀζω, *to smell of*; γείνομαι, *taste*.—Γεύω, *to give a taste of*, has the accusative of the person and the genitive of

the thing, as in Plat. *Leg.* 634^a; so sometimes ἐστιάω, *to entertain, to feast* any one (Plat. *Phaedr.* 227^b).

Τῆς κραυγῆς ᾗσθοντο, *they perceived the shouting* (Xen. *Hell.* 4, 4⁴). Ἀλλήλων συνίεσαν, *they understood each other* (Thuc. 1, 3⁵). Θορύβου ἤκουσε, *he heard the murmur* (Xen. *Anab.* 1, 8¹⁶). Τῶν μαρτύρων ἀκηκόατε, *you have heard the witnesses* (Lys. 1, 43). Λόγου ἀκροᾶσθαι, *to listen to a speech* (Thuc. 6, 17³). Ἀκροώμενοι τοῦ ᾄδοντος, *hearing the singer* (Xen. *Cyr.* 1, 3¹⁰). Κρομμύων ὀσφραίνομαι, *I smell onions* (Ar. *Ran.* 654). Ὅζουσι ἀμβροσίᾳς καὶ νέκταρος, *they smell of ambrosia and nectar* (Ar. *Ach.* 196). Ὀλίγοι σίτον ἐγείσαντο, *few tasted of food* (Xen. *Anab.* 3, 1³). Οὐκ ἀποδέξομαί σου, *I will not take this from you* (Plat. *Rep.* 337^b).

1664. NOTE.—The same construction is found with many other verbs expressing *to see, to know, to find out, to consider, to say, and the like*; often such a genitive may be rendered by *about, concerning*.

Διαθεώμενος αὐτῶν, ὅσῃν χώρᾳν ἔχοιεν, *contemplating about them what a great country they had* (Xen. *Anab.* 3, 1¹⁰). Ἐγὼ ἄτοπα ἐμοῦ ποιοῦντος, *he knew about my doing absurd things* (Xen. *Cyr.* 7, 2¹⁸). Ἀγνοοῦντες ἀλλήλων, ὅ τι λέγομεν, *misunderstanding what we say, lit. each other in what we say* (Plat. *Gorg.* 517^c). Ἐπύθοντο τῆς Πύλου κατειλημμένης, *they found out about Pylus being taken* (Thuc. 4, 6¹). Τοῦ οἰκαδεπλοῦ διεσκόπουν ὅπῃ κομισθήσονται, *concerning their homeward voyage, they were considering by what way they should return* (Thuc. 1, 52³). Ἐνθυμοῦ τῶν εἰδόντων ὅ τι λέγουσι καὶ ὅ τι ποιοῦσιν, *contemplate those who have knowledge, what they say and what they do* (Xen. *Mem.* 3, 6¹⁷). Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι..., *it would not be right to say of a bowman that...* (Plat. *Rep.* 439^b).—These genitives may usually be considered as depending on an omitted τοῦτο or τόδε, which is actually found in some examples; as τοῦτο...ἐπαίνειν τῶν ἀνδρῶν, *to praise this in (of) the men* (Plat. *Menex.* 241^b). We thus have a possessive genitive (1631, 1).

2. So the genitive may depend on an interrogative or relative.

Τί δὲ τῶν ἵππων οἶε; *what then do you think of horses?* (Plat. *Rep.* 459^b). Τῆς μητρὸς...φράσων ἐν οἷς νῦν ἐστίν, *about to tell of my mother, in what circumstances she now is* (Soph. *Trach.* 1122).

1665. NOTE.—Verbs signifying *to perceive, to learn, to hear, and the like*, often take the accusative of the *thing*. If a word denoting the *person* from whom anything is heard, learned, etc., is also given, it is in the *genitive of source* (1631, 2).

Τί χαλεπὸν ᾗσθησαι τοῦμου βίου; *what have you perceived disagreeable in my mode of life?* (Xen. *Mem.* 1, 6⁴). Πεπύσμην ταῦτα τῶν σάφ' εἰδόντων, *I had learnt this from those that clearly know* (Ar. *Thesm.* 596). Μάθε μου καὶ

τάδε, *learn also these things from me* (Xen. Cyr. 1, 6⁴⁴). Ἦδομαι ἀκούων σου φρονίμους λόγους, *I rejoice in hearing from you sensible words* (Xen. Anab. 2, 5¹⁸). Τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, *they admitted the arguments of the Corinthians* (Thuc. 1, 44¹).

2. A sentence may stand for the object-accusative.

Οὐκ αἰσθάνομαι σου ὅποιον νόμιμον λέγεις, *I do not understand what you call conformable to law* (Xen. Mem. 4, 4¹³). Τούτων πρότερον ἄκουε τί λέγουσιν, *hear of these first what they say* (Plat. Lach. 181^d). Τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, *from them I learn that the mountains are not impassible* (Xen. Anab. 4, 6¹⁷).

1666. NOTE.—Ἀκούω with the genitive of the person may also mean *to obey*; as Σμέρδιος βασιλῆος ἀκούειν, *to obey King Smerdis* (Hdt. 3, 62).

1667. NOTE.—Ὅζω, *to smell of*, may take a second genitive of the source of the odour; as τῆς κεφαλῆς ὄζω μύρον, *I smell of perfume from the head* = *my head smells of perfume* (Ar. Eccl. 524).

1668. NOTE.—A number of verbs of perception are poetic or dialectic. They may take a genitive of the person or of the thing or of both; but κλύω, *to hear*, has only the accusative of the thing (except in the formula κέκλυτέ μεν μίθων, *hear my speech*, as Od. 10, 189).

Τίνος κλύοντες; *obeying whom?* (Eur. Cycl. 119). Ἀκού-
άζονται αἰοῦδοῦ, *they listen to the bard* (Od. 9, 7). Κέκλυτέ μεῦ
μῦθον, *hear my speech* (Il. 3, 86). Ἀιέ σου πατρός, *obey your
father* (Ar. Nub. 1166). Πατὴρ οὐκ ἀνηκούστησεν, *he did not
disobey his sire* (Il. 15, 236; but with dat., Hdt. 6, 14³).

Νηκούστησε θεᾶς, *he hearkened not to the goddess* (Il. 20, 14).

1669. 1. Verbs signifying *to rule* and *to lead* are followed by the genitive.

2. Such verbs are: ἄρχω, *to rule*; βασιλεύω, *to be king over, to rule*; τυραννέω, *to be absolute ruler (tyrant) over*; κύριεύω, *despotéō, to be lord or master over*; κρατέω, *to be master of*; ἡγέομαι, *to lead*; στρατηγέω, *to command, to be general*; ναυαρχέω, *to command (ships), to be admiral*.

Ἀνθρώπων ἄρχειν, *to rule men* (Xen. Cyr. 1, 1³). Ἔρως τῶν βασιλέων βασιλεύει, *Love is king of the gods* (Plat. Symp. 195^e). Πολυκράτης Σάμου τυραννῶν, *Polycrates being ruler of Samos* (Thuc. 1, 13⁵). Ὁ Μίνως τῆς νῦν

Ἑλληνικῆς θαλάσσης...ἐκράτησεν, *Minos became master of what is now the Greek sea* (Thuc. 1, 4¹). Ἠγεῖτο τοῦ στρατεύματος, *he led the army* (Xen. Anab. 4, 1⁶). Λάχης ὀπλιτῶν καὶ ἱππέων ἐστρατηγεί, *Laches commanded the hoplites and cavalry* (Thuc. 5, 61¹). Λαομέδων πλοίων ἐναυαρχεί, *Laomedon commanded the ships* (Dem. 18, 77).

1670. NOTE.—These verbs sometimes have the accusative of kindred meaning (1587).

Ὅρῶ βροτοῖς τὴν γλῶσσαν, οὐχὶ τὰργα πᾶν θ' ἡγουμένην, *I see among mankind the tongue and not the deeds bearing rule in everything* (Soph. Phil. 99). (Μειδίᾳς τὰς πομπὰς ἡγεῖτο, *Meidias conducted the processions* (Dem. 21, 174).

1671. NOTE.—1. Κρατέω with the accusative means *to conquer*.

Κρατήσαντες τοὺς βαρβάρους, *having conquered the barbarians* (Isoc. 4, 35). Πάντας ἐκράτει, (*Socrates*) *vauquished all* (Plat. Symp. 220^a). But with the genitive it means *be become or to be master of*; as κρατεῖν χωρίου, τῆς χώρας, θύμου, τῶν ἐναντίων.

2. Ἠγέομαι with the dative means *to be a leader, to govern*.

Οἱ τοιοῦτοι ἄνδρες ἡγούντο ταῖς πόλεσιν (Plat. Meno, 99^b).—So ἐπιστατέω, *have charge of, be set over*; as ἡ ψυχὴ τῷ σώματι ἐπιστατεῖ, *the soul is set over the body* (Plat. Gorg. 465^d).

1672. NOTE.—These govern the genitive on account of the preposition they contain.

Προίστημί τινά τινος, *to set over* (Plat. Lach. 197^d). Προίσταμαι τινος (Dem. 24, 3). Προστατέω or προσστατέω τινός, *to be set over, to preside over* (Plat. Lach. 197^e; Xen. Hier. 11, 7).

1673. NOTE.—1. The chief poetic verb of this class is ἀνάσσω, *to be lord, to rule over*; as Ἀργείων ἥνασσαν, *he ruled over the Argives* (Il. 10, 33).

2. In Homer, not often in other poets, some verbs of this class occasionally govern the dative.

Ἀργεῖ παντὶ ἀνάσσειν, *to be lord of all Argos* (Il. 2, 108).

Τρωσὶν ἡγεμόνευε, *he leads the Trojans* (Il. 2, 816).

1674. 1. Verbs of *plenty* and *want* govern the genitive of material (1619, 4); verbs signifying *to fill* take an object-accusative of the thing filled and a genitive of material.

2. Such verbs are: γέμω, πλῆθω, *to be full (of)*; εὐπορέω, *to be well off, to be provided*; πλουτέω, *to be rich*;—δεῖ, *there is need of* (1677); δέομαι, ἐνδέομαι, *to need, to lack*; ἀπορέω, *to be in want of*; ἐλλείπω, *to*

lack, to come short of; σπανίζω, to be in want of; πένομαι, to be needy, to have need of;—πληρώω, πίμπλημι, ἀναπίμπλημι, ἐμπίμπλημι, to fill; γεμίζω, to fill, to freight; σάπτω, to load;—πλεονεκτέω, to have too much of; μειονεκτέω, to have too little of.

Κώμας πολλῶν καὶ ἀγαθῶν γεμούσας, villages stored with many excellent provisions (Xen. Anab. 4, 6²⁷). Φίλιππος χρημάτων εὐπορεῖ, Philip has plenty of treasure (Dem. 18, 235). Οὐ χρυσίου, ἀλλὰ...ζωῆς ἀγαθῆς, to be rich, not in gold, but in a good life (Plat. Rep. 521^a). σφενδονητῶν...δεῖ, there is need of slingers (Xen. Anab. 3, 3¹⁶). Δέησεται δορυφόρων, he will have need of guards (Xen. Hier. 10, 1). Ἀνθρώπων ἀπορῶν, wanting in men (Xen. Anab. 1, 7³). Τούτου ἐλλείπομεν, we are deficient in this (Thuc. 1, 80⁴). Ἐπαίνου...οὐποτε σπανίζετε, you never lack praise (Xen. Hier. 1, 14). Ἀνδρῶν τὰς ναῦς πληροῦν, to furnish (= fill) the ships with men (Xen. Hell. 6, 1¹¹). Σεσαγμένους πλοῦτον τὴν ψυχὴν ἔσομαι, I shall have my mind loaded with wealth (Xen. Symp. 4, 64). Μειονεκτεῖν σίτων καὶ ποτῶν, to have less of food and drink (Xen. Hier. 2, 1).

1675. NOTE.—The genitive is also found with μεθύσκομαι, to get drunk, and ῥέω, to flow.

Μεθυσθεὶς τοῦ νέκταρος, intoxicated with the nectar (Plat. Symp. 203^b). Ἡ πηγὴ ῥεῖ μάλα ψυχροῦ ὕδατος, the spring runs with very cold water (Plat. Phædr. 230^b).

1676. NOTE.—Δέομαι, to beg, to request, may take a genitive of the person (from whom) and a cognate-accusative of the thing; as δεήσομαι ἑμῶν μετριᾶν δέησιν, I shall ask of you a moderate request (Aeschin. 3, 61).

1677. NOTE.—1. The active δέω, used personally, occurs only with genitives expressing quantity (πολλοῦ, ὀλίγου, μικροῦ, τοσούτου, also τοσούτον), and means to be far, little, etc., from; as τῆς παιδείας... τοσούτου δέω καταφρονεῖν, I am so far from despising the education (Isoc. 12, 26).

2. Similarly with the impersonal δεῖ.

Πολλοῦ δεῖ, it is far from it. Ὀλίγου δεῖ, it lacks little of it. Παντὸς δεῖ, it wants everything (Plat. Lys. 215^e).

3. So ὀλίγου δεῖν, μικροῦ δεῖν, almost (Xen. Mem. 3, 10¹³; Dem. 18, 269); see 2228.—The genitives alone are used as adverbs, meaning almost. Ὀλίγον πάντας, almost all (Plat. Rep. 552^d). Μικροῦ (Dem. 19, 234).

4. Demosthenes has the phrases οὐδὲ πολλοῦ δεῖ (lit. nor does it want much) and οὐδ' ὀλίγου δεῖ (lit. nor does it want little, i.e. it wants all); both expressions mean far from it, not at all (Dem. 54, 40; 19, 184).

1678. NOTE.—1. Δέω appears personally in Homer only in *Il.* 18, 100, impersonally δεῖ only in *Il.* 9, 337.

2. For δεῖ with an accusative of the person (instead of the dative) and a genitive of the thing, see 1580.

3. The expression *χρὴ μέ τινος*, *I have need of something*, is epic.

Τί με χρὴ μητέρος αἰνοῦ; *what need have I of praise for my mother?* (*Od.* 21, 110); so the equivalent *χρεώ μέ τινος* (sometimes with ἔκει or γίγνεται or ἐστί); as *Il.* 9, 608, and *Od.* 4, 634.

1679. NOTE.—Examples of poetic verbs of this class:—

Νόστοιο χαρίζων, *wishing for a return* (*Od.* 8, 156). Οὐ πόνων κεχρήμεθα; *do I not experience cares?* (*Eur. Med.* 334).

Ἄσεσθε κλαυθμοῖο, *sate yourselves with wailing* (*Il.* 24, 717).

Ἐγὼ σε...αἵματος κορέσω, *I will satiate you with blood* (*Hdt.* 1, 214). Δεύομαι, *to lack* (*Il.* 1, 602). Βρύω, *to be full of* (*Soph. Oed. Col.* 16).

GENITIVE OF SEPARATION

1680. The genitive of *separation* denotes that from which anything is *separated*, and follows verbs signifying *to separate*, *to remove*, *to free*, *to hinder*, *to restrain*, *to deprive*, *to yield*, *to spare*, *to cease*, *to be distant*, *to be different*, and the like.

2. Such verbs are: χωρίζω, *to separate*; νοσφίζω, *to remove*; λύω, *to loose*, *to free*; ἀπαλλάσσω, ἐλευθερώω, ἀπολύω, *to free*; κωλύω, εἴργω, *to hinder*, *to restrain*; εἴκω, ὑπείκω, παρα- and ὑπο-χωρέω, *to yield*, *to make room for* (τῆς ὁδοῦ); ἔχω, ἐπέχω, *to hold off*; ἀπέχομαι, *to refrain from*; φείδομαι, *to spare*, and ἀφειδέω, *not to spare*; παύω, *to cause to cease*, *to stop*; λήγω, παύομαι, *to cease*; μεθίεμαι, ὑφίεμαι, *to abate*; λωφάω, *to have relief from*; στερίσκω, ἀποστερέω, ἀφαιρέομαι, *to deprive* (1682); στέρομαι, *to be deprived*; κενόω, γυμνώνω, μονώνω, *to deprive*, *to bereave*; ἀπειμι (ἀπό, εἰμί), ἀπέχω, διέχω, *to be distant*; διαφέρω, δίσταμαι, *to be different*; καθαίρω, *to cleanse from*; καθαρεύω, *to be pure*, *free from*.

Ἐπιστήμη χωριζομένη ἀρετῆς, *knowledge separated from virtue* (*Plat. Menex.* 246^e). Ἀπηλλαγμένοι τούτων (τῶν πόνων), *released from these toils* (*Xen. Anab.* 4, 3^a). Ἀπολύω ὑμᾶς τῆς αἰτίᾳς, *I free you from blame* (*Xen.*

Anab. 6, 6¹⁵). Οἱ Θετταλοὶ ἐκώλυον τὸν Ἀγησίλαον τῆς παρόδου, *the Thessalians hindered Agesilaus from the march* (Xen. *Ages.* 2, 2). Εἰ θαλάττης εἴργοντο, *if they should be excluded from the sea* (Xen. *Hell.* 7, 1⁸). Ὁδοῦ παραχωρήσαι...τῷ πρεσβυτέρῳ καὶ λόγων ὑπεῖξαι, *to yield the path to the elder, and to give place in conversation* (Xen. *Mem.* 2, 3¹⁶). Τοὺτους τῆς ἀγαν κολακείας ἐπισχέσετε, *restrain these people from their adulation* (Dem. 45, 88). Ἐπεσχον τῆς τεχνίσεως, *they ceased from building the wall* (Xen. *Hell.* 6, 5⁴). Χρὴ μῖτε χρημάτων φείδестαι μῖτε πόνων, *it is necessary to spare neither money nor toil* (Plat. *Phaedo*, 78^a). Ἐπανσαν Τιμόθεον τῆς στρητηγίας, *they deposed Timotheus from the command* (Xen. *Hell.* 6, 2¹³). Ἐληξε τῆς θήρᾱς, *he ceased from the hunt* (Xen. *Cyr.* 2, 4²¹). Οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality* (Ar. *Lysist.* 1160). Γυμνασίῳ μεθίενται, *they leave off bodily exercise* (Plat. *Rep.* 537^b). Δωφᾷ τῆς ὀδύνης, *it rests from pain* (Plat. *Phaedr.* 251^d). Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, *the island is not far distant from the mainland* (Thuc. 3, 51³). Οὐδὲν διοίσεις Χαίρεφῶντος, *you will not differ at all from Chaerephon* (Ar. *Nub.* 503).

1681. NOTE.—Instead of the genitive alone, ἀπό with the genitive is sometimes used.

1682. NOTE.—Στερίσκω and ἀποστερέω, *to deprive*, usually have the accusative of the person and the genitive of the thing, seldom the reverse, sometimes a double accusative (1605).

Ἀποστερεῖ με τῶν χρημάτων, *he deprives me of my money* (Isoc. 17, 35). Πόσων ἀπεστέρησθε; *of how much have you been deprived?* (Dem. 8, 63). Στέρωμαι, *to be deprived*, has only the genitive.—Ἀφαιρέομαι, *to take away*, usually takes the double accusative (1605); sometimes the genitive of the person and the accusative of the thing, seldom the reverse; as τῶν ἄλλων ἀφαιρούμενοι χρήματα, *taking away property from others* (Xen. *Mem.* 1, 5³).

1683. NOTE.—The poets (chiefly Homer) use the genitive of separation with verbs of *motion* in cases where a preposition would be necessary in prose.

Οὐλύμποιο κατήλθομεν, *we descended from Olympus* (*Il.* 20, 125). Ὀδυσῆα διώκετο οἶο δομοῖο, *he wished to drive Ulysses from his own home* (*Od.* 18, 8). Βάθρων ἵστασθε, *rise from the steps* (*Soph. Oed. Tyr.* 142). Πύθωνος ἔβας, *thou didst come from Pytho* (*Soph. Oed. Tyr.* 152).

1684. NOTE.—1. Some verbs which govern a genitive of separation are poetic.

Χάζοντο κελεύθου, *they retired from the way* (*Il.* 11,

504). Οὐκ ἀλύξετον μόρου κακίστου, *they shall not escape a most wretched fate* (Soph. Ant. 488). Μήπω τις ἐρωεῖται πολέμοιο, *let no one ever retire from the battle* (Il. 17, 422); so ἐρύομαι, *defend* (Il. 5, 456), and others.

2. Some prose verbs govern a genitive of separation only in poetry or in dialectic prose.

Σχήσεσθε Ἄρῃος, *ye shall be restrained from war* (Il. 13, 630). Αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου τῆς, *if she will restrain the son of Tydeus from sacred Ilium* (Il. 6, 277). Ἐσχοντο τῆς ἀγωγῆς, *they abstained from the carrying-off* (Hdt. 6, 85). Ζεὺς κῆρας ἄμυνεν παιδὸς ἐοῦ, *Zeus averted the fate from his son* (Il. 12, 402). Σωθῆναι πόνων, *to be saved from troubles* (Eur. Tro. 684). Τὸν γε θεοὶ βλάπτουσι κεύθου, *the gods hinder him from his journey* (Od. 1, 195). So ἀποκουφίζω, *to relieve, to set free* (Eur. Or. 1341); δέω, *to bind* (Od. 4, 380); ὀρίζω, *separate* (Hdt. 2, 16); μονώω, *deprive* (Hdt. 8, 62); χωρέω, *withdraw* (Il. 15, 655).

3. In poetry verbs compounded with ἀπό sometimes govern the simple genitive where in prose the preposition with the genitive would be used.

So μεθίστημι, *to remove, to liberate*, in tragedy (also Thuc. 2, 67). Μεθίημι, *to let go* (Hom., Hdt.). Ὑπνίημι, *to let go* (Hdt.). Ἀνήημι (Eur., Ar.; also Thuc. 7, 437).

4. Homeric ἀναπνέω with the genitive, *to rest from*, lit. *to breathe again*; as οὕτω κεν Τρῶες ἀνέπνευσαν κακότητος, *thus would the Trojans have had a respite from destruction* (Il. 11, 382).

1685. NOTE.—1. Λήγω, *to cease from*, also has the accusative in Homer, besides the genitive or participle.

2. Some verbs of depriving which govern the genitive are only poetic. Κέκαδον, *deprived* (Od. 21, 153). Ἀμείρω, (Od. 8, 64). Ἀλασώω, *to blind* (Od. 9, 516). Ἀτέμνω, *disappoint* (Od. 9, 42).

3. Ἀπ-αυράω, *to deprive, to rob*, is used by Homer with two accusatives (Il. 6, 17), sometimes also with a dative of the person and an accusative of the thing (Il. 21, 296). He uses ἐναρίζω and ἀπορραΐω, *to despoil*, with two accusatives.

GENITIVE OF DISTINCTION

1686. 1. Verbs signifying *to surpass, to be surpassed, or to be inferior*, and those derived from comparatives are followed by the genitive.

2. Such verbs are: *περίειμι* (περί and εἰμί), *to be superior*; *περιγίγνομαι*, *to overcome*; *ὑπερέχω, προέχω*, *to surpass* (*ὑπερβάλλω* has the accusative); *προφέρω*, *to excel*; *ἡσσάομαι*, *to be worsted, to be inferior*; *νικάομαι*, *to be vanquished*; *λείπομαι*, *to be inferior, to be left behind*;—*πλεονεκτέω*, *to have or to gain an advantage (more)*; *μειονεκτέω*, *to have less, too little*; *ελασσόομαι, μειόομαι*, *to fall short of, to be inferior to*; *ὑστερίζω, ὑστερέω*, *to be behind, to be late, to be worsted*.

Τῶν ιδιωτῶν περιεῖναι, *to be superior to private individuals* (Xen. Ag. 5, 2). *Περιγενέσθαι τῆς βασιλείας δυνάμεως*, *to overcome the power of the king* (Xen. Anab. 2, 1³). *Ἐμπειρία πολὺ προέχετε τῶν ἄλλων*, *in experience you far excel the others* (Xen. Hell. 7, 1⁴). *Ἡ Νάξος εὐδαιμονία τῶν νήσων προέφερε*, *Naxos surpassed the other islands in wealth* (Hdt. 5, 28²). *Τούτου οὐχ ἡττησόμεθα εἰ ποιούντες*, *we shall not be outdone by him in kind offices* (Xen. Anab. 2, 3²³). *Οὐδὲν πλήθει γε ἡμῶν λειφθέντες ὑπείξάν σοι*, *when they were not at all inferior to us in numbers, they submitted to you* (Xen. Anab. 7, 7³¹).—*Τοῦ δικαίου πλεονεκτεῖν*, *to go beyond (obtain more than) a just man* (Plat. Rep. 349⁹). *Μειονεκτοῦσι τῶν ιδιωτῶν*, *they have less than private individuals* (Xen. Hier. 1, 18). *Σωκράτης θυσιᾶς θύων μικρὰς οὐδὲν ἡγείτο μειοῦσθαι τῶν μεγάλα θύόντων*, *when Socrates made small sacrifices, he thought he was not at all inferior to those who offered great ones* (Xen. Mem. 1, 3³). *Πανσανίᾳ ὑστέρησεν ἐς Ἀλῖαρτον τοῦ Λυσάνδρου*, *Pausanias arrived later than Lysander at Haliartus* (Xen. Hell. 3, 5²⁵). *Ὑστερίζουσι τῶν πραγμάτων*, *they are too late for the business* (Isoc. 3, 19).

1687. NOTE.—*Ἡσσάομαι* and *νικάομαι* may have three different constructions: with the genitive, as above; with the dative, as *κέρδεσι νικώμενος*, *conquered by lucre* (Aesch. Ag. 342); with *ὑπό* and the genitive, as *τὸ ἄλλο στρατόπεδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων*, *the remaining army was beaten by the Athenians* (Thuc. 1, 62⁶).

GENITIVE OF CAUSE OR REGARD

1688. 1. The genitive of *cause* follows some verbs expressing an emotion, as *to wonder, to admire, to pity, to envy, to congratulate, to be vexed, to forgive*, and the like. The genitive here denotes *on account of or in regard to*.

2. Such verbs are: *ἄγαμαι*, *θανμάζω*, to wonder, to admire (1690); *οἰκτείρω*, *ἐλεέω*, to pity; *φθονέω*, to envy; *ζηλώω*, to emulate, to envy; *εὐδαιμονίζω*, to congratulate, to esteem happy; *συγχαίρω*, to rejoice; *ἐπαινέω*, to praise; *μέμφομαι*, to blame; *ὀργίζομαι*, to be vexed; *μνησικακέω*, to bear ill-will or a grudge; *συγγιγνώσκω*, to forgive.

Τοὺς θέλοντας θεραπεύειν τὰς πόλεις οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ εὐχερείας; do you not admire those willing to serve the cities for their courage and dexterity? (Plat. Rep. 426^d). Τοὺς περιφόβους ἡμᾶς ποιούντας τῆς μὲν τόλμης οὐ θανμάζω, τῆς δὲ ἀξυνεσιᾶς, I wonder at those making you terrified, not for their audacity, but for their folly (Thuc. 6, 36¹). Τοὺτους οἰκτείρω τῆς ἄγαν χαλεπῆς νόσου, I pity these for their very severe disease (Xen. Symp. 4, 37). Μὴ μοι φθονήσης τοῦ μαθήματος, do not grudge me the knowledge (Plat. Euthyd. 297^b). Πολλάκις σε...εὐδαιμόνισα τοῦ τρόπου, I often esteemed you happy on account of your character (Plat. Crito, 43^b). Συγχαίρω τῶν γεγενημένων, I share the joy for what has happened (Dem. 15, 15). Οὐποτ' ἀνδρὶ τῶδε κηρυκευμάτων μέμψῃ, never shalt thou censure me for my tidings (Aesch. Sept. 653). Τῶν ἀδικημάτων ὀργίζεσθαι, to be angry at wrongs (Lys. 31, 11). Οὐ μνησικακήσει βασιλεὺς αὐτοῖς τῆς ἐπιστρατείας, the king will not bear them ill-will on account of the expedition (Xen. Anab. 2, 4¹). Συγγιγνώσκειν αὐτοῖς χρή τῆς ἐπιθυμίας, we must forgive them for their desire (Plat. Euthyd. 306^c).

1689. NOTE.—Here belong verbs of *disputing*, the object of contention being in the genitive.

Εὐμολπος ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως, *Eumolpus disputed with Erechtheus for the city* (Isoc. 12, 193). Οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς, *we do not dispute with the king for his dominion* (Xen. Anab. 2, 3²³). So διαφέρομαι τινι (Dem. 40, 29); ἐναντιόομαι τινι (Thuc. 1, 136⁸).

1690. NOTE.—*ἄγαμαι* and *θανμάζω* may have various constructions: (1) the accusative of the person alone, or of the thing alone, as *ἐθαύμαζον τοὺς Κορινθίους*, *they wondered at the Corinthians* (Thuc. 1, 51²); —(2) the genitive of the person and the accusative of the thing, to *admire* (or *wonder at*) *anything in any one*; as *Γοργίου μάλιστα ταῦτα ἄγαμαι*, *I admire this especially in Gorgias* (Plat. Meno, 95^c); —(3) the genitive of the thing with a dependent genitive of the person; as *θανμάζω μάλιστα τούτου τῆς διανοίας*, *I wonder at his sentiment* (Lys. 3, 44); —(4) the accusative of the person and the genitive of the thing (seldom), as above (1688); —(5) *θανμάζω* may take the accusative of the person and *ἐπὶ τινι* (1852, 2 (d)); —(6) *θανμάζω* may take the genitive of the person and a dependent clause with *εἰ* or *ὅτι* expressing the cause (2074).

1691. NOTE.—1. The genitive of cause is very frequent in Homer; the other poets also use it freely.

2. Examples with poetic verbs :—

Ἀχνύμενοί περ ἑταίρου, *though grieved for their comrade* (Il. 15, 651). Χωόμενος Σαρπηδόνος, *enraged on account of Sarpedon* (Il. 16, 552). Τῇσδ' ἀπάτης κοτέων, *angry on account of this deceit* (Il. 4, 168). Τῆς δὲ δειλιάς στυγῶ, *I abhor thy cowardice* (Soph. El. 1027). So ἀσχαλάω, *to be vexed* (Od. 19, 534), μῆνιω, *to be wroth* (Soph. Ant. 1177), and others.

3. Ordinary prose verbs, which could not take such a genitive of cause in prose, are occasionally so used; as παιδὸς οὐκ ἀλγεῖν δοκεῖς; *do you not think I suffer for my child?* (Eur. Hec. 1256).

GENITIVE OF SOURCE

1692. 1. A genitive of source accompanies many verbs.

Ταῦτα δέ σοι τυχόντες, *obtaining this of you* (Xen. Anab. 6, 6³²). Οἱ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου, *which praise we expect to obtain from all* (Xen. Anab. 5, 7³³). Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, *of Darius and Parysatis are born two sons* (Xen. Anab. 1, 1¹). For more examples see 1665.

2. In poetry the genitive is sometimes found with a few passive participles denoting the agent; σᾶς ἀλόχου σφαγείς, *slain by thy wife* (Eur. El. 123).—So with the verbal διδασκός; as νουθετήματα κείνης διδασκά, *admonitions taught by her* (Soph. El. 343).

GENITIVE OF PRICE OR VALUE

1693. 1. With verbs denoting *to buy, to sell, to value, to exchange,* and the like, the *price or value* is in the genitive.

2. Such verbs are: ὠνέομαι (ἐπριάμην), ἀγοράζω, *to buy*; πωλέω, πιπράσκω, ἀποδίδομαι, *to sell*; ἀξιόω, τιμᾶω, *to estimate*; ἀλλάσσομαι, ἀνταλλάσσομαι, *to exchange*.

Δόξα δὲ χρημάτων οὐκ ὀνητή, *glory is not to be bought for money* (Isoc. 2, 32). Πρίασθαι ταλάντου, *to buy for a talent* (Xen. Mem. 2, 5²). Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγαθὰ οἱ θεοί, *the gods sell us all good things for labour* (Xen. Mem. 2, 1²⁰). Οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, *I would not have sold my hopes for a great price* (Plat. Phaedo, 98^a). Οἱ βάρβαροι

Θεμιστοκλεῖα τῶν μεγίστων δωρεῶν ἡξίωσαν, *the barbarians esteemed Themistocles worthy of the highest gifts* (Isoc. 4, 154). Μείζονος αὐτὰ τίμῶνται, *they value them more* (Xen. Cyr. 2, 1¹³). Μηδὲ ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὖνοίαν, *nor to barter your good-will to the Greeks for any favour or benefit* (Dem. 6, 10).

1694. NOTE.—The genitive of price occurs also with other verbs.

Τριῶν δραχμῶν πονηρός ἐστι, *he is a villain for three drachmae* (Dem. 19, 200). Τάξαντες ἀργυρίου πολλοῦ, *rating (the food) at a high price* (Thuc. 4, 26⁵). Μισθοῦ στρατεῖονται, *they serve for money* (Xen. Cyr. 3, 2⁷). Οἱ τύραννοι μισθοῦ φύλακας ἔχουσιν, *tyrants keep guards for pay* (Xen. Hier. 6, 10). Μηδενὸς κέρδους...προέσθαι, *to abandon for no gain* (Dem. 6, 10). Πόσον διδάσκει; Πέντε μνῶν, *for how much does he teach? For five minae* (Plat. Apol. 20^b). Προπέποται τῆς παραντίκα χάριτος τὰ τῆς πόλεως πράγματα, *the interests of the city have been complimented away for immediate favour* (Dem. 3, 22).

1695. NOTE.—The thing bought is sometimes in the genitive.

Πολλὴν χάριν ὀφείλω τῆς Θεαιτήτου γνωρίσεως, *I owe you many thanks for the acquaintance* (Plat. Pol. 257^a). Οὐδένα τῆς συνουσίας ἀργύριον πρᾶττη *you exact no money of anybody for your society* (Xen. Mem. 1, 6¹¹).

1696. NOTE.—Observe the judicial expressions *τίμᾶν τινί τινος* (used of the judge), *to estimate the penalty for any one*, and *τίμᾶσθαι τινί τινος* (used of any one of the litigants), *to propose a penalty for any one*.

Τρία ἔτη δεδέσθω, ἐὰν μὴ τὸ δικαστήριον πλείονος αὐτῷ χρόνον τίμῃσῃ, *he shall be imprisoned for three years, unless the court assign him a longer term* (Plat. Leg. 880^c). Τίμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου, *so the man proposes for me the death-penalty* (Plat. Apol. 36^b). Ἐὰν μὲν ἢ τῷ θανάτου τετιμημένον, *if the death-sentence has been decreed against any one* (Plat. Leg. 946^e).—Compare 1702.

1697. NOTE.—*To estimate highly*, etc., is usually *περὶ πολλοῦ* (πλείονος, πλείστου) *ποιεῖσθαι τι* (1856, 1 (c)); and so *περὶ ὀλίγου* (ἐλάττινος, οὐδένης) *ποιεῖσθαι τι*, *to estimate a thing as little (less, nothing)*. Similarly *πρὸ πολλοῦ ποιεῖσθαι* (1857, 1 (c)), *παρ' ὀλίγον ποιεῖσθαι* (1855, 3 (f)), *παρ' οὐδὲν ἡγεῖσθαι*.

1698. NOTE. The genitive of price or value seems to lie in these two passages in Demosthenes:—

Τῆς τῶν Ἑλλήνων ἐλευθερίᾳς καὶ σωτηριᾳς, *for the liberty and safety of the Greeks* (Dem. 18, 100). Τοῦ περὶ Φωκῆας ὀλέθρου, *for the de-*

struction of the Phocians (Dem. 19, 76).—“Ἔνεκα, for the sake of, is naturally expected here before the genitives. Similarly in the genitive of the infinitive with τοῦ (2235). In all these cases the idea seems to be that of an equivalent or else of a purpose or object aimed at (1693).

GENITIVE OF CRIME

1699. 1. The genitive of *crime* accompanies verbs of judicial procedure (not compounded with κατά) denoting to accuse, to indict, to prosecute, to condemn, to convict, to acquit, and the like; also to revenge or to punish.

2. Such verbs are: αἰτιόμαι, ἐπαιτιόμαι, to accuse; εἰσάγω, ὑπάγω, to bring before court, to prosecute; διώκω, to prosecute; ἐπέξειμί (τινι), ἐπεξέρχομαι (τινι), ἐπισκῆπτομαι (τινι), to proceed against, to prosecute; προσκαλέομαι, to summon, to accuse; λαγχάνω (τινί τινος), to sue any one for something, to prosecute; κρίνω, δικάζω, to judge; γράφομαι, to indict; δικάζομαι, to go to law (about); φεύγω, to be accused or prosecuted; αἰρέω, to convict; ἀλίσκομαι, to be convicted; ὀφλισκάνω, to lose a suit; ἀπολύω, ἀφίημι, to acquit (1680); εὐθύνομαι, to be called to account (for);—τίμωρέω τινί τινος, to avenge some one for something; τίμωρέομαι τινά τινος, to avenge oneself on (or to punish) any one for anything (τίμωρεῖν τινι θάνατον, to avenge any one's death).

Αἰτιᾶσθαι ἀλλήλους τῶν γεγενημένων, to accuse each other of what has happened (Xen. Ages. 1, 33). Διώξομαι σε δειλίᾳς, I will prosecute you for cowardice (Ar. Eq. 368). Ἐπεξίτω φόνου τῷ κτείναντι, let him proceed against the slayer for murder (Plat. Leg. 866^b). Προσκαλοῦμαι σε βλάβης, I summon you for injury (Ar. Vesp. 1407). (Οἶμαι) φόνου ἂν εἰκότως ἐμαντῷ λαχεῖν, I might fairly institute proceedings against myself for murder (Dem. 21, 120). Δικάζουσι...ἀχαριστιᾳς, they go to law for ingratitude (Xen. Cyr. 1, 27). Δόρων ἐκρίθησαν, they were found guilty of bribery, lit. gifts (Ilys. 27, 3). Ἐμὲ ὁ Μέλητος ἀσεβείᾳς ἐγράψατο, Meletus indicted me for impiety (Plat. Euthyphr. 5^c). Ἀσεβείᾳς φεύγοντα ἰπὸ Μέλητου, brought to trial (or accused) by Meletus of impiety (Plat. Apol. 35^d). (Κλέωνα) δόρων ἐλόντες καὶ κλοπῆς, having convicted Cleon of bribery and theft (Ar. Nub. 591). Ψευδομαρτυριῶν ἀλώσεσθαι προσδοκῶν, expecting to be convicted of false testimony (Dem. 39, 18). Κἂν ἀστρατεῖᾳς τις ὅφλη, and if any one is convicted of shunning military service (Dem. 24, 103). Ἀδικημάτων εὐθύνθη, he was censured for wrongs (Thuc. 1, 95^e). Τίμωρήσῃ σοι τοῦ παιδὸς τὸν φονεῖ ὑπὸ σπινθηρίῳ, I promise to take vengeance for you on the murderer of your son, lit. on the murderer for your son (Xen. Cyr. 4, 6^s). Ἐὰν...τοὺς παρόντας τῆς ἐξέπαιτῆς

τίμωρησόμεθα, if we take revenge on those present for their deception (Xen. Anab. 7, 1²⁵).

1700. NOTE.—The genitive of crime sometimes depends upon a cognate-accusative (1587) like δίκην or γραφήν.

Τραύματος ἐκ προνοίας γραφᾶς γραφόμενος, making charges for injuries committed with premeditation (Aeschin. 3, 212). Ὀφλὼν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην, having been cast in the penalty for abduction and theft (Aesch. Ag. 534).—The usual omission of this cognate-accusative gives rise to the genitive of crime.

1701. NOTE.—Ὀφλισκάνω, to lose a suit, may have other accusatives; as μωρίαν ὀφλισκάνω, I am convicted af folly (Soph. Ant. 470).

1702. NOTE.—With verbs of this class θανάτου is the genitive of price.

Καὶ θανάτου δὲ οὔτοι κρίνουσιν, they take cognisance of matters of life and death (Xen. Cyr. 1, 2¹⁴). Ὑπαγόμενος θανάτου, tried for his life (Xen. Hell. 1, 3¹⁹). Οἱ ἔφοροι τὸν Σφοδριάν ὑπῆγον θανάτου, the ephors indicted Sphodrias on a capital charge (Xen. Hell. 5, 4²⁴).

1703. NOTE.—For verbs of this class compounded with κατά, see 1709-1713.

GENITIVE WITH COMPOUND VERBS

1704. Many compound verbs govern the genitive through prepositions they contain; especially those compounded with ἀπό, ἐξ, πρό, and ὑπέρ.

Ἀποτρέπει με τούτου, it turns me away from this (Plat. Apol. 31^a). Οὐδένος χρή πρᾶγματος τὸν εὖ ποιοῦντα ἀπογνῶναί ποτε, one who works well ought never to despair of anything (Men. Mon. 133).—Τὰ φαλάγγια τοῦ φρονεῖν ἐξίστησιν, tarantulas deprive men of their reasoning power (Xen. Mem. 1, 3¹²). Ἐξηρτήμεθα τῶν ἐλπίδων, we are dependent upon hopes (Isoc. 8, 7).—Πρόκειται τῆς χώρᾱς ἡμῶν ὄρη μεγάλα, high mountains lie in front of our land (Xen. Mem. 3, 5²⁵). Πολλοῖς ἡ γλῶττα προτρέχει τῆς διανοίᾱς, in many the tongue runs ahead of the thought (Isoc. 1, 41).—Ὑπερεφάνησαν τοῦ λόφου, they appeared above the hill (Thuc. 4, 93³). Ἀγεσίλαος οὐκ ἀνθρώπων ὑπερεφρόνει, Agesilaus did not exult more than becomes men (Xen. Ages. 11, 2). Οὕτως ὑμῶν ὑπεραλγῶ, so do I grieve for you (Ar. Av. 466). Χρὴ ὑπερδικεῖν τοῦ λόγου, it is necessary to plead for the principle (Plat. Phaedo, 86^e).

1705. NOTE.—Ἀπογινώσκω with the genitive, to despair of; with

the accusative, *to give up* as useless (Xen. *Hell.* 7, 5^r).—Υπεροράω and υπερφρονέω, *to despise, to disdain*, may take the accusative (Plat. *Crit.* 120^s; Thuc. 3, 39^s). So also αποστρέφωμαι, *to turn oneself away from, abhor*, as οὐκ αποστρέφει με, *you will not turn away from me* (Xen. *Cyr.* 5, 5³⁶).

1706. NOTE.—Less often do we find compounds of other prepositions, as ἀντί, with the genitive, unless they fall under the previous rules (so ἐπιβαίνω, *to tread upon*, 1644); as τῆς νῦν ἀμαρτίᾳς ἀντιθεῖναι τὴν τότε προθυμίαν, *to set against our present error our former zeal* (Thuc. 3, 56³). Still less often compounds of prepositions which may govern more than one case.

1707. NOTE.—In Homer some compounds of διά, ἀμφί, and περί are found with the genitive; as διήλθεν (Il. 20, 100); ἀμφιμάχονται (Il. 18, 20); περιδείδια (Il. 10, 93).

1708. NOTE.—In general, with verbs like the above (1704), the repetition of the preposition (or some similar one) before the genitive prevails; especially with verbs whose component parts still strongly retain their original meaning and have not acquired a new sense, like απο-γινώσκω, *to despair of*, υπερ-οράω, *to despise*.

1709. 1. Compounds of κατά which express a judgment or a feeling against take a genitive of the person. Some may also take in addition an accusative of the thing (the crime or punishment).

2. Such verbs are: καταγελᾶω, *to laugh at, to deride*; καταφρονέω, *to despise*; κατηγορέω, *to accuse, to indict*; κατεῖπεν, *to denounce*; κατακρίνω, καταγινώσκω, καταδικάζω, *to pass judgment against, to condemn*; καταψηφίζομαι, *to vote against, in condemnation of*; καταψεύδομαι, *to tell lies against*; καταβοᾶω, *to cry against, to decry*.

Μένων πολεμίον οὐδενὸς κατεγέλᾳ, *Menon laughed at (despised) no enemy* (Xen. *Anab.* 2, 6²³). Οὐ καταφρονῶ ἡγὼ τῶν θεῶν, *I do not despise the gods* (Eur. *Bacch.* 199). Κατεφρόνησαν τῶν Ἀθηναίων ἀδυνασίαν, *they despised the Athenians for their weakness* (Thuc. 8, 8³). Οὐδεὶς αὐτὸς αὐτοῦ κατηγορήσε πώποτε, *no man ever accused himself* (Dem. 38, 26). Οὐκ ἂν τὰ τῶν τριάκοντα ἀμαρτήματα ἐμοῦ κατηγοροῦν, *they would not accuse me of the offences of the Thirty* (Lys. 25, 5). Μὴ μου κατείπης, *do not report it against me* (Plat. *Theaet.* 149^r). Τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, *fate has condemned all to die* (Isoc. 1, 43). Οἱ Ἀθηναῖοι θανάτου κατέγνωσαν αὐτοῦ, *the Athenians*

condemned him to death (Thuc. 6, 61⁶). Ὑμῶν δέομαι μὴ καταγνῶναι δωροδοκίαν ἐμοῦ, *I beg of you not to declare me guilty of bribery* (Lys. 21, 21). Ὑμῶν αὐτῶν καταψηφίσασθαι, *to condemn yourselves* (Lys. 12, 91). Ἐνίῳν ἑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι, *(they persuaded) you to condemn some to death without trial* (Lys. 25, 26). Δι' ἔχθρᾶν καταψεύδονται μου, *they tell lies against me through hatred* (Dem. 21, 136). Τῶν ἄλλων καταψεύδει τοιοῦτο πρᾶγμα, *you tell this lie about others* (Plat. *Euthyd.* 283^e). Κατεβόων ...τῶν Ἀθηναίων, *they decried the Athenians* (Thuc. 1, 67¹).

1710. NOTE.—1. The genitive of the crime or punishment with these verbs is rare.

Παρανόμων...αὐτοῦ κατηγορεῖν, *to accuse him of an unconstitutional measure* (Dem. 21, 5). Κατεψηφίσθησαν θανάτου ἢ φυγῆς, *they have been condemned to death or exile* (Plat. *Rep.* 558^a).

2. But those meaning *to condemn* may take, in addition to the genitive of the person and the accusative of the penalty, also a genitive of the crime; as πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν, *our fathers condemned many to death for favouring the Persians* (Isoc. 4, 157).

3. For the genitive of value with other verbs expressing the punishment, see 1699—1703.

1711. NOTE.—The accusative of the person with these verbs is rare; as τὸ καταφρονεῖν τοὺς ἐπιόντας, *to despise the assailants* (Thuc. 6, 34⁸).

1712. NOTE.—In Herodotus καταγελᾶω often governs the dative; as Hdt. 3, 37².—Other examples of compounds of κατά with the dative also occur in Herodotus and Homer.

1713. NOTE.—In the passive construction of the verbs in 1709, the genitive of the person becomes the nominative (1882, 2); as καὶ νόμῳ τις καταγνωσθῇ, *and if any one is condemned by law* (Xen. *Hell.* 4, 4²). But if the active verb governs at the same time a genitive of the person and an accusative of the thing, the accusative becomes the nominative of the passive construction.

Ἀπάντων θάνατος κατεγνώσκειτο, *the death penalty was pronounced against all* (Lys. 13, 38). Κατηγορήται Ἐπικράτους ἱκανά, *enough has been charged against Epicrates* (Lys. 27, 1).

(D) GENITIVE WITH ADJECTIVES

1714. The *objective* genitive accompanies adjectives which are of similar derivation or meaning to verbs that govern the genitive.

1. Adjectives of *sharing* and their opposites, especially those compounded with *ἀ* privative.

Thus μέτοχος, *sharing* ; ισόμοιπος, *sharing equally* ; ἄμοιπος, ἄκληρος, *having no share in* ; ἀγευστος, *not tasting* ; ἀνήκοος, *not hearing* ; ἀθέατος, *not seeing* ; very many other compounds of *ἀ* privative ;—also ἐπήβολος, *having attained, possessed of*.

Σοφίᾳς μέτοχος, *partaking of wisdom* (Plat. Leg. 689^d). Ἰσόμοροι τῶν πατρῶων, *sharing equally their patrimony* (Isae. 6, 25). Τῶν καλῶν καὶ ἀγαθῶν ἄμοιπος, *not sharing in the fair and good things* (Plat. Symp. 202^d). Ἄγευστος κακῶν, *not having a taste of evils* (Soph. Ant. 582). Τῶν τριηραρχιῶν ἀτελής, *exempt from the trierarchies* (Dem. 20, 27).—Παιδείᾳς ἐπήβολος, *possessed of education* (Plat. Leg. 724^b).

2. Adjectives denoting *mindful, experienced*, and their opposites.

Thus μνήμων, *mindful* ; ἀμνήμων, *unmindful* ; ἔμπειρος, ἐπιστήμων, *experienced in* ; ἄπειρος, ἀνεπιστήμων, *unskilled in* ; ἐπιμελής, *careful* ; ἀμελής, *careless*.

Ἀμνήμων τῶν κινδύνων, *unmindful of dangers* (Antiphon, 2a, 7). Πολέμων ἔμπειρος, *experienced in wars* (Thuc. 1, 80¹). Ἐπιμελεῖς σμικρῶν, *attentive to little things* (Plat. Leg. 900^e). Plat. Phaedo, 117^a.

3. Adjectives denoting *power and capability*, especially those in -ικος.

Thus ἐγκρατής, *master of* ; ἀκρατής, *having no control over, immoderate in* ; αὐτοκράτωρ, *master of* ; κύριος, *having power or authority* ; and very many in -ικος.

Πάντων κυρία, *mistress of all* (Aeschin. 2, 131). Τῶν ἡδονῶν πᾶσῶν ἐγκρατέστατος, *most perfect master of all pleasures* (Xen. Mem. 1, 2¹⁴). Γλώσσης ἀκρατής, *having no control over my tongue* (Aesch. Pro. 884). Ἐαυτοῦ ἀκράτωρ, *not master of himself* (Plat. Rep. 579^e).—Παρασκευαστικός τῶν εἰς τὸν πόλεμον, *capable of procuring the necessaries of war* (Xen. Mem. 3, 1⁶). Διδασκαλικὸς τῆς αὐτοῦ σοφίας, *capable of teaching his own science* (Plat. Euthyphr. 3^e). Xen. Mem. 3, 1⁶.

4. Adjectives denoting *possession* and some expressing *connection*.

Thus ἴδιος, οἰκείος, *belonging to, peculiar to* ; κοινός, *common to* ; ἱερός, *sacred to* ; ἀλλότριος, *foreign to, another's* ; συγγενής, *related to* ;

ἀδελφός, *brother to*; ἐπώνυμος and ὁμώνυμος, *namesake, named after*; ἀκόλουθος, *following*.—For the dative with these, see 1756.

*Ἴδιος αἰτῶν, *belonging to themselves alone* (Aeschin. 3, 3). Ἐκάστου οἰκείος, *peculiar to each* (Plat. Gorg. 506^e). Κοινὸν πάντων, *common to all* (Plat. Symp. 205^a). Ἐπὶ τῆς Ἀρτέμιδος, *sacred to Artemis* (Xen. Anab. 5, 3¹³). Δημοκρατίᾳ ἀλλότρια, *foreign to democracy* (Lys. 31, 34). Συγγενὴς ἀκολασίᾳ, *related to wantonness* (Plat. Rep. 403^a). Τοιῶν ἀδελφά, *similar to these* (Xen. Hier. 1, 22). Ὀμώνυμος Σωκράτους, *a namesake of Socrates* (Plat. Soph. 218^b). Ἀκόλουθα ἀλλήλων, *connected with each other* (Xen. Oec. 11, 12).

5. Adjectives of plenty and want.

Thus πλέως, πλήρης, μεστός, *full of*; πλούσιος, *rich*; ἄπληστος, *insatiate*; ἐνδεής, ἐπιδεής, ἐλλειπής, *lacking*; πένης, *poor*; κενός, *empty*.

Θηρίων πλήρης, *full of animals* (Xen. Anab. 1, 27). Μεστὸν κακῶν, *full of evils* (Men. Mon. 334). Πλουσιώτερος φρονήσεως, *richer in good sense* (Plat. Pol. 261^e). Πλείστων ἐνδεέστατος, *most lacking in most things* (Plat. Rep. 579^e). Χρημάτων πένητες, *poor in treasure* (Eur. El. 37). Ἐπιστήμης κενός, *void of knowledge* (Plat. Rep. 486^e).

6. Adjectives of value.

Thus τίμιος, *valued, esteemed*; ἄξιος, *worth or worthy*; ἀντάξιος, *worth just as much*; ὄνιος, *purchasable*; ἀνάξιος, *unworthy*.

*Ἀξία δέκα μνῶν, *worth ten minae* (Xen. Anab. 7, 3²⁷). Ἀξιος ἐπαίνου, *worthy of praise* (Plat. Leg. 762^e). Ἀνάξιος τῆς πόλεως, *unworthy of the city* (Lys. 20, 35). Αἵματος ὀνία, *purchasable for blood* (Aesch. 3, 160). Ἀντάξιον εἶναι τῶν πάντων χρημάτων, *worth all riches* (Xen. Hell. 4, 1³⁵).

7. Adjectives of separation and distinction.

Thus γυμνός, *naked, uncovered, stripped*; ψιλός, *bare, stripped*; καθαρός, *pure, clean, free from*; ἐρημός, *desert, destitute*; ὀρφανός, *orphan, bereft*; ἐλεύθερος, *free*; φειδωλός, *sparing*; διάφορος, *different*; ἄλλος, *other*; ἕτερος, *the other, different from*; ἄλλοιός, *of a different kind*; ἀλλότριος, *another's, of different kind*; also μέσος, *middle*.

Γυμνὴ τοῦ σώματος, *stripped of the body* (Plat. Cratyl. 403^b). Καθαρὸς φόνου, *innocent of murder* (Plat. Leg. 864^e). Ἀρετῆς ἐρημός, *destitute of virtue* (Xen. Cyr. 7, 5⁸⁴). Ἀνδρῶν ὀρφανή, *bereft of men* (Lys. 2, 60). Αἰδοῦς ἐλεύθερος, *free from shame* (Plat. Leg. 699^e). Φειδωλοὶ χρημάτων, *sparing of money* (Plat. Rep. 548^b). Ἐπιστήμη ἐπιστήμης διάφορος, *knowledge distinct from knowledge* (Plat. Phil. 61^d). Ἄλλα τῶν δικαίων, *things other than the just* (Xen. Mem. 4, 4⁷⁵). Ἐτερον τὸ ἡδὺ τοῦ ἀγαθοῦ, *the pleasant is different from the good* (Plat. Gorg. 500^d).

8. Adjectives of accountability and liability.

Thus αἰτιος, *guilty, blameworthy, causin*; ὑπόδικος, *subject to trial*; ἐνοχος, *chargeable*; ὑπεύθυνος, *liable to give an account, responsible*; ὑποτελής, *subject to taxes*.

Τοῦτου αἰτιος, *responsible (causative) of this* (Xen. Anab. 2, 5²²). Φόνου ὑπόδικος, *subject to trial for murder* (Dem. 54, 25). Ἐνοχος δειλιάς, *chargeable with cowardice* (Lys. 14, 5). Τῆς ἀρχῆς ὑπεύθυνος, *liable to give an account of his office* (Dem. 18, 117). Ὑποτελεῖς φόρου, *subject to tribute* (Thuc. 1, 19¹).

9. Adjectives of feeling and sensation.

Thus εὐδαίμων, *happy*; δύσεως, *passionately in love with*; συγγνώμων, *forgiving*; τυφλός, *blind*; and especially ἐπ-, κατ-, ὑπ-, συν-, ἀν-ήκοος, *from ἀκούω, hear*.

Εὐδαίμων τοῦ τρόπου, *happy in his disposition* (Plat. Phaedo, 58^e). Συγγνώμων τῶν ἀνθρωπίνων, *forgiving in human affairs* (Xen. Cyr. 6, 1³⁷). Τυφλὸν τοῦ μέλλοντος, *blind to the future* (Plut. Solon, 12). Λόγων καλῶν ἐπήκοοι, *listening to fine discourses* (Plat. Rep. 499^a). Ὑπήκοος τῶν γονέων, *obedient to one's parents* (Plat. Rep. 463^d).

1715. NOTE.—In some cases an adjective with a dependent genitive is to be considered a noun.

1716. NOTE.—1. To these adjectives belong naturally some which are entirely poetic; as ἐπιλήθος, *causing forgetfulness*; ἔμμορος, *partaking of, fortunate*; ἄκμηνος, *fasting, without food*; εὖνις, *bereaved*; and others.

2. The poets freely join adjectives to the genitive in ways inadmissible in prose.

Αὐθάδης φρενῶν, *self-willed in mind* (Aesch. Pro. 908).

Ξυνητός πολέμου, *skilled in war* (Eur. Or. 1406). Ὑποπτος...

Τρωικῆς ἀλώσεως, *suspecting the capture of Troy* (Eur. Hec. 1135).

1717. NOTE.—For ἐναντίος, *opposite*, with the genitive, see 1768, 2. —Herodotus has τοῦ Πόντου ἐπικάσσαι, *at an angle with the Pontos* (Hdt. 7, 36.).

1718. NOTE.—Compounds of ἀ privative occasionally govern a genitive of kindred meaning.

Τοῦ ἡδίστου ἀκοίσματος ἀνήκοος, *not hearing the sweetest sound* (Xen. Mem. 2, 1³¹). Ἄπαις ἀρρένων παίδων, *childless in regard to male children* (Xen. Cyr. 4, 6³). Χρημάτων ἀδωρότατος, *most free from accepting bribes* (Thuc. 2, 65^e).

1719. NOTE.—1. Observe the expression *μόνος τῶν ἄλλων*, *altogether alone*, i.e. *separated from the rest* (Xen. Cyr. 1, 4²⁴).

2. Similar to this are inaccurate expressions in Homer, like:—

**Ἄριστοι τῶν ἄλλων*, *the bravest of the rest* (Il. 12, 104).

**Ὀκυμωρότατος ἄλλων*, *most short-lived of others*, i.e. *of all* (Il. 1, 505).

1720. NOTE.—*Κατήκοος*, *ὑπήκοος*, and *ἐπήκοος*, in the sense of *obedient to*, may also have the dative.—For the genitive with *ἐναντίος*, see 1768, 2.

1721. 1. Some adjectives similar in meaning to transitive verbs govern the genitive.

Such are: *κακοῦργος*, *doing evil*; *σύνεργός* (τινί τινος), *working with*; *φιλομαθής*, *fond of learning*; *ὀψιμαθής*, *late in learning*; *σύμψηφός* (τινί τινος) *voting for (with any one)*; *ὁμοπαθής*, *feeling the same*.

Κακοῦργος τῶν ἄλλων, *doing evil to others* (Xen. Mem. 1, 5³). *Φιλομαθής ἀπάντων*, *fond of learning all* (Xen. Cyr. 1. 6³⁸). *Ὀψιμαθής τῆς ἀδικίας*, *late in learning about injustice* (Plat. Rep. 409^b). *Σύμψηφός σοί εἰμι τοῦτου τοῦ νόμου*, *I vote with you for this law* (Plat. Rep. 380^c). *Ὅμοπαθεῖς λύπης τε καὶ ἡδονῆς*, *feeling the same pain and pleasure* (Plat. Rep. 464^d).

2. In poetry such examples are much more frequent; often the adjective is really used as a noun; as *ἐκ τῶν ἀλιτηρίων τῶν τῆς θεοῦ*, *from those sinful towards the goddess* (Ar. Eq. 445).

1722. Some adjectives govern the genitive by virtue of the noun which they imply.

Γάμον ὥραϊν, *ripe for marriage* (Hdt. 1, 196; like *ὥρᾳ γάμου*). *Τέλεις τῆς τοῦ πράγματος ἀρετῆς*, *perfect in the excellence of the thing* (Plat. Leg. 643^d).

1723. 1. The comparative degree is often followed by the genitive (see 1341—1343).

2. The genitive follows also *δευτερος*, *second to*; *υστερος*, *later or too late*; *ἡ προτεραία*, *the day before*; *ἡ υστεραία*, *the day after*; *περισσός*, *above the average, above measure* (also *περισσεύω*, *to be over and above, more than*); multiplicatives in *-πλάσιος*, *-πλοῦς*, and *-στός*.

Οὐδενὸς δευτερος, *second to none* (Hdt. 1, 23³). *Ὑστεροὶ τῆς συμβολῆς, too late for (= later than) the engagement* (Hdt. 6, 120²). *Τῇ υστεραία τῆς μάχης*,

on the day after the battle (Plat. *Menex.* 240^c). Τῶν ἀρκούντων περιττά, *more than is sufficient* (Xen. *Cyr.* 8, 2²¹). Περισσεύοντα τῆς δαπάνης, *more than the expenditure* (Xen. *Symp.* 4, 35). Πολλαπλήσιον τοῦ ἡμετέρου (sc. στρατεύματος), *many times our army* (Hdt. 7, 48¹).

1724. The *partitive* genitive occurs with adjectives as with nouns. See 1619, 6.

(E) GENITIVE WITH ADVERBS

1725. Adverbs derived from adjectives which govern the genitive also govern the genitive.

Διαφερόντως τῶν ἄλλων ἀνθρώπων, *differently from the rest of men* (Xen. *Hier.* 7, 4). Ἀξίως ἡμῶν, *in a manner worthy of us* (Xen. *Cyr.* 7, 3¹¹). Τῶν μεγίστων παιδευμάτων ἀπείρως ἔχουσιν (= ἀπειροί εἰσιν), *they are inexperienced in the most important lessons* (Xen. *Cyr.* 1, 5¹¹).

1726. The genitive is also found with adverbs of *place* (as ποῦ, ποῖ, πανταχοῦ, etc.), of *time* (as πηνίκα, πρῶ, ὀψέ, etc.), of *manner* and *condition* (especially with ἔχω); and with ἄλῃς and ἄδην, *enough, abundantly*.

Ποῦ γῆς; *where in the world?* (Soph. *Trach.* 236). Ἐνταῦθα τοῦ οὐρανοῦ, *there in the sky* (Xen. *Mem.* 4, 3⁸).—Πηνίκα ἐστὶ τῆς ἡμέρας; *what time (lit. when) of the day?* (Ar. *Av.* 1498). Ὀψέ τῆς ὥρας, *late in the day* (Dem. 21, 84).—Εὖ σώματος ἔχειν, *to be well in one's body* (Plat. *Rep.* 404^d). Πῶς ἔχεις δόξης; *what is your opinion?* (Plat. *Rep.* 456^e). Ἐπλεον ὥς εἶχε τὰ χροῦς ἕκαστος ἐπὶ τοὺς Ἀθηναίους, *they sailed as fast as each could against the Athenians* (Thuc. 2, 90⁴). Ἰκανῶς ἐπιστήμης ἔξει, *he will have enough of knowledge* (Plat. *Phil.* 62^a).—Τούτων ἄλῃς, ἄδην, *enough of this* (Plat. *Polit.* 287^a).

1727. NOTE.—Here belong also a number of adverbs which have been classed as *Improper Prepositions* (1862) and of which all except ἄμα and ὁμοῦ and ὥς govern the genitive.

1728. NOTE.—In cases like the following the genitive is *partitive*.

Πρόδικος τῶν σοφιστῶν κάλλιστα τὰ ὀνόματα διέρπει, *Prodicus, of all the sophists, most skilfully pulls the words to pieces* (Plat. *Lach.* 197^d). Μάλιστα πάντων, *above all* (Thuc. 4, 52²).

(F) GENITIVE IN LOOSER CONSTRUCTIONS

1729. *Genitive of Time*.—The genitive is often used to denote the *time at some part of which* something takes place.

Κλέαρχος καὶ ἡμέρᾱς καὶ νυκτὸς ἦγεν ἐπὶ τοὺς πολεμίους, *Clearchus used to march day and night against the enemy* (Xen. Anab. 2, 67). Δῆλια ἐκείνου τοῦ μηνὸς ἦν, *the Delian festival took place in that month* (Xen. Mem. 4, 8²). Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν (= ἐν δέκα ἡμέραις or ἐντὸς δέκα ἡμερῶν), *the king will not fight within ten days* (Xen. Anab. 1, 7¹⁸). Τοῦ ἐπιγυνομένου χειμῶνος, *during the following winter* (Thuc. 8, 29¹). Οὐπω πολλοῦ χρόνου τούτου ἤδδον οἶνφ ἐπέτυχε, *he has not for a long time met with pleasanter wine than this* (Xen. Anab. 1, 9²⁵). Ταῦτα τῆς ἡμέρᾱς ἐγένετο, *this happened during the day* (Xen. Anab. 7, 4¹⁴). Τρία ἡμιδάρικα τοῦ μηνός, *three half-darics each month* (Xen. Anab. 1, 3²¹). Plat. Prot. 310^a.

1730. NOTE.—Without the article, such a genitive as ἡμέρᾱς means simply *by day, in the day*; with the article, as τῆς ἡμέρᾱς, it means *within the day (mentioned) or every day*. So with other genitives of time.

1731. NOTE.—Τοῦ λοιποῦ, *in the future*, or more exactly, *at some time in the future*; but τὸ λοιπόν, *for the future, throughout the future*. The genitive of time thus means only *a part of the time mentioned*; while the accusative means *during the whole of the time mentioned*.

1732. Genitive of Place.—In poetry the genitive is sometimes used to denote the place *in which* anything occurs.

Νέφος δ' οὐ φαίνετο πάσης γαίης, *but no cloud appeared over (in) the whole land* (Il. 17, 372). Ἦ οὐκ Ἀργεὺς ἦεν Ἀχαικοῦ; *was he not in Achaean Argos?* (Od. 3, 251). Ἰξεν ... τοίχου τοῦ ἐτέρου, *he was sitting on the outer wall* (Il. 9, 218).

1733. NOTE.—So we sometimes find in Homer ὁδοῖο, *on the way*.

Ἐπείγεσθαι ὁδοῖο, *to hasten on the journey* (Od. 1, 309). Διατρίβειν (Od. 2, 404).—Much oftener πεδίοιο, *on the plain*; as θεῖν πεδίοιο, *to run on the plain* (Il. 6, 507). Διώκεσθαι (Il. 21, 602).

1734. NOTE.—Τῆς ὁδοῦ, *on (over) the road*, is found in the dramatists, in Herodotus and in Thucydides.

Ἐπετάχινον τῆς ὁδοῦ τοὺς σχολαίτερον ἐπιόντας, *they hurried on the way those coming up more slowly* (Thuc. 4, 47³). So τοῦ πρόσω, *further, onward*; as ἵνα τοῦ πρόσω, *to march further* (Xen. Anab. 1, 3¹);—and

ἀριστερῆς χερός, *on the left hand* (Hdt. 2, 169^a).—Other similar expressions are very rare even in poetry; as *προλαμβάνοντες τῆς φυγῆς*, *getting in a start in the flight* (Thuc. 4, 33^a). *τῆς τῆσδε*, *in the land* (Soph. Oed. Tyr. 236).

1735. NOTE.—Homeric are expressions like *λούεσθαι ποταμοῖο*, *to bathe in the river* (Il. 6, 508); *πρήσαι πυρός*, *to burn in fire* (Il. 2, 415); and the like.

1736. *Genitive in Exclamations.*—The genitive is used in *exclamations* of surprise, vexation, and the like, to express the cause of the feeling.

Τῆς μωρίας, *what folly!* (Ar. Nub. 818). *ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν*, *O King Zeus, what subtlety of mind!* (Ar. Nub. 153). *Φεῦ τοῦ ἀνδρός*, *alas! for the man* (Xen. Cyr. 3, 1³⁹). Ar. Plut. 389.

1737. Occasionally the genitive is used to express *in regard to*; as *ἰππὸς ἦν κακουργῆ, τὸν ἰππέα κακίζομεν*. *τῆς δὲ γυναικός*, *εἰ κακοποιεῖ*, ... *ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰ τῶν ἔχοι*, *if a horse is mischievous, we blame the rider; but as to a wife, if she conducts herself badly, perhaps she ought justly to bear the blame* (Xen. Oec. 3, 11).

1738. *Genitive Absolute.*—1. The genitive of a noun with a participle in agreement is used absolutely, *i.e.* as grammatically independent of any other word in the sentence, like the Latin ablative absolute; as *ταῦτα ἐπράχθη Κόνωνος στρατηγούντος*, *this was done while Conon was general = Conon being general* (Isoc. 9, 56).

2. The genitive absolute is treated in detail in 2259—2264.

DATIVE

1739. The dative case is primarily the case of the indirect or remote object (as the accusative is that of the direct object) and expresses that *to* or *for* which anything exists or is done. Besides this it is also used as an *instrumental* case denoting *by* or *with* which anything is done; and as a *locative* case to express the time *at* which, and (in poetry) the place *in* which, anything takes place.

DATIVE OF INDIRECT OBJECT

1740. *With Transitive Verbs.*—Many transitive verbs may take, besides an accusative of the direct object, also a dative denoting

the *indirect* object. Such verbs are especially those meaning *to give, to say, to send, to promise, to advise, and the like*; in English such an indirect object is usually preceded by *to*.

Τῇ στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν, *Cyrus then gave the army four months' pay* (Xen. Anab. 1, 2¹³). Δίδωμί σοι ἐμαυτὸν, *I offer myself to you* (Xen. Cyr. 4, 6²). Οὗτος Κῦρ' εἶπεν, *this man said to Cyrus* (Xen. Anab. 1, 6²). Πέμπων αὐτῷ ἄγγελον, *sending a messenger to him* (Xen. Anab. 1, 3⁸). Ὑπείσχεσθαι δῶρα τῇ στρατιῇ, *to promise gifts to the army* (Hdt. 5, 30). Ὑμῖν συμβουλευῶ ἐγὼ γινῶναι ὑμᾶς αὐτοὺς, *I advise you to know yourselves* (Xen. Hell. 2, 4⁴⁰).—So in passive constructions; as θώρακες αὐτοῖς ἐπορίσθησαν, *breast-plates were furnished to them* (Xen. Anab. 3, 3⁹⁰).

1741. NOTE.—Verbs of *saying* may also take *πρὸς τινα*, *to or against any one*.

1742. With Intransitive Verbs.—Many intransitive verbs govern the dative.

Here belong verbs signifying *to seem, to befit, to be becoming, to be permitted, to be a concern to, to be a regret, to be possible, to belong, to be necessary*;—*to help, to benefit, to satisfy, to defend*;—*to please, to trust, to favour, to follow, to obey, to serve, to yield*;—*to pray to, to enjoin*;—*to reproach, to be angry with, to revile, to threaten, to envy*;—also their opposites. Many of these take in English a direct object or a prepositional construction.

Ἐδόκει αὐτοῖς ὑπουργεῖν τοῖς Συρακοσίοις, *it seemed best to them to help the Syracusans* (Thuc. 6, 88¹). Τῇ ἡλικίᾳ ἔπρεπε, *it suited his age* (Xen. Anab. 1, 9⁹). Νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι, *now it is possible for you to become a great man* (Xen. Anab. 7, 1²¹). Hdt. 1, 138¹; Aesch. Eum. 899. Τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει; *what do we care about the opinion of the many?* (Plat. Crito 44^c). Ἀπᾶσι προσήκει περὶ πολλοῦ ποιέσθαι τὴν φρόνησιν, *it befits all to set high value on wisdom* (Isoc. 9, 80). Δεῖ σοι τῆς αὐτῆς ἐρωτήσεως, *you need the same question* (Plat. Meno 79^c). —Τοῖς ἀδικοῦσι βοηθοῦντες, *helping those who do wrong* (Lys. 14, 22). Ἀνσιτελεῖ τῷ ἔχοντι, *it benefits the possessor* (Plat. Rep. 392^c). Ἀμύνειν τῇ πόλει, *to defend the city* (Thuc. 2, 60³). —Τοῖς πλέοσιν ἀρέσκοντες, *pleasing the majority* (Thuc. 1, 38³). Αὐτοῖς χαρίζεσθαι, *to gratify themselves* (Lys. 14, 22). Ἐπίστευον αὐτῷ αἱ πόλεις, *the cities trusted him* (Xen. Anab. 1, 9⁹). Τοῖς πονηροῖς ἀπιστεῖν, *to distrust the bad* (Isoc. 1, 22). Ἐφονταὶ ὑμῖν, *they will follow you* (Xen. Anab. 3, 1²⁶). Τοῖς νόμοις πείθονται, *they obey the laws* (Xen. Mem. 4, 4¹³). Μηδεμίᾳ δούλευε τῶν

ἡδονῶν, *serve none of the pleasures* (Isoc. 2, 29). Ἀρετῇ ὑπέκει, *it yields to virtue* (Plat. Menex. 240^d).—Τοῖς θεοῖς εὐχομαι, *I pray to the gods* (Dem. 18, 1). Παρακελεύονται τοῖς πολίταις ὁμονοεῖν, *they enjoin the citizens to be of one mind* (Xen. Mem. 4, 4¹⁶).—Τί ἐγκαλῶν ἡμῖν ἐπιχειρεῖς ἡμᾶς ἀπολύναι; *what fault do you find with us that you attempt to destroy us?* (Plat. Crito 50^d). Οἱ στρατιῶται ἐχαλέπαινον καὶ ὀργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ, *they showed great resentment and were angry with Clearchus* (Xen. Anab. 1, 5¹¹). Ἐπηρεάζουσιν ἀλλήλοισι καὶ φθονοῦσιν ἑαυτοῖς, *they revile one another and are envious to themselves* (Xen. Mem. 3, 5¹⁶).

1743. NOTE.—1. The verbs of this class are numerous, as: δοκεῖ, *seem*; πρέπει, *be becoming*; προσήκει, *it concerns*; δεῖ, *be necessary*; μέλει, *it is a care*; μεταμέλει, *it repents, rues, is a regret*; ἔξεστι, *it is possible*;—βοηθέω, ἐπικουρέω, ὑπηρετέω, ὑπουργέω, τιμωρέω, *help*; λυσitelω, συμφέρω, *benefit* (but ὠφελέω and ὀνίνημι govern the accusative); ἀρκέω, *satisfy*; τιμωρέω, ἀμύνω, *defend*;—ἀρέσκω, *please, gratify*; χαρίζομαι, *please, favour*; ἀρμόττω, *to fit*; ἀπαρέσκω, *displease*;—πιστεύω, *trust* (but πείθω, *persuade*, governs the accusative); ἀπιστέω, *distrust*; ἀκολουθέω, ἔπομαι, *follow*; πείθομαι, *πειθαρχέω, ὑπακούω, obey*; ἀπειθέω, *disobey*; λατρεύω, δουλεύω, *serve*; εἴκω, ὑπέικω, παραχωρέω, *yield, make room for*;—εὐχομαι, *pray to, vow to*; παρακελεύομαι, ἐντέλλομαι, *enjoin*; ὑποτίθημι, ὑποτίθεμαι, *suggest, advise, enjoin*; ἐγκαλέω, ἐπιπλήττω, ἐπιτινάζω, ὀνειδίζω, (ἐπι)μέμφομαι, *reproach, blame*; μνησικακέω, *bear a grudge*; ὀργίζομαι, χαλεπαίνω, θυμόομαι, *be angry with*; λουδορόομαι, ἐπηρεάζω, *revile*; ἀπειλέω, *threaten*; φθονέω, *envy* (but ζηλώω governs the accusative).

2. Poetic and dialectic are ἀνδάνω, *to please*; μηνίω, *χολόομαι, χῶομαι, to be wroth or angry*; κοτέω, κοτέομαι, *to bear a grudge, to envy*; ἀγάασθαι (from ἀγασμαι) in the sense *to be indignant at, to envy*; σκύζομαι, *to be angry at*; νεμεσάω, νεμεσάομαι, νεμεσίζομαι, *to be angry, displeased*.—Homeric (*Iliad*) is βούλεσθαι τι νίκην, *to wish any one victory* (Il. 16, 121).

1744. NOTE.—1. Verbs of *enjoining and commanding* also take the dative in connection with an infinitive.

Ἐπέταξαν τῷ Θηβῶν ἀνελέσθαι τοὺς ναυᾶγους, *they commanded Thebans to rescue the men on the wrecks* (Xen. Hell. 1, 7¹⁷).—But a participle in the accusative may be added; as τοῖς πελτασταῖς πᾶσι παρήγγειλε διηγκυλῶμένους ἵεναι, *he directed all the peltasts to advance*

holding their javelins by the thong (Xen. *Anab.* 5, 2¹²).—For the ordinary accusative subject of the infinitive after these verbs, see 2207.

2. *Κελεύω*, to order, always takes the accusative with the infinitive in Attic (for the poetic construction, see 1753, 2).

1745. NOTE.—For *λυμαίνομαι*, *ἐνοχλέω*, *λοιδορέω* and *λοιδορόομαι*, *μέμφομαι*, *ὠφελέω*, see 1578.—For *τίμωρέω* and *τίμωρέομαι*, see 1699.

1746. NOTE.—*Εὔχεσθαι*, to wish any one, also takes the dative of the person; with the dative *θεοῖς*, it means to pray to the gods for something, or to vow something to the gods; in the sense to pray for something, it may also take *πρός* with the accusative and an infinitive.

Εὔχοντο αὐτῷ πολλὰ καὶ ἀγαθὰ, they wished him many blessings (Xen. *Hell.* 5, 1³). *Τοῖς θεοῖς εὔχονται πολυκαρπία*, they pray to the gods for abundance of fruit (Xen. *Mem.* 3, 14³). *Ἡ μήτηρ πολλὰ τοῖς θεοῖς εὔχεται ἀγαθὰ ὑπὲρ σοῦ*, your mother entreats the gods for many blessings on your behalf (Xen. *Mem.* 2, 2¹⁰). *Σωκράτης εὔχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι*, to the gods Socrates simply prayed that they would give him good things (Xen. *Mem.* 1, 3²).

1747. NOTE.—*Φθονέω*, to envy, takes the dative of the person and may have a genitive of the thing; as *μή μοι φθονήσης τοῦ μαθήματος*, do not begrudge me the lesson (Plat. *Euthyd.* 297^b).

1748. NOTE.—1. *Δεῖ* and *χρή* regularly take the accusative when connected with an infinitive.

2. We occasionally find *δεῖ* with the dative (instead of the accusative) and infinitive; *δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρί*, it is necessary for a Persian to saddle his horse (Xen. *Anab.* 3, 4³⁵).

3. *Χρὴ ἐμοί* (for *ἐμεῖ*), with the infinitive is rare in the dramatists.—For *δεῖ μέ τινος* and *χρή μέ τινος*, see 1580 and 1678, 3.

1749. NOTE.—*Ὑπακούω* is also found with the genitive, to heed, to give ear to; as in Xen. *Oec.* 14, 3; *Anab.* 4, 1⁹.—*Πείθεσθαί τινος* (for *τινι*), to obey, is very rare in Attic (Thuc. 7, 73²), and also occurs in Herodotus (1, 126⁶).

1750. NOTE.—*Ἐπομαι* and *ἀκολουθέω*, to follow, may also have *σύν τινι* or *μετά τινος* instead of the dative; as Xen. *Cyr.* 5, 2³⁶; *Hell.* 5, 2¹⁹.

1751. NOTE.—*Ἐγκαλέω τινί τι*, to bring a charge against some one, to censure some one for something. So *ἐπιτιμάω*, to censure, and *ὀνειδίζω*,

to *reproach*, may take the dative alone, or the dative of the person and the accusative of the thing.

1752. NOTE.—'Ἀρέσκω, to *please*, and ἀπαρέσκω, to *displease*, are also found with the accusative in Plato and in the dramatists.

1753. NOTE.—1. Certain poetic verbs and constructions require mention. Epic is χραισμέω τινί τι, to *ward off anything from any one*, and χραισμέω τινι, to *defend, to help any one* (Il. 7, 143; Il. 3, 54); similarly the poetic second-aorist ἀλαλκον (from ἀλέξω), which may also take the construction τινός τι (Il. 10, 288). Ἀλέξω and ἄρκέω in the sense to *ward off*, also have the construction τινί τι in poetry.—So also ἀμύνω which may also take τινός τι, to *ward off anything from any one*, and τινά τινος, to *hold off any one from anything* (Il. 18, 128; Il. 4, 10; Il. 15, 731). Ἀρήγω may also take τινί τι in poetry.—Epic is ὁπάζειν τινά τινι, to *cause to follow* (Od. 20, 364), and ὁπάζειν τινα, to *follow hard upon* (Il. 8, 103).

2. Poetic κέλομαι, to *command, to exhort*, takes the dative in Homer, so also κελεύω (Il. 12, 274; Od. 17, 193). With a dependent infinitive, κέλομαι has the accusative (Od. 9, 100); κελεύω oftener the dative than the accusative (Il. 2, 151; Il. 14, 62).

3. For the dative with verbs of *ruling*, see 1671, 2 and 1673, 2.

1754. With Adjectives and Adverbs.—Many adjectives (and adverbs) similar in meaning to the verbs in 1742 are followed by the dative.

Such are adjectives meaning *faithful, friendly, hostile, agreeable, useful, necessary*, and the like.

Πᾶσι...πιστοί, *faithful to all* (Xen. Cyr. 8, 7¹³). Ἀλλήλοις ἐχθροί, *hostile to each other* (Xen. Mem. 2, 6¹⁹). Φίλος βασιλεῖ, *friendly to the king* (Xen. Anab. 2, 1²⁰). Ἀνθρώποις χρήσιμον, *useful to men* (Plat. Rep. 389^b). Φύλαξιν ἀπρεπέστατον, *most unbecoming to guardians* (Plat. Rep. 398^a). Βλαβερά σώματι, *harmful to the body* (Plat. Rep. 559^b). Ὑποχος τοῖς θεοῖς, *subject to the gods* (Xen. Anab. 2, 5⁷). Ἐπομένως τῷ νόμῳ, *conformably to the law* (Plat. Leg. 844^e). Πρεπόντως....αὐτῷ, *in a manner worthy of himself* (Plat. Symp. 198^a).

1755. NOTE.—Φίλος, *friendly*, ἐχθρός and πολέμιος, *hostile*, may be nouns and then take the genitive.—So δοῦλος, *a slave*.

1756. NOTE—The adjectives mentioned in 1714, 4: ἴδιος and οἰκεῖος, κοινός, ἱερός, ἀλλότριος, συγγενής, ἀδελφός, ὁμώνυμος, ἀκόλουθος have the dative or genitive.—So ὑπήκοος and κατήκοος, and ἐπηκοος (1720).

1757. With Nouns.—Some nouns similar in meaning to the verbs in 1740 and 1742 may take this dative.

Τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς, *the gifts (given) by us to the gods* (Plat. *Euthyphr.* 15^a). Τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν, *my service to the divinity* (Plat. *Apol.* 30^a). Βοήθεια ἑαυτῷ, *defence of oneself* (Plat. *Gorg.* 522^d). Τοῖς θεοῖς δουλείαν, *service to the gods* (Plat. *Leg.* 762^e).—So also with a dependent objective genitive; as ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, *for the subjugation of the Greeks to the Athenians* (Thuc. 3, 10^s).

DATIVE OF ASSOCIATION AND RESEMBLANCE

1758. The dative of *association* and *resemblance* follows all words expressing *association* (friendly or hostile), *likeness*, *nearness*, and *approach*.

1759. With Verbs.—Here belong verbs meaning *to unite*, *to mix*, *to associate with*, *to communicate*, *to approach*, *to meet*, *to converse with*, *to attack*, *to agree with*, *to reconcile*, *to differ with*, *to quarrel*, *to contend* or *to war*, *to make like*, *to equalise*, *to resemble*, and the like.

Ὑδωρ μῖγνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς, *water mixed with all things that nourish us* (Xen. *Mem.* 4, 3^b). Οἷνον κεράσας τὴν κρήνην, *having mingled the spring with wine* (Xen. *Anab.* 1, 21^s). Κακοῖς ὁμίλῳ, *associating with bad men* (Men. *Mon.* 274). Ἐκοινώνησαν τῶν κινδύνων ἡμῖν, *they shared in the dangers with us* (Isoc. 6, 43). Πλησιάζειν τοῖς πολεμίοις, *to draw near to the enemy* (Xen. *Anab.* 4, 6^b). Πελάσαι...τῇ εἰσοδῷ, *to get near the entrance* (Xen. *Anab.* 4, 2^s). Ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης, *Euclides meets Xenophon* (Xen. *Anab.* 7, 8¹). Διαλεχθῆναι τοῖς ἀρχοῦσιν, *to speak with the commanders* (Xen. *Anab.* 4, 4^s). Τοῖς τελευταίοις ἐπέθεντο, *they attacked the hindmost* (Xen. *Anab.* 4, 11^o). Προσέβαλλε τῷ τείχει, *he attacked the wall* (Xen. *Hell.* 1, 2²). Νόμους...σφίσιν αὐτοῖς ὁμολογουμένους, *laws agreeing with each other* (Isoc. 2, 17). Χρὴ...καταλλαγῆναι πόλιν πᾶσι, *it is necessary for city to be reconciled to city* (Thuc. 4, 61²). Τοὺς φεύγοντας συναλλάξαι σφίσιν, *to reconcile their exiles to them* (Thuc. 1, 24^b). Τοῖς πονηροῖς διαφέρεισθαι, *to be at variance with the bad*

(Xen. 2, 9⁶). Ἀμφισβητοῦσι μὲν καὶ δι' εὖνοιαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροί τε καὶ ἐχθροὶ ἀλλήλοις, friends dispute in good-nature with friends, but enemies quarrel with one another (Plat. Prot. 337^b). Οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς, we do not contend with the king for his dominion (Xen. Anab. 2, 3²³). Οὐδεὶς αὐτῷ ἐμάχετο, no one fought with him (Xen. Anab. 1, 8²³). Ταῖς ἐὺπρᾶγίαις πολεμοῦσιν, they war against good conduct (Isoc. 15, 142). Τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ, to make himself like another (Plat. Rep. 393^e). Εἴπερ τοῖς βελτίστοις εἰκάσω αὐτόν, if I liken him to the best (Xen. Symp. 6, 9). Ὁ σίδηρος ἂν ἰσοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ, iron may equalise the weak to the strong in battle (Xen. Cyr. 7, 5⁶⁵). Φιλοσόφῳ ἔοικας, you resemble (are like) a philosopher (Xen. Anab. 2, 3¹³).

1760. NOTE.—1. Verbs of this class are the following : κεράννυμι and μέγνυμι (τί τι), to mix (one thing with another) ; ὁμιλέω, συνείναι, to associate with ; μετέχω, κοινωνέω (τινί τινος), to share with, to communicate ; ἀνακοινώω (τινί τι), to communicate (anything to any one) ; ἀνακοινοῦμαι (τινι περί τινος), to consult (any one about anything) ; πλησιάζω, πελάζω, to approach ; ἀπαντάω, ἐν-, ἐπι-, παρα-, περι-, συν-, τυγχάνω, to meet, to come across ; διαλέγομαι, to converse with ; ἐπείναι, προσβάλλω, ἐπιτίθεμαι (mid.), to attack ; ὁμονοέω, ὁμολογέω, to agree with (see 1771) ; δι-, κατ-, συν-αλλάσσω, to reconcile ; σπένδομαι, συντίθεμαι, to make a treaty or truce with ; διαφέρωμαι, to differ with ; ἐρίζω, ἀμφισβητέω, διαγωνίζομαι, to quarrel, to contend with ; ἀντιποιόμαι (τινί τινος), to lay claim to (anything against any one), to contend for ; δικάζομαι, to be at law with ; ἀμιλλάομαι, to vie with ; πολεμέω τι, to war against ; μάχομαι τι, to fight against ; στασιάζω, to revolt against, to quarrel with ; διασκώπτομαι, to contend in jests with ; διαλογίζομαι, to balance accounts with ; ὁμοιόω, to make like, to liken to ; εἰκάω, to compare, to make like ; ἰσώω, ἀνισώω, to equalise ; ἔοικα, to resemble.

2. Some are poetic or dialectic : μάρναμαι, to contend ; πολεμίζω, to fight ; ἀντιόομαι, oppose ; ἀντάω, ἀντιάω, ἀντιάζω, to meet ; ἀντιβολέω, to meet with, to hit upon ; ἴσχω, εἴσχω, to liken ; ἀντιφερίζω, to match oneself with.

1761. NOTE.—1. Here belong also many phrases with ἔρχομαι and εἶμι.

Τῷ Ἀλκιβιάδῃ τινὲς ἐς λόγους ἦλθον, certain persons had an interview with Alcibiades (Thuc. 8, 48¹). Εἰς χεῖρας ἐλθεῖν (or ἵεναι) τι, to put oneself in the power of any one (Xen. Anab. 1, 2²⁶; Xen. Cyr. 8, 8⁶). Διανοούμεθα διὰ πολέμου αὐτοῖς ἵεναι, we propose to be at war with

them (Xen. *Anab.* 3, 2^s). Βουλευόμεθα αὐτοῖς διὰ φιλιᾶς ἵεναι, *we intend to be on friendly terms with them* (Xen. *Anab.* 3, 2^s).

2. Phrases formed with ποιεῖσθαι more commonly take πρὸς with the accusative; as σπονδᾶς (συμμαχίαν, εἰρήνην, φιλιάν, πόλεμον) ποιεῖσθαι πρὸς τινα, *to make a truce (alliance, peace, friendship, war) with some one*; less often σπονδᾶς (συμμαχίον, etc.) ποιεῖσθαι τινι. Similarly ἡ πρὸς τινα συμμαχία, *the alliance with some one*.

1762. NOTE.—Instead of the dative, some of the verbs in 1760 often take πρὸς with the accusative, especially verbs of *contending* (ἀγωνίζομαι almost regularly). Πρὸς ιδιώτας ἀγωνίζεσθαι, *to contend with private individuals* (Xen. *Hier.* 11, 6). Πολεμεῖν (Thuc. 2, 15²).

1763. NOTE.—Πολεμεῖν τινι, *to make war against some one*; but πολεμεῖν σὺν τινι ἢ πολεμεῖν μετὰ τινος, *to make war in alliance with some one* = συμπολεμεῖν τινι ἢ συμμαχεῖν τινι.

1764. NOTE.—Πελάζω, *to approach*, rarely has the genitive; as ἐπλησίαζον τῶν ἄκρων, *they approached the heights* (Xen. *Cyr.* 3, 2^s).

1765. NOTE.—1. Several other verbs expressing *approach* are also found in poetry with the genitive of a *thing*, especially the poetic ἀντιάω in the sense *to go in quest of*.

Νεώτεροι ἀντιούωντων ἔργων τοιούτων, *let younger men go in quest of such deeds* (*Il.* 23, 643). Κοίτης ἐμπελασθῆναι, *to approach the bed* (*Soph. Trach.* 16). For ἀντάω, see 1651, 1.

2. Several are also found with the accusative in poetry and late prose; so regularly ἀντιάω in Herodotus. Thus ἀντιάω (*Il.* 1, 31); ἀντιάω (*Hdt.* 4, 118²).

1766. With Adjectives.—1. Adjectives similar in meaning to the verbs in 1759, govern the dative; especially such as denote *friendly or hostile disposition, nearness, likeness, and compounds of ὁμοῦ*.

2. Such adjectives are εὖνους, εὖμενής, *well-disposed*; κακόνους, δυσμενής, *ill-disposed*; διάφορος, *at variance with* (1768, 1); ἐναντίος, *in opposition to* (1768, 2); ἴσος, *equal to*; ὅμοιος, παραπλήσιος, *like*; ἀνόμοιος, *unlike*; ὁμοπος, *neighbouring, bordering on*; ὁ αὐτός, *the same*; and others.

Κακονούστατος ἦν τῇ πόλει, *he was most ill-affected toward the city*

{Lys. 12, 59). "ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν, to find words equal to the greatness of the subject-matter (Isoc. 4, 13). *Ἡ ὁμοίου ὄντος τούτοις ἢ ἀνομοίου, being like or unlike these (Plat. Phil. 74^c). *Ὅμοροι τοῖς Σικανοῖς, neighbours of the Sicanians (Thuc. 6, 2³). Τὸ αὐτὸ τῷ ἡλιθίῳ, the same thing as foolishness (Xen. Anab. 2, 6²²).

1767. NOTE.—For φίλος, ἐχθρός, πολέμιος, and others which take the genitive or dative, see 1755 and 1756.—For the dative with some compound adjectives, see 1781.

1768. NOTE.—1. Διάφορος with the dative denotes *opposition*; with the genitive, *different from*.

*Ὁ Ῥηγίων τύραννος διάφορος τοῖσι Ζαγκλαίοισι, the despot of Rhegium being in opposition to the Zancleaeans (Hdt. 6, 23²). Διάφορον τοῦ ἑτέρου, different from the other (Plat. Rep. 360^e).

2. Similarly ἐναντίος, *opposite, opposed to, against, contrary*, takes the dative or genitive, but the latter rarely in Attic prose.

Νόμοις ἐναντίος, *opposed to the laws* (Dem. 6, 25). *Ἐναντίου ἔσταν Ἀχαιῶν, they stood opposite the Achaeans (Il. 17, 343). Τὸ ὅσιον τοῦ ἀνοσίου παντὸς ἐναντίον, the holy is opposed to everything unholy (Plat. Euthyphr. 5^a).

3. Poetic and Ionic ἀντίος, and the adverbs ἀντιᾶ (poetic and Ionic) and ἀντίον have the same meanings. Herodotus uses these, in the sense of *opposite*, with the genitive.

*Ἡ Αἴγυπτος...Κιλικίης...ἀντίη κέεται, Egypt lies opposite to Cilicia (Hdt. 2, 34³). *Ἀντίον Κύπρου (Hdt. 1, 72³). *Ἀντιᾶ τῆς ἱπποῦ (Hdt. 1, 80⁶).—In the sense of *opposed to, contrary*, ἀντίος with the dative; as μὴ λεχθεῖσέων γνώμῶν ἀντιέων ἀλλήλησι, no opinions contrary to each other having been said (Hdt. 7, 10²).—*Ἀντίος, ἀντιᾶ, and ἀντίον with the dative also when they form, as it were, a kind of compound with their verbs; as Ἀργεῖοι ἔζοντο ἀντίοι τοῖς Λακεδαιμονίοισι, the Argives encamped opposite to the Lacedaemonians (Hdt. 6, 77¹). *Ἦν ἴωσι ἀντιᾶ Πέρσῃσι ἐς μάχην, if they come to stand against the Persians (Hdt. 7, 236⁷). Τῷ Ἰσθρῷ...ἀντίον κέεται (Hdt. 2, 34³).—In poetry ἀντίος is found with the genitive and dative, in Homer usually with the genitive: Il. 11, 219; Eur. Or. 1461; Eur. Supp. 667 and 198; probably the genitive is quite regular when it means *opposite*, and the dative when it means *opposed to, contrary*. Homer uses the adverbs ἀντίον and ἀντιᾶ with the

genitive: *Il.* 7, 160; *Il.* 20, 88. Pindar has ἀντιά with dative in *Pyth.* 4, 507.

1769. NOTE.—After adjectives of likeness and equality (ὁ αὐτός, ἴσος, ὅμοιος, παραπλήσιος), a condensed form of comparison is often found.

Ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθήτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῇτι), she had her dress like (the dress of) the slave-girls (*Xen. Cyr.* 5, 1⁴). Ὡπλισμένοι πάντες ἦσαν... τοῖς αὐτοῖς Κέρφ ὅπλοις, they were all armed with the same weapons as Cyrus (*Xen. Cyr.* 7, 1²). Τὰς ἴσας πληγὰς ἐμοί, the same number of blows with me (*Ar. Ran.* 636).—See also 2371, 44.

1770. With Nouns.—The dative of association and resemblance may even follow nouns.

Ἐπιδρομὴν τῷ τειχίσματι, an assault on the wall (*Thuc.* 4, 23¹). Κοινωνία τοῖς ἀνδράσι, participation with men (*Plat. Rep.* 466^e). Ἡ πόλεων ἐπιμίξιᾱ πόλεσιν, the intercourse of cities with cities (*Plat. Leg.* 949^e). Τὰς τοῖς λησταῖς ἐντεύξεις, meetings with pirates (*Plat. Polit.* 298^d). Μουσικὴ ἔχει τὴν ὁμοίότητα τῷ τοῦ καλοῦ μιμήματι, music has the resemblance to an imitation of the good (*Plat. Leg.* 668^b). Ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς, a revolt of one part of the soul against the whole (*Plat. Rep.* 444^b).

1771. With Adverbs.—Adverbs similar in meaning to the adjectives in 1766, are followed by the dative. Here belong also ἅμα, at the same time; ὁμοῦ, together; and ἐφεξῆς, next in order.

Ἐναντίως ἔχει τῷ σώφρονι ὁ ἀκόλαστος, the intemperate man is the opposite of the moderate (*Plat. Gorg.* 507^c). Ἀλλήλοισ ἀνομοίως, in a manner unlike one another (*Plat. Tim.* 36^d). Ἐμποδὼν τῇ αὐτονομίᾳ, obstructive to independence (*Xen. Hell.* 6, 3⁷).—Ἄμα τῇ ἡμέρᾳ, at daybreak (*Xen. Anab.* 2, 1²). Τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ, the water was drunk along with the mud (*Thuc.* 7, 84⁵). Τὰ τοῦτοις ἐφεξῆς ἡμῖν λεκτέον, we must say what comes next to this (*Plat. Tim.* 30^e).

1772. NOTE.—The adverbs ἅμα, ὁμοῦ, ἐφεξῆς are also classed as Improper Prepositions (see 1838).

1773. Dative of Accompaniment.—The dative of accompaniment is used chiefly to denote an accompanying military or naval force employed.

Ἡμεῖς καὶ ἱπποῖς τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα, let us go with the most powerful horses and with men (*Xen. Cyr.* 5, 3³⁵). Οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλον τῷ τειχίσματι καὶ ταῖς ναυσὶν

ἄμα, the Lacedaemonians attacked the wall both with their land army and with their ships at the same time (Thuc. 4, 11²). Ὀλίγῳ στρατεύματι οὐ τολμήσει ἐφέπσθαι, he will not venture to follow with a small army (Xen. Anab. 2, 2¹²).

NOTE.—In Homer a *personal* accompaniment is seldom so used; as *Il.* 21, 45; *Od.* 11, 161.

1774. NOTE.—For this dative (which may also be considered a dative of means) ἔχων with the accusative may be used; as πολὺν ἔχων στόλον, having a large force (Xen. Anab. 2, 2¹²).

1775. NOTE.—The dative is sometimes preceded by an emphatic αὐτοῖς or αὐταῖς.

Τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσιν, they took four ships, men and all, lit. with the men themselves (Xen. Hell. 1, 2¹²). Xen. Cyr. 3, 3⁴⁰; Xen. Anab. 1, 3¹⁷; *Il.* 20, 482.—The preposition σύν is here seldom inserted.

DATIVE WITH COMPOUND VERBS (AND ADJECTIVES)

1776. The dative follows many verbs compounded with σύν, ἐν, ἐπί; some compounded with πρὸς, παρά, περὶ; and a few compounded with ὑπὸ.

Οἱ θεοὶ ἡμῖν συνεργοῦσιν, the gods work with us (Xen. Mem. 4, 3¹²). Συνεπολέμει Κῦρος πρὸς αὐτόν, he joined Cyrus in the war against him (Xen. Anab. 1, 4²). Τοῖς νόμοις ἐμμένων, abiding by the laws (Xen. Mem. 4, 4⁴). Ἦδη μοι ἐπιβουλεύουσι τὴν μεγίστην βουλὴν, they make the vilest (greatest) plot against me (Dem. 53, 16). Πολλὰκις πονηροῖς ἐπιχειροῦσι πράγμασιν, they enter upon evil deeds (Xen. Mem. 4, 1⁴). Ταύτῃ τῇ ὁδῷ οἱ πολέμοι προσέχουσι τὸν νοῦν, to this way the enemy turn their attention (Xen. Anab. 4, 2²). Προσιέναι τῷ δήμῳ, to come before the people (Xen. Mem. 3, 7¹). Παρέστω ἡμῖν Τολμίδης ὁ κῆρυξ, let Tolmides the herald be with us (Xen. Anab. 3, 1⁴⁶). Παρίστασθαι ἀλλήλοισι, to stand by one another (Xen. Hell. 6, 5³³). Ταύταις ταῖς συμφοραῖς περιέπεσεν, he fell into these misfortunes (Isoc. 4, 101). Ἐκ τῶν μεγίστων κινδύνων καὶ πόλει καὶ ἰδιώτῃ μέγιστα τῖμαί περιγίγνονται, from the greatest dangers the greatest honours arise both to the individual and to the state (Thuc. 1, 144⁴). Ὑπόκειται τὸ Κιρραῖον πεδῖον τῷ ἱερῷ, the Cirraean plain lies below the temple (Aeschin. 3, 118).

1777. NOTE.—With some of these compounds the dative depends on the general meaning of the verb, especially with compounds of ἐπί and πρὸς; with others the dative depends on the preposition.

1778. NOTE.—The compounds of ἐν may also express *motion*.

Ἐλπίδας ἀγαθὰς ἐμποιοῦν ἀνθρώποις, *to give good hopes to the men* (Xen. Cyr. 1, 6¹⁹). Οἱ ἐνέδραις ἐπιπίπτοντες, *those that fall into an ambuscade* (Xen. Hipparch. 8, 20).

1779. NOTE.—1. When the compounds of ἐν are used simply with a local reference, they are not followed by the dative alone, but by ἐν with dative, or εἰς with the accusative; as ἐμμέναντες ἐν τῇ Ἀττικῇ (Thuc. 2, 23³); ἐσέβαλε στρατιὴν... ἐς Μίλητον (Hdt. 1, 14⁸).

2. Similarly the compounds of σύν, ἐπί, πρός, παρά, περί are often followed by the same (or another) preposition and the required case instead of the simple dative.

1780. NOTE.—Σύνοιδά τινί τι, *I know something as well as (with) another*; σύνοιδα ἐμυγῶ τι, *I am aware or conscious of something*.

Οὐδὲ ξυνήδει σοί τις ἔκθεσιν τέκνου; *did no one know with you the exposure of the child?* (Eur. Ion 956). Συνειδὼς αὐτῷ πολλὰ καὶ πονηρά, *being conscious of many crimes* (Xen. Mem. 2, 9⁶).

1781. NOTE.—Some adjectives compounded with prepositions, especially with ἐν, σύν, πρός, are followed by the dative.

Ψυχῇ βίαιον οὐδὲν ἔμμονον μάθημα, *no forced study remains rooted in the mind* (Plat. Rep. 536^e). Ἀλλήλοις σύμφωνα, *agreeing with each other* (Plat. Leg. 746^e).

1782. NOTE.—The compounds of ὁμοῦ (1766) are followed by the dative.

1783. NOTE.—In epic poetry we occasionally find compounds of μετά used like the verbs compounded with ἐν. Μετέπρεπε Μυρμιδόνεσσιν, *he was distinguished among the Myrmidons* (Il. 16, 596). Μεταδαινύται ἡμῖν, *he feasts with us* (Il. 22, 498). In the oldest Greek μετά was sometimes synonymous with ἐν.

1784. NOTE.—1. The tragic poets only seem to have ἐπιστρατεύω with the accusative, as Soph. Trach. 75; see also Thuc. 4, 60² and 4, 92⁵.—Isolated examples of compounds of ἐπι- with the accusative also in Homer and Herodotus; as ἐφορμᾶσθαι (Il. 15, 691); ἐπιφοιτᾶν (Hdt. 7, 16¹⁰); ἐπαίτσειν (Il. 12, 308).

2. Several poetic compounds of πρός also have the accusative; as προσπίττω (tragic), *to fall down before, to supplicate* (Eur. Supp. 10).

1785. NOTE.—1. Compounds of *εἰς* do not often take the dative, the compound of *ἐν* being then preferred; as *ἐμβάλλω* for *εἰσβάλλω*. With *εἰσιέναι* and *εἰσέρχασθαι* the accusative is preferred to the dative, but a *personal* accusative or dative occurs in Attic prose only when these verbs mean *to come into one's mind*; as Plat. *Phaed.* 58^e and 59^a. Otherwise these and other compounds of *εἰς* generally repeat the preposition.

2. In the above sense, the poets have *εἰσιέναι* and *εἰσέρχασθαι* usually, and the equivalent *ὑπέρχασθαι* always, with the dative: *Il.* 17, 157; *Eur. Med.* 931; *Il.* 20, 44.

—We also find *εἰσέβη μοι* in this sense (*Soph. Trach.* 298).

DATIVE OF INTEREST

1786. The dative is used to express that *for* which anything is or is done.

1787. Dative of Advantage or Disadvantage.—The person or thing for whose *advantage* or *disadvantage* anything occurs is put in the dative.

Οὐ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενήμεθα, ἀλλὰ καὶ τῇ πατρίδι, *we are born not only for our father and mother, but also for our country* (*Dem.* 18, 205). Ἀὐτῷ σοφός, *wise for himself* (*Men. Mon.* 332). Πᾶς ἀνὴρ αὐτῷ πονεῖ, *every man toils for himself* (*Soph. Aj.* 1366). Μεγάλων πράγμων καιροὶ προσεῖνται τῇ πόλει, *opportunities for great deeds have been thrown away for (= to the disadvantage of) the city* (*Dem.* 19, 8). "Ἀλλ' ὁ τοιοῦτος πλουτεῖ, οὐχ ἑαυτῷ, *such a man is rich for another's benefit, not for himself* (*Plat. Menex.* 246^e). Οὐχ ἅπανσιν ἡμῖν οἱ αὐτοὶ νόμοι γεγραμμένοι εἰσιν; *have not the same laws been made for us all?* (*Dem.* 35, 45). Οἱ ἵπποι αὐτοῖς δέδενται, *the horses are tied for them = they have their horses tied* (*Xen. Anab.* 3, 4³⁵).

1788. NOTE.—This dative is also found with nouns; as *Φίλιππον ἔατε πόλεις Ἑλληνίδας ἀνδραποδίζεσθαι δι' ἀπορίαν ἐφοδίων τοῖς στρατευομένοις*, *you let Philip enslave Greek cities for lack of provisions to the soldiers* (*Dem.* 3, 20).

1789. NOTE.—Observe the expressions *στεφανοῦσθαί τινι*, *to crown oneself in honour of some one*, and *κείρεσθαί τινι*, *to shear one's hair for some one*.

Ἐκέλευε στεφανοῦσθαι πάντας τῷ θεῷ, *he ordered all the men to crown themselves in honour of the god* (Xen. *Hell.* 4, 3²¹). Κόραι κόμας κεροῦνται σοι, *the maidens shall shear their hair to thee* (Eur. *Hipp.* 1425).

1790. NOTE.—1. In poetry the dative of advantage or disadvantage is used more freely than in prose; as τοῖσιν μύθων ἤρχεν, *he began to speak for (= before) them* (Od. 3, 68).

2. Poetic and especially Homeric is δέχεσθαι τινι, *to receive (or take) from any one*: as δέξατό οἱ σκῆπτρον, *he took the sceptre from him, lit. for him* (Il. 2, 186).

1791. Dative of Possessor.—With εἰμί, γίγνομαι, ὑπάρχω, and similar verbs, the dative denotes the *possessor*, or the person for whose use anything is or is placed.

Ἐνταῦθα Κῆρος βασιλεία ἦν, *here Cyrus had a palace* (Xen. *Anab.* 1, 2⁷). Ἦσαν ἡμῖν ἔνδον ἑπτὰ μυαῖ, *we had at home seven minae* (Lys. 19, 2). Αὐτόματα τὰγαθὰ τῷ φιλοῦμένῳ γίγνεται, *all blessings come (are) spontaneously to him who is beloved* (Xen. *Hier.* 3, 5). Οἰκεία τά τε σὰ ἡμῖν ὑπάρξει, καὶ σοὶ τὰ ἡμέτερα, *your relations with us will again revive, and ours with you* (Plat. *Lach.* 181^a). Ἦν υἱὸς τῷ Σφωδρίῳ, *Sphodrias had a son* (Xen. *Hell.* 5, 4²⁵).—With the verb sometimes omitted; as in Xen. *Cyr.* 7, 5⁸⁰.

1792. NOTE.—Sometimes ἐστί or εἰσί is omitted.

Οἱ πόνοι ὄψον τοῖς ἀγαθοῖς, *labours are a relish to good things* (Xen. *Cyr.* 7, 5⁸⁰). Τῷ πατρὶ Πυριλάμπης ὄνομα, *the father's name is Pyrilampes* (Plat. *Parm.* 126^b).

1793. NOTE.—The expression τί ἐμοὶ καὶ σοί (ἐστί); means *what have I to do with you?* Thus τί ἐστ' Ἐρεχθεὺς καὶ κολοιοῖς καὶ κυνί; *what has Erechtheus to do with jackdaws and a dog?* (Ar. *Eq.* 1022).

1794. NOTE.—Occasionally we find a possessive dative used with nouns instead of a possessive genitive.

Τοῦ ξένου ἡμῖν, *of our guest* (Plat. *Soph.* 216^d). Ἐν τῶν κτημάτων τοῖς θεοῖς, *one of the possessions belonging to the gods* (Plat. *Phaedo* 62^b).—This construction is more frequent in Herodotus and in poetry.

1795. Ethical Dative.—The dative of personal pronouns is sometimes used in familiar language with mere expletive force, or for liveliness of expression, to denote some one as interested. Sometimes it cannot be conveniently translated.

Τί σοι μαθήσομαι; *what am I to learn for you?* (Ar. Nub. 111). Τούτω πάν μοι προσέχετε τὸν νοῦν, *to this, I pray, give your close attention* (Dem. 18, 178). Ἡ μήτηρ σε ἐὰ ποιεῖν ὅ τι ἂν βούλη, ἵν' αὐτῇ μακάριος ᾦς, *your mother permits you to do anything you wish so that you may be happy for her* (Plat. Lys. 208^d). Οὕτως ἡ μὲν οἱ ῥήτορες δέξιοι εἰσιν, *thus are our rhetoricians skilful* (Plat. Menex. 235^e). Οὕτως ἔχει σοι ταῦτα, *thus rests the matter to you* (Soph. Ant. 37).

1796. *Dative of Relation or Standpoint.*—1. The dative is often used to denote the person *from whose standpoint (view) or in relation to whom* a statement is made.

Τέθνηχ' ἔμῳ πάλα, *I am long dead to you* (Soph. Phil. 1030). Ἄπαντα τῷ φοβουμένῳ ψοφεῖ, *everything sounds to one who is in fear* (Soph. Frag. 58). Ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνὴρ, *the honest man is noble in my opinion* (Eur. Frag. 345). Ὑπολαμβάνειν δεῖ τῷ τοιοῦτῳ ὅτι εὐήθης ἐστί, *in regard to such a man, we must suppose that he is simple* (Plat. Rep. 598^d).

2. Such a dative often has a participle in agreement expressing *feeling*; especially βουλομένῳ (poetic also ἐθέλοντι), ἡδομένῳ, ἀσμένῳ, and ἀχθομένῳ.

Εἰ ἐκείνῳ βουλομένῳ ταῦτ' ἐστίν, *if that is according to his wish = lit. if that is to him wishing* (Xen. Hell. 4, 1¹¹). Ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστίν, *let us go back if that pleases you* (Plat. Phaedo 78^b). Ἀσμένους τοῖς ἀνθρώποις ἐκ τοῦ σκότους τὸ φῶς ἐγίγνετο, *to the joy of men does light come after darkness, lit. to men rejoicing* (Plat. Cratyl. 418^d).

3. This dative, especially with a participle in agreement, may also be used in connection with a statement of *time* or *place*; the participle alone may be so used.

Ἦν ἡμέρᾳ πεμπτῇ ἐπιπλέονσι τοῖς Ἀθηναίοις, *it was the fifth day since the Athenians sailed out, lit. it was the fifth day for the Athenians sailing out* (Xen. Hell. 2, 1²⁷). Εὐρήσει...δέκα θέρη...τῷ πρώτῳ πολέμῳ διαγεγεννημένα, *he will find that there were ten summers to the first war* (Thuc. 5, 20³). Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κολπον, *Epidamnus is a city on the right as you sail (= to one sailing) into the Ionian gulf* (Thuc. 1, 24¹). Οἱ ὑπερβάντι Αἴμον Γέται, *the Getae beyond the Haemus* (Thuc. 2, 96¹).

1797. NOTE.—When no noun is used in agreement with the participle, *τινί* or *ἀνθρώποις* is understood. Thus is explained the phrase ὡς συνελόντι εἰπεῖν or συνελόντι εἰπεῖν, *to speak briefly (lit. for me to say it, having made the matter brief)*; συνελόντι alone may be so

used, as in Isae. 4, 22.—Note also ὡς ἐμοί, *in my opinion, for a man like me*.

1798. NOTE.—Τίμιός τινι, *honoured or prized in any one's estimation* (Eur. Phoen. 439).—Ἀξιώς τινί τινος, *deserving of anything in any one's estimation* (Xen. Mem. 1, 2nd).

1799. NOTE.—The dative of any participle may be used with impersonal expressions signifying *it is proper, useful, good, agreeable, acceptable*, and their opposites, also such as express *fear* and the like, seldom with other impersonal expressions (compare 1796, 2).

Τοῦτο καὶ πρέπειν μοι δοκεῖ...οἷομένῳ οὕτως ἔχειν, *it seems to me to be fitting to think it is so* (Plat. Phaedo 114^d). Οἷς οὐδὲ ἅπαξ ἐλυσετέλησε πειθομένοις, *to whom it did not profit to obey even once* (Lys. 25, 27). Εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, *if it is agreeable to him to be thus called* (Aesch. Ag. 156). Εἰ λῶον καὶ ἄμεινον εἴη ἂν τῇ πόλει οὕτω κατασκευαζομένη, *if it were better and more advantageous to the state regulating itself in this way* (Xen. Vect. 6, 2). Ὡμὴ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ, *him who has no fear of doing, a word does not frighten* (Soph. Oed. Tyr. 296).

But the infinitive is more common with such impersonal expressions.

1800. Dative of Agent.—1. The dative is sometimes used instead of ὑπό with the genitive to express the agent with the perfect and pluperfect passive. This dative expresses that the *thing done* by the agent is ready at his disposal.

Τὰ τοῦτ' πεπράγμένα, *the things done by him* (Dem. 29, 1). Ἐπειδὴ αὐτοῖς παρεσκεύαστο, *when preparation had been made by them* (Thuc. 1, 46¹). Πολλαὶ θεραπείαι καὶ παντοδαπαὶ τοῖς ἰατροῖς εὑρηται, *many and varied cures have been discovered by physicians* (Isoc. 8, 39).

2. With other passive tenses this dative is rare; as τὰληθὲς ἀνθρώποισιν οὐχ εὑρίσκεται, *truth is not found by men* (Men. Mon. 511).

3. In the personal construction of *verbals*, the dative of agent is regular; see 2315.

DATIVE OF INSTRUMENT, CAUSE, MANNER, MEASURE OF DIFFERENCE

1801. Dative of Instrument or Means.—The dative is used to denote the *means* or *instrument* with which anything is done.

Γνωσθέντες τῇ σκευῇ τῶν ὅπλων, *recognised by the fashion of their arms* (Thuc. 1, 8²). Τοῖς ἤδη γεγενημένοις τεκμαίρεσθαι, *to judge by what has already happened* (Isoc. 6, 59). Κακοῖς...ἰᾶσθαι κακά, *to cure evils by evils* (Soph. Frag. 75). Σχεδίαις διαβαίνοντες, *crossing with rafts* (Xen. Anab. 1, 5¹⁰). Κινήσεις τῷ σώματι, *movements with the body* (Plat. Leg. 631^c).

1802. NOTE.—1. With ζημῶω, *to punish, to fine*, and κολάζω, *to punish*, the punishment or fine is in the dative; as Plat. Rep. 492^d; Xen. Cyr. 6, 3²⁷. For other verbs of punishing, see 1699-1703, 1709-1713.

2. Δωρεῖσθαι τινά τινι, *to present any one with anything*, for the regular δωρεῖσθαι τινί τι, *to present anything to any one*, probably does not occur in Attic prose.

1803. NOTE.—1. The verb χρᾶσμαι, *to use* (properly *to serve one's need by*), *to associate with*, takes the dative of *means*; sometimes a predicate dative is added.

Ἐχρητο τοῖς ξένοις, *he employed the foreigners* (Xen. Anab. 1, 3¹⁸). Τί βούλεται ἡμῖν χρῆσθαι; *for what does he wish to use us?* (Xen. Anab. 1, 3¹⁸). Ξύλοις ἐχρῶντο τοῖς τε οἰστοῖς καὶ γέρροισι, *they used the arrows and wicker shields as fire-wood* (Xen. Anab. 2, 1⁹). Σοὶ φίλῳ χρῆσομαι καὶ ἀδελφῷ, *I will use you as a friend and a brother* (Xen. Anab. 7, 2²⁵).—Similarly many idiomatic expressions; as χρῆσθαι τέχνη, *to follow a trade*; ὀργῇ χρῆσθαι, *to indulge in anger*.

2. Sometimes νομίζω is used in the same way. Φωνῇ...νομίζουσι, *they use the language* (Hdt. 4, 117¹). Θυσίαις...ἐνόμιζον, *they observed sacrifices* (Thuc. 2, 38¹).

1804. Dative of Cause.—The dative is used to express *cause*.

Ἀποθνήσκει νόσῳ, *he dies through disease* (Xen. Anab. 7, 2³²). Οὐχ ὕβρει, ἀλλ' ἀνάγκῃ λαμβάνομεν τὰ ἐπιτήδεια, *we take provisions, not from wanton violence, but from necessity* (Xen. Anab. 5, 5¹⁶). Ἀγνοία...ἐξαπατάνουσι, *they err from ignorance* (Xen. Cyr. 3, 1³⁸). Βιαζόμενοι...τοῦ πίνειν ἐπιθυμία, *forced by the desire to drink* (Thuc. 7, 84¹). Πάντες ἠδοντο τῇ εἰρήνῃ, *all rejoiced on account of the peace* (Xen. Cyr. 3, 3²). Ἠχθόμεθα τοῖς γεγενημένοις, *we were vexed at what has happened* (Xen. Anab. 5, 7²⁰). Αἰσχύνομαί τοι ταῖς πρότερον ἀμαρτίαις, *I am ashamed of my former faults* (Ar. Eq. 1355).

1805. NOTE.—Τέρπεσθαι τινι, *to delight in anything*, is very rare in Attic prose.—In poetry the dative of *cause* with this verb is occasionally a person; as τέκνοισι τερφθείς, *being delighted with the children* (Soph. Oed. Col. 1139). Od. 14, 244.

1806. NOTE.—1. With *βαρέως φέρειν* and *χαλεπῶς φέρειν*, *to be distressed, to bear grievously*, either the dative or accusative may be used; as *Plat. Menex.* 248°; *Xen. Hell.* 3, 4⁹; *Xen. Rep. Ath.* 2, 6; *Xen. Anab.* 1, 3³.

2. When *ἀγαπάω* and *στέργω* mean *to be satisfied*, they may also take the dative or accusative; as *ἀγαπῶντες τῇ σωτηρίᾳ*, *being content with their safety* (*Lys.* 2, 44); *στέργειν* (with dat., *Plat. Hipp. Maj.* 295^b; with acc., *Lys.* 33, 4).

1807. NOTE.—1. With verbs of *feeling*, the cause may be expressed by *ἐπί* with the dative; as *ἐπὶ τοῖς κακοῖς δυσχεραίνοντας*, *being grieved at ill's* (*Isoc.* 1, 26). See 1852, 2(d).

2. For the genitive of cause with some verbs of this class, see 1680.

1808. NOTE.—An external cause is often expressed by *ὑπό* with the genitive; as *οὐκ ἐδύναντο καθεύδειν ὑπὸ λύπης*, *they could not sleep from sorrow* (*Xen. Anab.* 3, 1³).

1809. NOTE.—The cause *on account of which* anything happens is expressed by *διὰ* with the accusative (1842, 2); the cause *for the sake of which* anything occurs is expressed by *ἐνεκα* with the genitive (1862, 4).

1810. Dative of Manner.—The dative is used to express *manner*.

Κραυγῇ πολλῇ ἐπιάσι, *they advance with loud outcry* (*Xen. Anab.* 1, 7⁴). *Ὡςπερ ὀργῇ ἐκέλευσε*, *he commanded as in anger* (*Xen. Anab.* 1, 5⁸). *Τοῦτω τῷ τρόπῳ ἐπορεύθησαν*, *in this way they proceeded* (*Xen. Anab.* 3, 4²³). *Ἀτελεί τῇ νίκῃ ἀνέστησαν*, *they withdrew with their victory incomplete* (*Thuc.* 8, 27⁶).—Thus many adverbial expressions; as *δρόμῳ*, *on a run*; *φυγῇ*, *in flight*; *βίᾳ*, *by force*; *σπουδῇ*, *with difficulty, scarcely, earnestly*; *σίγῃ*, *silently*; *τῇ ἐμῇ γνώμῃ*, *according to my opinion*; *(τῷ) λόγῳ*, *in word*; *προφάσει*, *in pretext*; *τῇ ἀληθείᾳ*, *in truth*; *τῷ ὄντι*, *τῷ ἔργῳ*, *in reality, in fact*; *ταύτῃ*, *this way*; *πῇ*; *which way?* *δημοσίᾳ*, *publicly*; *ιδίᾳ*, *privately*; *κοινῇ*, *in common*; *πεζῇ*, *on foot*;—these datives are used without a qualifying word.

1811. NOTE.—Otherwise, when the dative of manner would have no attribute, a prepositional phrase is usually preferred; as *μετὰ δίκης*, *with justice*; *δι' ἀκριβείας*, *with accuracy*; *πρὸς βίαν*, *by force*; *κατὰ κράτος*, *with all one's might*.

1812. NOTE.—Sometimes the dative of manner is a *dative of respect*, and is then practically equivalent to the accusative of specification.

Τῇ φωνῇ τραχύς (=τὴν φωνήν), *rough in voice* (Xen. Anab. 2, 6⁹). Οἱ φύσει ἀσθενέστατοι, *those weakest by nature* (Xen. Mem. 1, 6⁷). Πλήθει ἡμῶν λειφθέντες, *having been inferior to us in number* (Xen. Anab. 7, 7³¹). Πρώτερον τῇ δυνάμει καὶ κρείττον ἐστίν, *it is before it and superior in power* (Dem. 3, 15). Διαφέρειν ἀρετῇ, *to be distinguished in virtue* (Plat. Charm. 157^o). Πόλις...Θάψακος ὀνόματι, *a city Thapsacus by name* (Xen. Anab. 1, 4¹¹).

1813. NOTE.—A peculiar dative of manner occurs with δέχομαι, *to admit to*; as τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ, *the cities not admitting them to market* (Thuc. 6, 44²).

1814. Dative of Measure of Difference.—The dative is used to denote the *degree of difference*, especially with comparatives.

Βραχεί χρόνῳ ὕστερον, *a short time later* (Xen. Cyr. 5, 3⁵²). Τῇ κεφαλῇ μείζων, *a head taller = taller by a head* (Plat. Phaedo 101^a). Τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ, *and art is weaker than necessity by far* (Aesch. Pro. 514). Τόσούτῳ ἥδιον ζῶ ὅσῳ πλείω κέκτημαι; *do you think that I live so much happier the more I possess?* (Xen. Cyr. 8, 3⁴⁰). Ἐνιαυτῷ πρεσβύτερος, *older by a year* (Ar. Ran. 18). Πόλιν λογιμῶν ἢ Ἑλλάς γέγονε ἀσθενεστέρα, *Greece has become weaker by an illustrious city* (Hdt. 6, 106³). Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, *ten years before the sea-fight at Salamis* (Plat. Leg. 698^e). Μακρῷ κάλλιστα, *by far the best* (Plat. Leg. 858^e).

1815. NOTE.—Often the adverbial accusatives ὀλίγον and πολὺ are found for the dative; as Plat. Prot. 317^e; Men. Mon. 782.—Note that τί; *by how much?* τι, *somewhat*; οὐδέν and μηδέν, *by no amount*, are always used,—never the dative.

DATIVE OF TIME AND PLACE

1816. Dative of Time.—The dative without a preposition is used to denote time *at which* anything takes place. So are used chiefly the nouns denoting *day, night, month, and year*, when they have an attribute; and names of *festivals*.

Τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the following day* (Xen. Anab. 2, 5²⁷). Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο, *they came on the first day* (Xen. Anab. 4, 8¹). (Ἑρμαῖ) μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν, *most of the Hermae were mutilated in one night* (Thuc. 6, 27¹). Τῷ ἐπιόντι μηνί, *in the coming month* (Plat. Leg. 767^e). Τετάρτῳ ἔτει ξυνέβησαν, *in the tenth year they came to an agreement* (Thuc. 1, 103¹). Ὀρχεῖσθαι Παναθηναίους, *to dance at the Panathenaea* (Ar. Nub. 988).

1817. NOTE.—When the above datives have no attribute, *ἐν* is always prefixed.

Ἐν νυκτί, at night (Men. Mon. 150). *Ἐν τῷ χειμῶνι*, in the winter (Xen. Oec. 17, 3).—The exceptions are only apparent; as *νουμηνία* (on new-moon day), on the first of the month (the adjective is here in the nominative); *χειμῶνος ὥρα*, in the winter season (the genitive serving as attribute).

1818. NOTE.—1. When the attribute of the temporal dative is *ὅδε*, *οὗτος*, *ἐκεῖνος*, or *ὁ αὐτός*, the preposition *ἐν* may be inserted or omitted. Thus *τῇδε* (*ταύτῃ*, *ἐκείνῃ*) *τῇ* *ἡμέρᾳ* or *ἐν τῇδε* (*ταύτῃ*, *ἐκείνῃ*) *τῇ* *ἡμέρᾳ*; and *ἡ* *ἡμέρᾳ* or *ἐν ἡ* *ἡμέρᾳ*. But we have regularly *ἐν τούτῳ* (*ἐκείνῳ*) *τῷ* *χρόνῳ* or *καιρῷ*, at this (that) time or moment; *ἐν τῷ πρότερον* (*πρόσθεν*) *χρόνῳ*, at the former time; and usually *ἐν τῷδε τῷ* or *τούτῳ τῷ* or *τῷ αὐτῷ μηνί* (*θέρει*, summer, *χειμῶνι*, winter, *ἐτει* and *ἐνιαυτῷ*, year). Yet we find *ὕστερ' ἄ χρόνῳ* with *ἐν* (*τῷ*) *ὕστερ' ἄ χρόνῳ*.

2. But *ἐν* is never omitted in phrases like *ἐν ὕστερῳ*, *ἐν τῷ παρόντι*, *ἐν τούτῳ*, *ἐν τῷ τότε*, etc., when *χρόνῳ* is understood.

1819. NOTE.—Alongside of *μῆ ἡμέρᾳ* and the like, we find also *ἐν μῆ ἡμέρᾳ*. With greater cardinal numbers as well as adjectives like *πολύς*, *ὀλίγος*, etc., the temporal dative regular takes *ἐν*.

Ἐν ᾧπαντι τῷ χρόνῳ, in the whole time (Lys. 2, 54). *Ἐν ἐβδομήκοντα ἔτεσι* (Lys. 19, 60). *Ἐν πολλῷ (μικρῷ) χρόνῳ*.

1820. NOTE.—When nouns that in themselves do not express time (as *πόλεμος*, *εἰρήνη*) are used as temporal datives, they are regularly preceded by *ἐν*.

Τὰ ἐπιτηδεύματα κοινὰ ἐν πολέμῳ τε καὶ εἰρήνῃ εἶναι δεῖ, there ought to be community of pursuits both in peace and in war (Plat. Rep. 543^a). *Ἐν τῇ προτέρᾳ πρεσβείᾳ*, at the time of the previous embassy (Aeschin. 2, 123).—A few examples occur without *ἐν*, especially in Thucydides; as *ἐκείνῃ τῇ ἐσβολῇ*, during that incursion (Thuc. 2, 20¹). Thuc. 1, 128⁶.

1821. NOTE.—*Κατά τινα*, in any one's time (see 1853, 2(b)); *ἐπί τινος*, in any one's time, under the rule of any one (see 1852, 1(b)).—For the genitive of time, see 1729—1731.

1822. NOTE.—In poetry we sometimes find *ἐν* inserted (except with names of festivals) where in prose it would be omitted, and the reverse. In a few cases *νυκτί* is found alone; as *Od.* 15, 34; *Eur. Hipp.* 106.

1823. Dative of Place.—In prose the dative of place occurs only with the names of Attic demes, very rarely with names of other places.

Τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς, *the trophies at Marathon, at Salamis, and at Plataea* (Plat. *Menex.* 245^a). Ἴσθμοι καὶ Νεμέα, *at Isthmus and Nemea* (Lys. 19, 63).—But ἐν Ἀθήναις.

1824. NOTE.—Here belong old locatives or datives like οἶκοι, *at home*; κύκλῳ, *all around, in a circle*; also adverbs like ταύτῃ, *τῇδε, here*. See the Locative Case in Part II of the Grammar.

1825. Several isolated cases of the dative of a place for εἰς or κατά with the accusative occur with ἔχειν, *to land at*; as Thuc. 3, 29¹.

1826. In poetry the dative without a preposition is often used to denote the place *where*. This occurs mostly in Homer, much less often in the tragic and lyric poets.

Ἑλλάδι οἰκία ναίων, *inhabiting dwellings in Hellas* (Il. 16, 595). Εἶδε μύχῳ κλισίης, *he slumbered in a corner of the tent* (Il. 9, 663). Μῖμνει ἀγρῷ, *he remains in the country* (Od. 11, 187). Ἦσθαι δόμοις, *to sit at home* (Aesch. *Ag.* 862). Νῦν ἀγροῖσι τυγχάνει, *now he happens to be in the country* (Soph. *El.* 313).

1827. NOTE.—Sometimes in poetry the dative denotes the object *towards which* a motion is directed.

Θαλάσση ἔλσαι Ἀχαιούς, *to drive the Achaeans toward the sea* (Il. 18, 294). Πίπτειν πέδῳ, *to fall to the ground* (Soph. *El.* 747).

PREPOSITIONS

1828. Prepositions as Adverbs.—1. The prepositions were all originally adverbs and as such could be used alone without a dependent case.

2. The only remnants of this use in Attic prose are the expressions πρὸς δέ (or πρὸς δὲ καί) and καὶ πρὸς, *and besides* (Dem. 20, 112; Plat. *Gorg.* 469^b).

1829. NOTE.—Herodotus has besides πρὸς δέ and καὶ πρὸς, also ἐπὶ δέ, *and thereupon* (Hdt. 7, 75¹); μετὰ δέ,

and next (Hdt. 8, 67²); and ἐν δέ, and among them (Hdt. 2, 43³).

1830. NOTE.—In poetry, especially in Homer, the adverbial use of the prepositions is more frequent.

1. Homer has πρὸς δέ (as *Il.* 5, 307); ἐν δέ (as *Il.* 16, 551); μετὰ δέ, equivalent to *and next* or *and then* (as *Il.* 2, 446; *Od.* 21, 231); σὺν δέ, *and at once*, *and therewith*, *and besides* (as *Il.* 8, 86).—So other prepositions are used by him adverbially; as περί, *around*, *exceedingly* (*Il.* 19, 362; 21, 65); ὑπό (*Od.* 11, 527); πρό (*Il.* 13, 799); παρά (*Od.* 4, 636); ἀμφί (*Od.* 17, 208).

2. In tragedy we find πρὸς δέ and καὶ πρὸς (rarely τε πρὸς); also ἐν δέ; σὺν δέ (παρὰ δέ, Eur. *Iph. Aul.* 201); ἐπί, and besides (Soph. *Oed. Tyr.* 183).

3. Homer sometimes joins two prepositions either adverbially or with a case; as περί τ' ἀμφί τε τάφρον, *around and about the trench* (*Il.* 17, 760); ἀμφιπερί (*Il.* 2, 305; 21, 10); ἀποπρό (*Il.* 7, 333); διαπρό (*Il.* 5, 281); περιπρό (*Il.* 16, 699); διέκ (*Il.* 15, 124); and others.—In tragedy this sometimes occurs in lyric passages.—Herodotus has ὑπέκ in 3, 116.

1831. NOTE.—*Tmesis*.—1. The preposition of a compound verb may be separated from its verb. This is called *tmesis*, and occurs frequently in poetry (especially in Homer), occasionally in Herodotus, and very rarely in Attic prose.

Ἐπὶ δ' ἔψονται ἄλλοι θεοὶ (ἐφύψονται), *the other gods will follow* (*Il.* 4, 63). Κατ' ἄρ' ἕζετο (καθέζετο), *he indeed sat down* (*Il.* 1, 68). Ἐπὶ κνέφας ἦλθεν (ἐπῆλθεν), *darkness came on* (*Il.* 1, 475). Πολέμοιο νέφος περὶ πάντα καλύπτει (περικαλύπτει), *the cloud of war overshadows everything* (*Il.* 17, 243). Ἐξ αὐτὸς μετὰ τοὺς δόμον ἦλυθεν διὸς Ὀδυσσεύς (ἐξῆλυθεν), *after them the divine Ulysses himself went out of the house* (*Od.* 21, 190). Ὀλέσῃς ἄπο πάντας ἑταίρους (ἀπολέσῃς), *having lost all thy companions* (*Od.* 13, 340).—Διὰ δ' ὀλλυσαί = διόλλυσαι (Eur. *Hipp.* 594). Σὺν δ' ἐλίσσεται = συνελίσσεται (Soph. *El.* 746). Ἐπὶ δὲ κάλεσον (Ar. *Lysist.* 1280). Μετά που χωρεῖτε (Aesch. *Pro.* 1030).

Ἐκ τοί με τήξεις (Eur. Or. 1047). Ἐπ' ἀχλὺς πεπότηται (Aesch. Pers. 667).—Ἀνά τε ἔδραμον (Hdt. 1, 66¹). Oftener with ὧν intervening in Herodotus, as ἀν' ὧν ἐφάνη (Hdt. 3, 82⁹).

2. When a compound verb which has undergone tmesis would be repeated, Homer repeats only the preposition; as σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα (sc. ἔβαλον), *they dashed together their ox-hide shields and their spears* (Il. 4, 447).—Similarly Herodotus usually repeats only the preposition with δέ when a preceding μέν has intervened between the preposition and the verb; as κατὰ μὲν ἔσῤυραν Φαληρον, κατὰ δέ...πολλοὺς δήμους, *they devastated Phalerum and many demes* (Hdt. 5, 81³).

3. In Attic poetry and in Herodotus, cases of tmesis with the preposition following the verb probably never occur. In Homer such cases are sometimes found.

4. In Attic prose examples of tmesis are exceedingly rare, and the reason for them is always obvious. Thus παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, αὐτ' εὖ ποιεῖν, *prepared if any one does us a service, to do him a service in return* (Xen. Anab. 5, 5²¹); there being no such verb as ἀντενποιεω, a tmesis is resorted to so as to form an antithesis to εὖ ποιεῖν.

1832. Place of Prepositions.—In prose prepositions regularly precede their cases. But ἔνεκα (1862, 4) often follows its case; sometimes περί which is then accented πέρι (see *anastrophe* in Part I. of the Grammar); and occasionally ἄνευ (1862, 2) with a relative (Xen. Hell. 7, 1³).

1833. NOTE.—In Attic prose a preposition is seldom inserted between an adjective and its noun; as τοιαῦδε ἐν τάξει, *in the following manner* (Plat. Critias 115°).

1834. NOTE.—Attic prose admits only the insertion of words qualifying the noun between the preposition and its substantive; but postpositive conjunctions (as μὲν, δέ, γέ, οὖν, etc.) are usually placed immediately after the preposition. Sometimes οἶμαι, *I think*, is found inserted (Dem. 20, 3).

1835. NOTE.—In poetry the prepositions often stand after their cases.

Μάχην ἐς (*Il.* 15, 59). Ἀρτέμιδι ξύν (*Od.* 15, 410). Φίλων ἀπο (*Od.* 7, 152). Ἀληθείᾳς ὑπο (*Eur. And.* 321). For the change of accent, as ὑπο for ὑπό, see *anastrophe* in Part I of the Grammar.

1836. NOTE.—Besides postpositive conjunctions and words qualifying the dependent case, other words are often inserted between the preposition and its case in poetry, especially in Homer.

Μετά γάρ τε καὶ ἄλγεσι (*Od.* 15, 400). Ἐκ δ' ὄρου γαίης (*Od.* 6, 167). Διά τοι σέ πόνους ἔχω (*Ar. Eccl.* 976).—Note the frequent insertion of σέ between πρὸς and its genitive with a verb of supplicating expressed or understood; as πρὸς σε τῶνδε γονάτων (*sc.* ἰκετεύω), *by thy knees I entreat thee* (*Eur. Hipp.* 607).

1837. Preposition used for a Compound Verb.—1. In Attic prose *ἐν* is found for *ἔνεστι*, *it is possible*.

2. Homer has *ἐν* for *ἔνεστι* and *ἔνεισι* (*Il.* 18, 53; *Od.* 11, 367);—*πάρα* for *πάρεστι* and *πάρεσι*, *is (are) at hand* (*Il.* 5, 603; *Od.* 4, 559);—*ἔπι* for *ἔπεστι* (*Od.* 11, 367);—*μέτα* for *μέτεστι* (*Od.* 21, 93).—*ἄνα*, *up!* is found in poetry (chiefly in Homer) for *ἀνάσθηθι*.

3. Herodotus has *ἐν* for *ἔνεστι*, *πάρα* for *πάρεστι*, *μέτα* for *μέτεστι*.—The Attic poets have *ἐν* and *πάρα* (also for *πάρεμι*). For the accent, see *anastrophe* in Part I of the Grammar.

1838. Improper Prepositions.—The prepositions proper may all be compounded with verbs. The improper prepositions are never used in composition and are really adverbs, several are nouns (1862—1864).

GENERAL USE OF THE PREPOSITIONS

1839. When a preposition with its case is used in a *local* sense, the dative denotes in general *rest in* or *near*; the accusative denotes *motion towards*, *along*, or *upon*; the genitive denotes that *from which* anything starts.

Στῆναι παρὰ τῷ βασιλεῖ, *to stand by (or in the presence of) the king*.
 Ἴέναι παρὰ τὸν βασιλέα, *to go to the king*. Ἐλθεῖν παρὰ τοῦ βασιλέως, *to come*

from the king. Ἀπὸ (ἐκ) τῆς πόλεως ἐλθεῖν, εἰς τὴν πόλιν ἵεναι, ἐν τῇ πόλει οἰκεῖν.

1840. 1. (a) With verbs of motion the Greek sometimes uses ἐν with the dative with reference to the rest which follows the completion of the action of the verb. Here we naturally would expect εἰς with the accusative.

Ἐν τῷ ποταμῷ ἔπεσον, *they fell (into and thus were) in the river* (Xen. Ages. 1, 32). Ἐν Λευκαδίᾳ ἀπῆσαν, *they had gone to (and were in) Leucadia* (Thuc. 4, 42³). So often τίθημι ἐν for τίθημι εἰς; as Xen. Cyr. 8, 7²⁵.—So are found occasionally ἀμφί, περί, ἐπί, προς, and (rarely) παρά, with the dative where the accusative would be expected.

(b) In Attic Greek this construction is found principally with the perfect and pluperfect; as ἐν τοίτῳ τῷ τόπῳ καταπεφευγῆναι, *to have made one's escape in that region* (Ilat. Soph. 260^d).

In poetry (especially Homer) it occurs more frequently and also in forms different from those in prose; as ἐν Τρωσὶ... ὄρουσαν, *they rushed on the Trojans* (Il. 16, 258).

2. With verbs meaning *to arrive, to assemble, to land*, and the like, the Greek often uses εἰς with the accusative, thus referring to the motion denoted or implied by the verb. Here ἐν with the dative would be expected.

Συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον, *assembled at daybreak in the court of justice* (Plat. Phaedo 59^d). Παῤῥσαν εἰς Σάρδεϊς, *they (came to and) were in Sardis* (Xen. Anab. 1, 2²). Στὰς ἐς μέσον, *having come into the middle and standing there = standing in the middle* (Hdt. 3, 62¹).

3. With verbs meaning *to sit, to stand, to hang (up), to tie (on), to depend*, and the like, the Greek uses the prepositions ἀπό and ἐκ when the verb expresses or involves the idea of a *motion* or a *removal* from the object of the preposition.

Καθήμεθ' ἄκρων ἐκ πάγων, *we sat on (and looked down from) the top of a hill* (Soph. Ant. 411). Ἐκ τῶν ἀξόνων δακτύλιοι κρεμάννυνται, *rings are suspended from the two parts of the bit* (Xen. Eq. 10, 9). Κατέδησαν ἀπὸ δένδρων τοὺς ἵππους, *they tied the horses to trees* (Xen. Hell. 4, 4¹⁰). Ἐκ τῆς θαλάσσης ἀπάσα ὑμῖν ἡρηται ἡ σωτηρία, *all our safety depends on the sea* (Xen. Hell. 7, 1⁶).

4. In some phrases answering to the question *where?* the Greek uses ἐκ, thus expressing a direction from the object to the observer. Thus ἐκ δεξιᾶς, (*a dextra*) *on the right*, ἐξ ἀριστερᾶς, *on the left*, ἐκ πλαγίου, *on the flank*, and the like.

5. By an anticipation of local relation we find *ἀπό*, *ἐκ*, and *παρά* with the genitive instead of *ἐν* or *παρά* with the dative, when the verb of the sentence expresses a removal of the thing in question from the place in which it is.

Διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκίῶν ξύλα (for *ἐν ταῖς οἰκίαις*), *even the very timbers in the houses* (lit. *from the houses*) *had been carried off* (Xen. *Anab.* 2, 2¹⁶). *Οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* (for *ἐν τῇ ἀγορᾷ*), *the market-people (the people in the market) left their goods and fled* (Xen. *Anab.* 1, 2¹⁸). *Οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον* (for *παρὰ Ἀβροκόμα*), *the Greek mercenaries having deserted from Abrocomas came over to Cyrus* (Xen. *Anab.* 1, 4³).—Similarly *εἰς* is occasionally found for *ἐν*; *ὡς ἀπόστολος ἐς τὴν Μίλητον ἦν*, *the messenger was in Miletus* (Hdt. 1, 21²).

1841. NOTE.—The above constructions are termed *constructio pregnans* and occur sometimes with adverbs which may be similarly interchanged.

Κεῖνος δ' ὅπου (for *ὅπου*) *βέβηκεν, οὐδεὶς οἶδε*, *where he has gone (and remains) no one knows* (Soph. *Trach.* 40). *Ὅπου* (for *ὅπου*) *καθέσταμεν*, *where we (have arrived and) are standing* (Soph. *Oed. Col.* 23). *Τίς ἀγνοεῖ τὸν ἐκεῖθεν* (for *ἐκεῖ*) *πόλεμον δεῦρο ἥξοντα*; *who do not know that the war in that quarter will come hither* (Dem. 1, 15). *Τοὺς ἐνδοθεν* (for *ἐνδον*) *πάντας ἐξῆγε*, *he brought out all who were within* (Xen. *Cyr.* 5, 2³). *So ἐνθεν καὶ ἐνθεν*, *on this side and on that*; *ἐκατέρωθεν*, *on either side*.

1842. Construction of Prepositions.—1. The prepositions proper are construed in Attic prose as follows:—

With the *genitive* only: *ἀντί*, *ἀπό*, *ἐκ* (*ἐξ*), *πρό*.

With the *dative* only: *ἐν* and *σύν*.

With the *accusative* only: *ἀνά* and *εἰς* or *ἐς*.

With the *genitive* and *accusative*: *ἀμφί* (rarely), *διά*, *κατά*, *μετά*, *ὑπέρ*.

With the *genitive*, *dative*, and *accusative*: *ἐπί*, *παρά*, *περί*, *πρός*, *ὑπό*.

For the improper prepositions, see 1862—1864.

2. In poetry we find *ἀμφί*, *ἀνά*, and *μέτα* also with the dative; Herodotus also uses *ἀμφί* with the dative.

THE PREPOSITIONS IN DETAIL

1843. In the following sections the principal uses of the prepositions are illustrated by examples. For further details the Lexicon must be consulted.

1844. ἀμφί (Lat. *amb-*, compare ἄμφω, *both*): original meaning *on both sides*; hence *about*.

1. WITH GENITIVE, *about* in local sense (very rare and poetic, once in Hdt.); *about* = *concerning* (very rare in prose).

Ἀμφὶ ταύτης τῆς πόλιος, *about this city* (Hdt. 8, 104²).—Ἀμφὶ ὧν εἶχον διαφερόμενοι, *quarrelling about what they had* (Xen. Anab. 4, 5¹⁷).

2. WITH DATIVE (only Ionic and poetic), *about, concerning, on account of*.

Ἀμφ' ὤμοισιν, *about his shoulders* (Il. 11, 527).—Ἀμφὶ τῷ θανάτῳ αὐτῆς, *concerning her death* (Hdt. 3, 32¹).—Ἀμφὶ φόβῳ, *on account of fear* (Eur. Or. 825).

3. WITH ACCUSATIVE, *about* (mostly of place, time, number, also other relations).

Ἀμφὶ πῦρ καθήμενος, *seated about the fire* (Xen. Anab. 4, 2⁵).—Ἀμφὶ μέσῃς νύκτας, *at about midnight* (Xen. Anab. 2, 2⁸).—Ἀμφὶ τὰ πενήκοντα ἔτη, *about fifty years* (Xen. Anab. 2, 6¹⁵).—Ἀμφὶ δεῖπνον εἶχεν, *he was at supper* (Xen. Cyr. 5, 5⁴⁴).—Εἶναι ἀμφὶ τὰ ἱερά, *to be engaged in the sacrifices* (Xen. Cyr. 7, 1¹).—Τὰ ἀμφὶ τὸν πόλεμον, *the things relating to war* (Xen. Cyr. 2, 1²¹).—Οἱ ἀμφὶ τινα (as Xen. Mem. 1, 1¹⁸) means the same as οἱ περὶ τινα (see περὶ, 1856, 3).

4. IN COMPOSITION, *about, on both sides*: ἀμφί-λογος, ἀμφι-λέγω, ἀμφι-γινώσκω, ἀμφι-έννυμι.

5. Homer also has the form ἀμφίς which he also uses adverbially.

6. In Attic prose περὶ (1856) is generally found in most of the uses of ἀμφί.

1845. ἀνά (compare ἄνω, *above*), originally *up*; opposed to κατά.

1. WITH DATIVE (only epic and lyric), *upon*.

Ἀνὰ σκῆπτρῳ, *upon a staff* (Il. 1, 15). Ἀνὰ ναυσίν (Eur. Iph. Aul. 754).

2. WITH ACCUSATIVE, *up along, over* (of motion), *through* (of place, time); also in distributive and in a few other expressions (compare κατά with the acc.).

(a) *Of Place*.

Ἀνὰ τὸν ποταμόν, *up the river* (Hdt. 1, 194⁷). Ἀνὰ πᾶσαν τὴν γῆν, *over the whole land* (Xen. Ages. 9, 7). Πλανᾶσθαι ἀνὰ τὰ ὄρη, *to wander through the mountains* (Xen. Cyr. 2, 4²⁷).

(b) Of Time.

Ἀνὰ πᾶσαν ἡμέρᾱν, *every day* (Xen. Cyr. 1, 2⁸). Ἀνὰ τὸν πόλεμον τοῦτον, *through this war* (Hdt. 8, 123¹). Ἀνὰ χρόνον, *in the course of time* (Hdt. 1, 173⁴).

(c) Distributive Expressions.

Ἀνὰ ἑκατόν, *by hundreds* (Xen. Anab. 5, 4¹²). Ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs daily* (Xen. Anab. 4, 6⁴).

(d) Other Expressions.

Ἀνὰ κράτος (up to one's power), *with all his might* (Xen. Anab. 1, 8¹). Ἀνὰ (τὸν αὐτὸν) λόγον, *according to the same proportion* (Plat. Phaedo 110^d). Ἀνὰ στόμα ἔχειν, *to have in one's mouth, to talk about* (Eur. El. 80). Ἀνὰ μέρος, *by turns*.

3. IN COMPOSITION, *up, back, again*: ἀνα-βαίνω, ἀν-άγω, ἀνα-χωρέω, ἀνα-φρονέω.

1846. ἀντί, *instead of, for* (the original meaning *against, opposite*, remains only in composition).

1. WITH GENITIVE only.

Ἀντ' ἀργυρίου ἀλλάξασθαί τι, *to exchange anything for silver* (Plat. Rep. 371^c). Ἀντὶ πολέμου εἰρήνην ἐλώμεθα, *instead of war let us choose peace* (Thuc. 4, 20²). Ἀντὶ ἀγαθῶν κακοὶ γεγένηνται, *they have become bad instead of good* (Thuc. 1, 86¹). Ἀνθ' ὧν, *because, lit. for that which* (Xen. Anab. 1, 3⁴).

2. IN COMPOSITION, *against, in opposition to, in return, instead*: ἀντι-τάσσω, ἀντι-δίδωμι.

1847. ἀπό (Lat. ab), *from, off from, away from*; denoting separation from anything.

1. WITH GENITIVE only.

(a) Of Place.

Ὁρμᾶτο ἀπὸ Σάρδεων, *he set out from Sardis* (Xen. Anab. 1, 2⁴). Ἀφ' ἵππου θηρεύειν, *to hunt (from a horse) on horseback* (Xen. Anab. 1, 2⁷). Πόλις.... κείται ἀπὸ τῆς θαλάσσης, *a city lies at a distance from the sea* (Thuc. 1, 46²).

(b) Of Time.

Ἀπὸ τούτου τοῦ χρόνου, *from (since) this time* (Xen. Anab. 7, 5⁸). Ἀφ' οὗ, *since* (Xen. Anab. 3, 2¹⁴).

(c) Of Cause, Source, Material, Means.

Ἀπὸ τούτου τοῦ τολμήματος ἐπηνέβη, *for this act of boldness he was praised* (Thuc. 2, 25³). Ἀπὸ τοῦ αὐτοῦ σημείου, *on the same signal* (Xen. Anab. 2, 5²²). Ἀπὸ τῶν Σικανῶν Σικανιά τότε ἡ νῆσος ἐκαλεῖτο, *the island was called Sicania from the Sicanians* (Thuc. 6, 2³). Οἱ ἀπὸ τοῦ Δημαράτου, *the descendants of Demaratus* (Xen. Hell. 3, 1⁶). Καί τις τῶν ἀπὸ τοῦ δήμου ἀντειπόντος,

one of the popular faction replying (Thuc. 4, 130³). Ἀπὸ στάσεων, on account of factions (Thuc. 1, 12³). Ἀπὸ ξυνθήματος, by agreement (Thuc. 6, 61²). Ἐμάτα ἀπὸ ξύλων πεποιημένα, garments made of tree-wool = cotton (Hdt. 7, 65). Ζῆν ἀπὸ τῶν ἐλαχίστων χρημάτων, to live on the smallest means (Xen. Mem. 1, 2¹⁴).

(d) *Partitively and Possessively.*

Ὀλίγοι ἀπὸ πολλῶν, few of many (Thuc. 1, 110¹). Φθόνῳ ἀπὸ τῶν πρώτων ἀνδρῶν, through hatred (on the part) of the most prominent men (Thuc. 4, 108⁷).

(e) *Of Agent with passives (seldom):* ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, no noteworthy deed has been accomplished on their part (Thuc. 1, 17¹).

(f) *Various Phrases.*

Ἀπὸ σκόπου, away from the mark, amiss (Plat. Theaet. 179^c). Ἀπὸ τοῦ πράγματος, foreign to the subject (Dem. 24, 6). Ἀφ' ἑαυτοῦ, on one's own account, of one's self, voluntarily, unforced (Thuc. 5, 60¹). Ἀπὸ ταῖτομάτου, of itself, without cause (Thuc. 2, 77⁴). Ἀπὸ γλώσσης, orally (Thuc. 7, 10). Ἀπὸ στόματος εἰπεῖν, to repeat by heart, lit. from the mouth (Xen. Mem. 3, 6⁹). Ἀπὸ τοῦ προφανοῦς, openly (Thuc. 1, 66¹).

(g) For ἀπό with verbs meaning to sit, to hang (up), to tie (on), etc., see 1840, 3.

2. *IN COMPOSITION, from, away, in return:* ἀπο-βάλλω, ἀπο-τίθημι, ἀπ-ιέναι, ἀπο-δίδωμι, give in return, pay; ἀπ-αιτέω, demand back.

1848. διὰ (Lat. di-, dis-), through; originally through between (related to δύο, two).

1. *WITH GENITIVE.*

(a) *Of Place.*

Ἐπορεύοντο διὰ χιόνος πολλῆς, they set forward through deep snow (Xen. Anab. 4, 5¹). Διὰ τοῦ θώρακος, through the breast-plate (Xen. Anab. 1, 8²⁸).

(b) *Of Time.*

Δι' ἡμέρας, through the day (Ar. Nub. 1052). Διὰ παντὸς τοῦ βίου, throughout his whole life (Xen. Mem. 1, 2²¹).

(c) *Of Intervals of Place or Time.*

Διὰ δέκα ἐπάλξεων πύργοι ἦσαν, at intervals of ten battlements there were towers (Thuc. 3, 21⁴). Διὰ τετρακοσίων ἐτῶν, after (an interval of) four hundred years (Isoc. 6, 27).

(d) *Of Means.*

Ἔλεγε δι' ἐρμηνέως, he spoke through an interpreter (Xen. Anab. 2, 3¹⁷). Δι' ἐπιτορκίας, by means of perjury (Xen. Anab. 2, 5²¹).

(e) *Various Expressions.*

Διὰ φιλίας ἵεναι τινί.....διὰ παντὸς πολέμον ἵεναι τινί, to be in friendship with any one.....to be in constant war with any one (Xen. Anab. 3, 2³). Διὰ φόβου γίγνεσθαι, to get to be in a state of fear (Plat. Leg. 791^b). Διὰ στόματος ἔχειν, to have in one's mouth, to mention always (Xen. Cyr. 1, 4²⁶). Διὰ χειρὸς ἔχειν, to hold in one's hand (Thuc. 2, 13²). Διὰ μακρῶν.....διὰ βραχυτάτων τοὺς λόγους ποιῆσθαι, to make the speeches long.....very brief (Plat. Gorg. 449^b). Διὰ ταχέων, quickly = by quick ways (Xen. Anab. 1, 5⁹). Διὰ μακροῦ, at a great interval (Plat. Theaet. 193^c). Διὰ χρόνου, some time later (Xen. Mem. 4, 4⁵). Διὰ τέλους, thoroughly, through to the end (Soph. Aj. 685).

2. WITH ACCUSATIVE.

(a) *Of Cause or Agency* = through, by the help of, on account of.

Διὰ καῦμα, through (on account of) the heat (Xen. Anab. 1, 7⁶). Σώζεσθαι δι' ἡμᾶς, to be saved by us (Xen. Anab. 5, 8¹³). Διὰ μεγάλῃμον Ἀθῆνην, by the help of great-souled Athens (Od. 8, 520). Διὰ τοῦτο, διὰ ταῦτα, διό, through this, for this reason. Διὰ τί; why?—With the accusative of a person, διὰ denotes that the person acts of his own impulse; with the genitive, the person acts under command or request.

(b) *Of Place or Time*, through (poetic, mostly epic and lyric).

Διὰ δώματα, through the halls (Il. 1, 600). Διὰ νύκτα, through the night (Il. 2, 57).

3. IN COMPOSITION, through, thoroughly, asunder or apart (Lit. δι-, dis-): δια-μένω, δι-άγω, δια-φθείρω, δια-δίδωμι, δια-φέρω.

1849. εἰς or ἐς, into, to, up to; originally to a point within anything, as opposed to ἐκ, out of. Of Attic prose writers, Thucydides uses ἐς (so also Herodotus); other Attic prose writers have εἰς. The poets use both indifferently. Both forms are from original and Cretan εἰς (see ἐν).

1. WITH ACCUSATIVE only.

(a) *Of Place.*

Διέβησαν ἐς τὴν Σικελίαν, they passed over into Sicily (Thuc. 6, 2⁴). Εἰς Καρδούχους ἐμβάλλειν, to make an incursion into the land of the Carduchi (Xen. Anab. 3, 5¹⁶). Εἰς Φωκέας...ἐπορεύετο, he went to the Phocceans, i.e. into their country (Dem. 9, 11). Οἰκοδομεῖν τείχη ἐς θάλασσαν, to build walls down to the sea (Thuc. 1, 107¹).—The accusative of a person here implies the land or dwelling.

But in Homer, seldom in other poetry, εἰς is also found used like ὡς or πρὸς with a person; as εἰς Ἀχιλλῆα, to Achilles (Il. 15, 402).

With the accusative of a person, *εἰς* may also mean *among, against or towards, before* (with notions of *speaking*); as τὸν κάκιστον πλοῦτος εἰς πρώτους ἀγει, *wealth brings the worst among the highest* (Eur. *Alcmena* frag. 8). Οὐ γὰρ ἐς σ' ἀμαρτάνω, *against thee I err not* (Eur. *Hipp.* 323). Λέγειν εἰς ὑμᾶς, *to speak to you* (Xen. *Anab.* 5, 6³⁵).—For *εἰς* with verbs meaning *to assemble, to arrive, etc.*, see 1840, 2.

(b) *Of Time.*

Ἔς ἡῶ, *till dawn* (Od. 11, 375). Μνημεῖον εἰς ἅπαντα χρόνον, *a memorial for all time* (Isoc. 11, 10). Εἰς ἐνιαυτόν, *for a year* (Od. 4, 595). Ἔς ὃ, *until*.—So of an expected future date, as εἰς τὴν ὑστεραίαν οὐχ ἦκεν, *on the following day he did not come* (Xen. *Anab.* 2, 3²⁵).

(c) *Of Number.*

Εἶχε τοξότᾱς καὶ σφενδονήτᾱς εἰς τετρακοσίους, *he had archers and slingers to the number of four hundred, about four hundred* (Xen. *Anab.* 3, 3⁶).—So distributively in military expressions; as ἐς δύο, *by twos* (Xen. *Anab.* 2, 4²⁶).

(d) *Of Purpose, of Regard to, of Extent.*

Τὰ εἰς τὸν πόλεμον ἔργα, *the exercises of war* (Xen. *Anab.* 1, 9²). Παιδεύειν ἀνθρώπους εἰς ἀρετὴν, *to train men for virtue* (Plat. *Gorg.* 519^e). Εὐδοκιμωτάτῃ εἰς σοφίαν, *(a city) most famous for wisdom* (Plat. *Apol.* 29^d). Εἰς δύναμιν, *up to one's strength* (Xen. *Anab.* 2, 3²³). Εἰς τοῦτο θράσους, *to this point of boldness* (Dem. 21, 194). Ἔς τέλος, *finally* (Eur. *Ion* 1621).

2. IN COMPOSITION, *into, in, to*: εἰς-βάλλω, εἰς-άγω.

1850. ἐν (Poetic often ἐνι; sometimes εἴν, rarely εἰνί), *in*, corresponding to Lat. *in* with the ablative.

1. WITH DATIVE only.

(a) *Of Place.*

Ἐν τῇ πόλει, *in the city*. Ἐν Σπάρτῃ, *in Sparta*. Πόλιν...ἐν τῷ Εὐξείνῳ πόντῳ, *a city on the Euxine Sea* (Xen. *Anab.* 4, 8²²).—With words implying a number of persons, *among*; as ἐν Μήδοις, *among the Medes* (Xen. *Cyr.* 1, 3²); ἐν πᾶσιν ἀνθρώποις, *among all men* (Xen. *Cyr.* 8, 5²³). And so also *before* = *in the presence of*; as λέγειν ἐν ὑμῖν, *to say before you* (Xen. *Anab.* 5, 7¹⁰).—For ἐν with verbs of motion, see 1840, 1.

(b) *Of Time.*

Ἐν τούτῳ τῷ χρόνῳ, *at that time* (Xen. *Anab.* 4, 2¹⁷). Ἐν τῷ χειμῶνι, *in the winter* (Xen. *Oec.* 17, 3). Ἐν πέντε ἡμέραις, *in five days* (Xen. *Mem.* 3, 13⁵). Ἐν ταῖς σπονδαῖς, *during the truce* (Xen. *Anab.* 3, 1¹). Ἐν ᾧ, *while*; ἐν τούτῳ, *meanwhile* (Xen. *Hell.* 5, 2²⁹).

(c) *In Various Relations.*

Ἐν ὅπλοις παρῆναι, *to be present in arms* (Xen. *Ages.* 1, 33). Ἐν σοὶ πάντα ἐστί, *everything is in your hands* (Xen. *Oec.* 7, 14). Ἐν παρασκευῇ εἶναι, *to be occupied in preparation* (Thuc. 2, 80⁴). Ἐν ἐλπίδι εἶναι, *to be in hope*

(Thuc. 4, 70²). Ἐν αἰτία ἔχειν τινά, *to hold any one (in fault) responsible* (Thuc. 1, 35⁴). Ἐν ὀργῇ ἔχειν τινά, *to be angry with any one = to hold any one in anger* (Thuc. 2, 18⁶).

2. Ἐν was used in Aeolic also with the accusative, like εἰς.

So occasionally in Pindar; as ἐν θ' ἄρματα (Pind. *Pyth.* 2, 11).

3. IN COMPOSITION, *in, on, ἐμ-βάλλω, ἐν-οικέω.*

1851. ἐξ or ἐκ (Lat. *ex, e*), *out of, from, properly from within* (opposed to εἰς).

1. WITH GENITIVE only.

(a) *Of Place.*

Ξέρξης ἐκ τῆς Ἑλλάδος ἀπεχώρει, *Xerxes was returning from Greece* (Xen. *Anab.* 1, 2⁹). Τὰ ἐκ τῆς γῆς φῦόμενα, *the productions of the earth* (Xen. *Mem.* 4, 3¹⁰).—For ἐξ with verbs of hanging (*up*), tying (*on*), etc., see 1840, 3.

(b) *Of Time.*

Ἐκ παλαιού, *from ancient times* (Xen. *Mem.* 3, 5⁸). Ἐκ παιδός, *from a boy, from boyhood* (Xen. *Cyr.* 5, 1²). Ἐξ οὗ, ἐξ οὗτου, *since* (Xen. *Anab.* 5, 7³⁴; 7, 8⁴). So ἐκ τοῦ ἀρίστου, *after dinner* (Xen. *Anab.* 4, 6²¹); λόγον ἐκ λόγου λέγειν, *to make one speech after another* (Dem. 18, 313).

(c) *Of Origin or Source, Cause, Means.*

Ἐξ αὐτῶν τῶν θεῶν γεγονότες, *born of the gods themselves* (Isoc. 12, 81). Ἐκ ποιούδε ὀνείδεος, *on account of such a disgrace* (Hdt. 6, 67¹). Ἐκ πολέμου εἰρήνη μᾶλλον βεβαιούται, *by war peace is made more stable* (Thuc. 1, 124²).—So of agent with passive verbs (for ὑπό), the agent regarded as the source; as ἐκ βασιλέως δεδομένα, *(the cities) given by the king* (Xen. *Anab.* 1, 1⁶).

(d) *According to*: ἐβουλευόντο ἐκ τῶν παρόντων, *they took counsel according to the present state of affairs* (Thuc. 3, 29²).

(e) *Various Expressions.*

Ἐκ δεξιᾶς, *on the right* (Xen. *Cyr.* 8, 3¹⁰). Ἐκ παντὸς τρόπου, *in every way* (Lys. 16, 1). Ἐκ πολλοῦ, *at a great distance*; ἐξ ἴσου, *in equal condition* (Xen. *Anab.* 3, 4⁷).

2. IN COMPOSITION, *out of, from, away*: ἐκ-βάλλω, ἐκ-βαίνω.

1852. ἐπί, on, upon.

1. WITH GENITIVE.

(a) *Of Place where or whither.*

Ἐπὶ τῶν οὐρέων, *on the mountains* (Hdt. 7, 111²). Ἐπὶ τῆς κεφαλῆς φέρειν τι, *to carry anything on the head* (Xen. *Anab.* 4, 3⁶). Ἐπὶ γῆς, *on the earth* (Plat. *Menex.* 246⁴). Πόλεις ἐπὶ Θράκης, *cities in Thrace* (Dem. 9, 26). Μείναι ἐπὶ τοῦ ποταμοῦ, *to remain at the river* (Xen. *Anab.* 4, 3²⁸).—Ἐπλεον

ἐπὶ Λέσβον, *to sail toward Lesbos* (Xen. *Hell.* 1, 2¹¹); here the idea of reaching the destination or the desire to do so is involved; ἐπὶ Λέσβον simply expresses the direction of the motion. Ἀναχωρεῖν ἐπ' οἴκου, *to return to the house* (Dem. 9, 48).

(b) *Of Time when or during.*

Ἐπὶ τῶν ἡμετέρων προγόνων, *in our forefather's time* (Xen. *Cyr.* 1, 6³¹).

Ἐπ' ἐμοῦ, *in my time* (Dem. 3, 2). Ἐπ' εἰρήνης, *in time of peace* (Il. 2, 797).

Ἐπὶ κινδύνου, *in time of danger* (Thuc. 6, 34⁹).

(c) *Of Various Relations.*

Αἰτοὶ ἐφ' ἑαυτῶν ἐχώρουν, *they began to march by themselves* (Xen. *Anab.* 2, 4¹⁰).

Ἐτάχθησαν ἐπὶ τεττάρων, *they were drawn up four deep* (Xen. *Anab.* 1, 2¹⁵).

Τὰ ὁμολογημένα ἐπὶ τοῦ δικαστηρίου, *the things admitted before the court* (Isae. 5, 1).

Ἐπὶ μαρτύρων, *before witnesses* (Xen. *Hell.* 6, 5⁴¹).

Καλεῖσθαι ἐπὶ τινος, *to be named for (after) something* (Hdt. 7, 40⁴).

Ἐπὶ τινος λέγειν, *to speak with reference to some one* (Plat. *Charm.* 155^d).

Τοὺς ἐπὶ τῶν πράγ-
μάτων, *those in charge of (public) affairs* (Dem. 18, 247).

Ἐπὶ σχολῆς, *at leisure* (Plat. *Theaet.* 172^d).

Ἐπ' ἀληθείᾱς, *truthfully* (Dem. 18, 17).

2. WITH DATIVE.

(a) *Of Place.*

Μίμν' ἐπὶ πύργῳ, *remain on the tower* (Il. 6, 431).

Κληρούχους ἐπὶ τῇ χώρῃ

λείπουσι, *they leave in the land holders of allotments* (Hdt. 5, 77³).

Πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, *a city situated upon (by) the sea* (Xen. *Anab.* 1, 4¹).

(b) *Of Succession in Time or Place.*

Ἀνέστη δ' ἐπ' αὐτῷ Φεραῖλᾱς, *Pheraulas stood up after him* (Xen. *Cyr.* 2, 3⁷).

Ἐπὶ τούτοις, *thereupon* (Xen. *Cyr.* 5, 5³¹).

Φόνος ἐπὶ φόνῳ, *murder on murder* (Eur. *Iph. Taur.* 197).

(c) *Of Time (mostly poetic): ἐπὶ νυκτί, in the night* (Il.

8, 259).

(d) *Of Condition, Purpose, Cause.*

Ἐπὶ τούτοις ἔλαβον καὶ ἔδοσαν πάντες τὰ πιστά, *on these conditions all received*

and gave assurances of friendship (Xen. *Cyr.* 3, 2²³).

Ἐφ' ᾧ, ἐφ' ᾧτε, *on condition that.*—Δανείζειν ἐπὶ τόκῳ, *to lend on interest* (Plat. *Leg.* 742^c).

Ἐπ' ἀγαθῷ ἐκόλασά τινα, *I punished some one for his (own) good* (Xen. *Anab.* 5, 8¹⁸).

Οὐχ ἐπὶ τέχνῃ ἔμαθες, *you did not learn for the sake of a profession*

(Plat. *Prot.* 312^b).—Ἐπὶ τίνι μέγιστον φρονεῖς; *on what do you value yourself*

most? (Xen. *Symp.* 3, 7).

Ἐπὶ ἐπῶν ποιήσει Ὅμηρον μάλιστα τεθαύμακα, *I*

admire Homer the most for epic poetry (Xen. *Mem.* 1, 4³).

(e) *Of Various Relations.*

Ἐπὶ σοὶ ἐστὶ λέγειν, *it is in your power to say* (Xen. *Mem.* 2, 6³⁶).

Ἐπὶ τῷ ἀδελφῷ, *in the power of his brother* (Xen. *Anab.* 1, 1⁴).

Οἱ ἐπὶ τοῖς πράγ-

μασιν, those at the head of affairs (Dem. 8, 76). Ἐπεὶ ἐπὶ τοῖς ἀποθανούσι, he will speak over the dead (Plat. Menex. 234^b). Τὸν νόμον ἐφ' ἑμῖν αὐτοῖς... θέσετε, you will make the law against yourselves (Thuc. 1, 40^a).

3. WITH ACCUSATIVE.

(a) *Of Place (to, upon, towards, against).*

Ἀναβῆναι ἐπὶ τὸν ἵππον, to mount the horse (Xen. Anab. 3, 4³⁵). Ἐπὶ δεξιὰ, toward the right (Xen. Anab. 6, 4¹). Ἰέναι ἐπὶ τὰς βασιλείως θύρας, to go to the gates of the king (Xen. Anab. 2, 1⁶). Ἰέναι ἐπὶ τοὺς πολεμίους, to march against the enemy (Xen. Anab. 3, 14³).

(b) *Of Extension over Space or Time.*

Ἐπὶ πᾶσαν Εὐρώπην, throughout or over all Europe (Plat. Critias 112^a).

Ἐπὶ τρεῖς ἡμέρας, for three days (Xen. Anab. 6, 6³⁶).

(c) *Of an Object or Purpose:* ἵτω τις ἐφ' ὕδωρ, let some one go for water (Xen. Cyr. 5, 3⁵⁰).

(d) *Various Expressions.*

Ἐπὶ πολὺ, widely. Τὸ ἐπὶ πολὺ, for the most part. Διαφέρων ἐπὶ πράξιν, differing in practical ability (Plat. Rep. 370^b). Τὸ ἐπ' ἐμέ or τὸ ἐπ' ἐμέ εἶναι, as far as I am concerned (Xen. Cyr. 1, 4¹²; Thuc. 4, 28¹).

4. IN COMPOSITION, upon, over, after, toward, at, against, moreover: ἐπι-γράφω, ἐπ-έρχομαι, ἐπι-βουλή, ἐπί-ορκος, ἐπι-γίγνομαι.

1853. κατά (compare κάτω, below), originally down (opposed to ἀνά).

1. WITH GENITIVE.

(a) *Down from, down upon, underneath.*

Ἀλάμενοι κατὰ τῆς πέτρᾶς, jumping down from the rock (Xen. Anab. 4, 21⁷).

Μύρον κατὰ τῆς κεφαλῆς καταχέαντες, pouring perfume on his head (Plat. Rep. 398^a). Κείσομαι κατὰ χθονός, I shall lie beneath the earth (Eur. Heracl. 1033).

Τὸν κατὰ γῆς, the one buried (Xen. Cyr. 4, 6³).

(b) *Against (of speaking, and the like).*

Ὁ τελευταῖον κατ' ἐμοῦ εἶπε, what he last said against me (Xen. Hell. 2, 3³⁵).

Μάρτυρας παρέχεσθαι κατὰ τινος, to offer witnesses against any one (Plat. Gorg. 472^a). Λέγειν κατὰ τινος, to speak against any one (Xen. Hell. 1, 5²).—Rarely in a favourable sense, concerning; as μέγιστον...καθ' ὑμῶν ἐγκώμιον, the greatest encomium on you (Dem. 6, 9).

(c) *Various Expressions.*

Ὅλᾶς οἰκίας καὶ πόλεις κατ' ἄκρας ἐξαιπεῖν, to overthrow utterly whole houses and cities, i.e. from the top down (Plat. Leg. 909^b). Κατὰ παντός, καθ' ὅλον, wholly, in general. Κατὰ νότου, in the rear of an army (Thuc. 1, 62³).

Ὁμνῆναι κατὰ ἱερῶν τελείων, to swear by full-grown victims (Thuc. 5, 47).

2. WITH ACCUSATIVE: downwards (of motion); of motion or extension, over, throughout, among, against, at, on; also for = in search of,

according to, relating to, during, by (in distributive expressions), nearly (of number).

(a) *Of Place.*

Κατὰ ποταμόν, down stream (Hdt. 4, 44²). Κατὰ γῆν καὶ κατὰ τὴν θάλατταν, by land and by sea (Xen. Anab. 3, 2¹³). Αἱ ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσι, vipers are distributed throughout the whole earth (Hdt. 3, 109⁶). Προελθεῖν κατὰ τὴν ὁδόν, to proceed on the road (Xen. Anab. 4, 2¹⁶). Παίει αὐτὸν κατὰ τὸ στήρνον, he strikes him on the breast (Xen. Anab. 1, 8³⁶). Κατὰ Σινώπην πόλιν, opposite the city Sinope (Hdt. 1, 76¹). Τοὺς κατὰ τὰς πύλᾶς φύλακας κτείνουσι, they kill the guards (standing) at the gates (Thuc. 4, 67³).

(b) *Of Time.*

Κατὰ τὸν πρότερον πόλεμον, at the time of the former war (Hdt. 1, 67¹). Οἱ καθ' αὐτόν, the people of his time (Xen. Hell. 6, 4²⁸).

(c) *Distributively.*

Κατὰ φύλα, by clans (Il. 2, 362). Κατ' ἐνιαυτόν, yearly (Thuc. 2, 13³). Καθ' ἡμέραν, daily (Xen. Cyr. 3, 3²⁵). Κατὰ μίαν καὶ δύο (Dem. 20, 77).—Similarly κατὰ σφᾶς αὐτοὺς, by themselves, apart (Thuc. 1, 79²).

(d) *According to, relating to, etc.*

Κατὰ τὸν νόμον, according to the law (Xen. Anab. 7, 3²³). Κατὰ πάντα τρόπον, in every way (Xen. Anab. 6, 6³⁰). Κατὰ σπουδὴν, with zeal (Thuc. 2, 94³). Κατ' ἡσυχίαν, quietly (Hdt. 1, 9⁵). Κατὰ κράτος, with all one's might (Xen. Anab. 1, 8¹⁹). Κατὰ πάντα, in all respects (Dem. 24, 108). Τὸ καθ' ἐμέ, as regards myself (Dem. 18, 247).—Καθ' ἀρπαγὴν, for (in search of) plunder (Xen. Anab. 3, 5²).—Κατὰ ἑξακισχίλιους καὶ τετρακοσίους, nearly 6400 (Hdt. 6, 117¹).

3. IN COMPOSITION, down, against (often it merely strengthens or intensifies the meaning of the simple verb): κατα-βαίνω, κατα-κόπτω, κατα-καίω, κατ-εσθίω, κατα-γελῶ.

1854. μετὰ, amid, among; with (compare σύν).

1. WITH GENITIVE: With (implying association, union, or aid).

Μετὰ Βοιωτῶν ἐμάχοντο, they fought in alliance with the Boeotians (Il. 13, 700). Καθῆσθαι μετὰ τῶν ἄλλων, to sit down among the others (Plat. Rep. 359^e). Αὐτός τε καὶ οἱ μετ' αὐτοῦ, both he himself and those with him (Xen. Hell. 3, 3¹¹). Μετὰ ἀδικίᾳς, with (by means of) injustice, wrongfully (Xen. Anab. 2, 6¹⁸). Ἰκετεύειν μετὰ πολλῶν δακρύων, to supplicate with many tears (Plat. Apol. 34^c). Ὑπέρβολον ἀποκτείνουσι μετὰ Χαρμίνου, they kill Hyperbolus by the aid of Charminus (Thuc. 8, 73³).

2. WITH DATIVE, poetic (chiefly epic), among, with:

*Ἐκτωρ....μετὰ πρώτοισι φάνεσκε, Hector appeared among the first (Il. 11, 64).

3. WITH ACCUSATIVE.

(a) *After* (in time or order).

Δεκάτῳ ἔτει μετὰ αὐτήν (i.e. τὴν ἐν Μαραθῶνι μάχην), *in the tenth year after the battle at Marathon* (Thuc. 1, 18³). Πόλιν...τὴν πλουσιωτάτην...μετὰ Βαβυλῶνα, *a city the richest after (or next to) Babylon* (Xen. Cyr. 7, 2¹²).

(b) *Among* or *into* or *after*, of motion (poetic).

Ἰκοντο μετὰ Τρῶας, *they came among (into the midst of) the Trojans* (Il. 3, 264). Ἐρχεο...μετὰ Ἑκτορα, *go after Hector* (Il. 15, 221).

(c) *In quest of* = *after* (poetic) : πλέονων....μετὰ χαλκόν, *sailing in quest of (after) copper* (Od. 1, 184).(d) *Phrases.*

Μεθ' ἡμέραν, *by day, after daybreak* (Xen. Anab. 4, 6¹³). Μετὰ χεῖρας ἔχειν, *to have in hand* (Aeschin. 1, 77).

4. IN COMPOSITION, *with* (of sharing), *among*, *after* : μετ-έχω, μετ-αίτιος, μετ-αίχιμος, μετα-πέμπομαι.—It also denotes *change*, μετα-νοέω, *to change one's mind* ; μετα-τίθημι, *to put into another place* ; μετα-ποιέω, *to remodel*.

1855. παρά (Hom. also πάρ and παρὰ), *beside, alongside of, near, by ; from near ; toward, etc.*

1. WITH GENITIVE.

(a) *From, from beside.*

Παρὰ βασιλέως πολλοὶ...ἀπῆλθον, *many went away from the king* (Xen. Anab. 1, 9²³). Ταῦτα παρὰ σοῦ ἐμάθομεν, *we learnt this from you* (Xen. Cyr. 2, 2⁶). Παρ' ἑαυτοῦ προστιθέναι τι, *to advance anything from one's self = from one's own means* (Xen. Hell. 6, 1³).

Rarely and only in poetry it may denote *alongside of* = παρά with dat., as Soph. Ant. 1123.

(b) *Of Agent*, as source, with passives for ἐπὶ with gen. (not frequent) τὰ παρὰ σοῦ λεγόμενα, *the things said by you* (Xen. Cyr. 6, 14²). Compare 1858, 1 (e).2. WITH DATIVE, *with, beside.*

Οἱ παρὰ βασιλεῖ ὄντες, *those with the king* (Xen. Anab. 1, 5¹). (Σιτοῦνται) παρὰ τῷ διδασκάλῳ, *they dine with the teacher* (Xen. Cyr. 1, 2⁶). Τὰ παρ' ἐμοί, *affairs with me* (Xen. Anab. 1, 7⁴).—With things, mostly poetic, as Od. 6, 97.—Note expressions like παρ' ἡμῖν, *in our opinion* (Soph. Trach. 589).

3. WITH ACCUSATIVE, *to, to (a point) near ; along, beside ; beyond or beside, except ; contrary to ; during ; in comparison with ; on account of.*

(a) *Of Place.*

Ἀπικόμενοι παρὰ Κροῖσον, *having come to Croesus* (Hdt. 1, 36). Πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις, *he sends ambassadors to the Greeks* (Xen. Anab. 6, 1²).

Ἴτην παρὰ νῆας, *they (two) went to the ships* (Il. 1, 347). Ἦσαν κῶμαι πολλαὶ παρὰ τὸν ποταμόν, *there were many villages along the river* (Xen. Anab. 3, 5¹).

(b) *Of Time*: παρὰ πάντα τὸν χρόνον, *throughout (during) the whole time* (Plat. Phaed. 116^d).

(c) *Of Comparison.*

Παρὰ τὰ ἄλλα ζῶα, *in comparison with the other animals* (Xen. Mem. 1, 4¹⁴).

Ἐπόνει παρὰ τοὺς ἄλλους, *he toiled more than the others* (Xen. Ages. 5, 3).

(d) *Of Cause*: οὐ παρὰ τὴν ἑαυτοῦ ῥώμην, *not on account of his own strength* (Dem. 4, 11).

(e) *Contrary to, besides.*

Παρὰ τοὺς νόμους, *contrary to (= beyond) the laws* (Xen. Mem. 4, 4²). Οὐκ ἔστι παρὰ ταῦτ' ἄλλα, *there are no others besides these* (Ar. Nub. 698).

(f) *Various Expressions.*

Παρὰ μικρόν, *within a little, by a little* (Isoc. 7, 6). Παρὰ πολύ, *by much, by a great deal* (Thuc. 1, 29³). Παρ' ὀλίγον ποιῆσθαι, *to regard lightly* (Xen. Anab. 6, 6¹¹). Παρ' οὐδὲν ἡγείσθαι, *to consider as nothing* (Dem. 18, 164).

4. *IN COMPOSITION*, *beside, passing by, aside; hither; wrongly, amiss; beyond (of laws)*: παρ-εἶναι, παρ-έρχομαι, παρα-καλέω, παρα-πλέω, παρα-βαίνω, παρά-νομος.

1856. περί, *around (on all sides), about (compare ἀμφί).*

1. *WITH GENITIVE.*(a) *Concerning = about, on account of.*

Κήρυκας ἔπεμψε περί σπονδῶν, *he sent heralds concerning the truce* (Xen. Anab. 2, 3¹). Περί ὀνομάτων διαφέρεισθαι, *to differ about names* (Lys. 11, 3).

Ἐφοβοῦντο περί τῆς χώρᾱς, *they were in fear about the country* (Xen. Anab. 5, 5⁷).

(b) *Around or about locally (rare and poetic)*: περί σπείους, *around the grotto* (Od. 5, 68).

(c) *Above, superior to, surpassing (Homeric)*: περί πάντων ἔμμεναι, *to be superior to all others* (Il. 1, 287).—In prose this use survives in the common phrases περί πολλοῦ (πλείονος, πλείστου, ὀλίγου or σμίκροῦ, ἐλάττωτος, ἐλαχίστου, παντὸς, οὐδενὸς) ποιῆσθαι or ἡγείσθαι τι, *to think much (more, most, little, etc.) of anything, to esteem highly, etc.* (Xen. Mem. 2, 3¹⁰; Anab. 1, 9⁷; 1, 9¹⁶; Lys. 31, 31).

2. WITH DATIVE (uncommon in Attic prose).

(a) *Around or about locally*: θώρακα ἔχει περὶ τοῖς στέρνοις, *he has a cuirass round his breast* (Xen. Cyr. 1, 2¹³).

(b) *About = concerning*.

Ζεὺς ἔδεισε περὶ τῷ γένει ἡμῶν, *Zeus feared about our race* (Plat. Prot. 322^c).
 Note πταίειν οἱ σφάλλῃσθαι περὶ τινι, *to get a fall over anything, to fail, to make a mistake* (Thuc. 1, 69³).

3. WITH ACCUSATIVE (nearly the same as ἀμφί), *about*.

Θέσθαι τὰ ὄπλα περὶ τὴν σκηνήν, *to arrange their arms around the tent* (Xen. Anab. 1, 6⁴). Περὶ τὸν Ἑλλήσποντον, *about (near) the Hellespont* (Dem. 8, 3). —Περὶ τούτους τοὺς χρόνους, *at about those times* (Xen. Hell. 1, 2³³). —Περὶ πενήκοντα καὶ διακόσιους, *about 250* (Xen. Hell. 4, 5¹⁷). —Περὶ ταῦτα ἦσαν, *they were occupied with this* (Xen. Hell. 2, 2⁴). Μαθεῖν τὰ περὶ τὴν γεωργίαν, *to learn what relates to husbandry* (Xen. Oec. 20, 1). —For the expression οἱ περὶ (ἀμφί) τινα, see 1272.

4. IN COMPOSITION, *around, about, very or exceedingly* (like Lat. *per-* in *per-magnus*): περι-βάλλω, περι-γίγνομαι, περι-καλλής.

1857. πρό (Lat. *pro*), *before, for*.

1. WITH GENITIVE only.

(a) *Of Place*. Πρὸ τῶν πυλῶν, *before the gates* (Xen. Hell. 2, 4³⁴). Πρὸ ὁδοῦ, *well forward on the way* (Il. 4, 382).

(b) *Of Time*. Πρὸ τῆς μάχης, *before the battle* (Xen. Anab. 1, 7¹³). Πρὸ ἡμέρας (Xen. Cyr. 4, 4⁴). Πρὸ τοῦ, *formerly*.

(c) *Of Preference or Exchange*.

Αἰρεῖσθαι πρὸ ἥττης τε καὶ δουλείας θάνατον, *to choose death in preference to defeat and slavery* (Plat. Rep. 386^b). Πρὸ τῶνδε, *for this* (Soph. El. 495). Πρὸ πολλοῦ ποιεῖσθαι, *to regard highly, to consider important* (Isoc. 5, 14).

(d) *Of Protection*: *in behalf of*.

Μάχεσθαι πρὸ παιδῶν, *to fight for their children* (Il. 8, 57). Πρὸ τῶν ἀγρυπνήσας, *having watched in your behalf* (Xen. Anab. 7, 6³⁶).

2. IN COMPOSITION, *before, forth, forward, in defence, in preference*: προ-τάσσω, προ-βάλλω, προ-τρέχω, προ-κινδυνεύω, προ-αιρέομαι.

1858. πρὸς (Hom. also προτί and ποτί), *at or by* (properly *in front of*); related to πρό.

1. WITH GENITIVE.

(a) *Looking towards = in front of*.

Πρὸς τῆς Βοιωτίας κείται, *it lies over against Boeotia* (Dem. 23, 182). Τὸ πρὸς Σικυῶνος τεῖχος, *the wall facing Sicyon* (Xen. Hell. 4, 4¹⁸).

(b) *Of Origin and Characteristic.*

Ἀλκιβιάδης λέγεται πρὸς πατρὸς Ἀλκμαιωνιδῶν εἶναι, *Alcibiades is said to be of the Alcmaeonidae on his father's side* (Dem. 21, 144). Πρὸς γυναικὸς ἦν, *it was the way of a woman* (Aesch. Ag. 1619).

(c) *On the side of (of partisanship), for the benefit or advantage of.*

Καλλιᾶς μοι δοκεῖ πρὸς Πρωταγόρου εἶναι, *Callias seems to me to be on the side of Protagoras* (Plat. Prot. 336^e). Σπονδᾶς ἐποιήσατο....πρὸς Θηβαίων, *he made a truce for the advantage of the Thebans* (Xen. Hell. 7, 1¹⁷).

(d) *In swearing (by), of opinion (in the eyes of).*

Πρὸς θεῶν, *by (before) the gods* (Xen. Anab. 5, 7^e). Δίκαιον....πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *just in the eyes of gods and men* (Xen. Anab. 1, 6^e).

(e) *From.*

Ἐχων ἔπαινον πολὺν πρὸς ὑμῶν, *having much praise from you* (Xen. Anab. 7, 6³³).—So occasionally (rarely in Attic prose) of agent with passive verbs (like ὑπό). Ἀδοξοῦνται πρὸς τῶν πόλεων, *they are held in no esteem by the states* (Xen. Oec. 4, 2).

(f) *Occasionally in Homer, under the protection of, as*
Od. 6, 207.

2. WITH DATIVE.

(a) *At, near.*

Πρὸς τῇ οἰκίᾳ, *near the house* (Xen. Rep. Lac. 15, 6). Πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, *Cyrus was at Babylon* (Xen. Cyr. 7, 5¹). Πρὸς τοῖς πράγμασι γίνεσθαι, *to be occupied with affairs* (Dem. 8, 11).

(b) *In addition to, besides :* πρὸς τούτοις, *besides this, furthermore* (Xen. Cyr. 1, 2⁸).

3. WITH ACCUSATIVE.

(a) *To ; against ; towards (of time, direction).*

Ἦκω πρὸς σέ, *I am come to you* (Xen. Mem. 2, 1²⁷). Πρὸς Φίλιππον πρέσβεις πέμπειν, *to send ambassadors to Philip* (Dem. 18, 24). Λέξαιτε πρὸς με, *say to me* (Xen. Anab. 3, 3²).—Ἰέναι πρὸς τοὺς πολεμίους, *to go against the enemy* (Xen. Anab. 2, 6¹⁰).—Πρὸς ἑσπέρᾱν, *towards evening* (Xen. Hell. 4, 3²²). Πρὸς βορρᾱν, *towards the North* (Thuc. 6, 2⁴).

(b) *Towards (of disposition friendly or hostile).*

Τὴν εὖνοιαν τὴν πρὸς ἡμᾶς, *the good-will towards us* (Isoc. 3, 61). Πρὸς τοὺς Ἀθηναίους φιλικῶς (ἔχειν), *to be disposed in a friendly way to the Athenians* (Xen. Hell. 4, 8¹⁷). Συνθήκας ποιέσθαι πρὸς ἀλλήλους, *to make agreements with each other* (Aeschin. 1, 161).

(c) *With a view to ; with regard to ; in relation to, in comparison with, according to.*

Πρὸς τί με ταῦτ' ἐρωτᾶς ; *to what purpose to do ask me this?* (Xen. Mem. 3, 7²). Παιδαυέμεθα πρὸς τὴν ἀρετὴν, *we have been educated for valour* (Isoc. 6,

102).—Τοὺς ἀρίστα πρὸς ἀρετὴν πεφυκότας, *those best by nature in regard to virtue* (Isoc. 15, 284). Πρὸς τὰ παρόντα ἔλεξε τοιαύδε, *with regard to the present subject he spoke thus* (Thuc. 6, 41¹). Τὰ πρὸς τὸν πόλεμον, *what pertains to the war* (Xen. Anab. 4, 3¹⁰).—Μέζω...πρὸς πᾶσαν χώραν, *greater in comparison with any country* (Hdt. 2, 35¹).—Οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον, *nor did they judge of happiness according to money* (Isoc. 4, 76). Πρὸς αὐλὸν ὠρχήσαντο, *they danced to the flute* (Xen. Anab. 6, 1⁵).

(d) *Various Expressions.*

Πρὸς χάριν or ἡδονήν, *with the object of pleasing* (Isoc. 8, 10, and 8, 9). Πρὸς βίαν, *by force* (Soph. frag. 701). Πρὸς ὀργήν, *in anger* (Ar. Ran. 998). Πρὸς φιλίαν, *in friendship* (Xen. Anab. 1, 3¹⁰). Οὐδὲν πρὸς ἐμέ, *nothing to me* (Dem. 18, 21).

4. IN COMPOSITION, *to, towards, by, besides*: προσ-άγω, προσ-ιέναι, προσ-τίθημι.

1859. σὺν or older Attic ξύν (Lat. *cum*), *with, in company with, in union with*. Except in the expression σὺν (τοῖς) θεοῖς, *with the help of the gods*, σὺν is confined almost wholly to the poets and to Xenophon; the other prose writers use μετά.

1. WITH DATIVE only.

(a) *In company with*: ἐπαιδεύετο σὺν τῷ ἀδελφῷ, *he was educated with his brother* (Xen. Anab. 1, 9²).—So of help: σὺν θεοῖς (Xen. Cyr. 6, 4¹⁹).

(b) *In conformity with*: σὺν τοῖς νόμοις, *in conformity with the laws* (Xen. Mem. 4, 4²).

(c) Sometimes of Instrument like the dative alone: τὸ σῶμα γυμναστίον σὺν πόνοις, *the body must be exercised by toil* (Xen. Mem. 2, 1²⁸).

(d) Sometimes of Manner: προΐέναι σὺν κραυγῇ, *to advance with a shout* (Xen. Anab. 1, 2¹⁷).

2. IN COMPOSITION, *with, together, at the same time*: σύμ-μαχος, συλ-λέγω, συν-άγω.

1860. ὑπέρ (Hom. also ὑπείρ; Lat. *super*), *over*.

1. WITH GENITIVE.

(a) *Of Place, also of Motion.*

Ὁ ἥλιος ὑπὲρ ἡμῶν πορευόμενος, *the sun journeying above us* (Xen. Mem. 3, 8⁹). Ὑπὲρ τῆς κώμης γήλοφος ἦν, *above the village was a hill* (Xen. Anab. 1, 10¹²).

(b) *In behalf of, for, on account of.*

Ὑπὲρ τῆς πόλεως ἀποθνήσκειν, *to die for the state* (Isoc. 4, 77). Πονεῖν ὑπὲρ σοῦ, *to toil in your behalf* (Xen. Anab. 7, 3³¹). Ὑπὲρ τῶν πρᾶγμάτων φοβοῦμαι, *I am in fear on account of public affairs* (Dem. 9, 20).

(c) *Concerning* = περί (mostly in the orators): τὴν ὑπὲρ τοῦ πολέμου γνώμην ἔχοντας, *having such an opinion about the war* (Dem. 2, 1).

2. WITH ACCUSATIVE: *over* or *beyond* (of place or measure).

Ἐπολέμει τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλάσποντον οἰκοῦσι, *he waged war against the Thracians living beyond the Hellespont* (Xen. Anab. 1, 1⁹). Οἱ ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονότες, *those beyond the years of military service* (Xen. Cyr. 1, 2⁴). Ὑπὲρ δύναμιν, *beyond one's strength* (Dem. 21, 69).

3. IN COMPOSITION, *over, beyond, excessively, for the sake of*: ὑπερβαίνω, ὑπέρ-μετρος, ὑπερ-αλγέω.

1861. ὑπό (Hom. also ὑπαί; Lat. *sub*), *under*.

1. WITH GENITIVE.

(a) *Of Place*.

Τὰ ὑπὸ γῆς, *the things under the earth* (Plat. Apol. 18^b).—Occasionally from under (mostly in poetry), (τούσδε) ὑπὸ χθονὸς ἦκε φάωσδε, *them he sent to the light from under the earth* (Hes. Theogon. 669).—Also of musical accompaniment, as ὑπὸ σαλπίγγων, *accompanied by trumpets* (Hdt. 1, 17³).

(b) *Of Cause*.

Ὑπὸ λύπης, *through grief* (Xen. Cyr. 6, 1³⁵). Ὑπὸ λιμοῦ, *through hunger* (Xen. Anab. 1, 5⁵). Ὑπὸ τῆς ἡδονῆς, *through joy*.

(c) *Of Agent* with passive verbs.

Εἰτίματο ὑπὸ τοῦ δήμου, *he was honoured by the people* (Xen. Hell. 2, 3¹⁵). Ἀπέθανεν ὑπὸ Νικάνδρου, *he was slain by Nicander* (Xen. Anab. 5, 1¹⁵).

2. WITH DATIVE, *under*.

Ὑπὸ τῷ τείχει, *under the wall* (Xen. Hell. 5, 2⁴¹). Ὑπὸ τῇ ἀκροπόλει, *under the acropolis* (Hdt. 6, 105⁴). Ὑπὸ βασιλεῖ ὄντες, *being under (in the power of) the king* (Xen. Cyr. 8, 1⁶).

For ὑπό with dative as agent in poetry, see 1868.

3. WITH ACCUSATIVE.

(a) *Of Place, under* (of motion towards).

Ἀπῆλθον ὑπὸ τὰ δένδρα, *they went under the trees* (Xen. Anab. 4, 7⁸). Ὑπὸ πόντον ἐδύσετο, *he dived under the sea* (Od. 4, 425). Πόλεις τε καὶ ἔθνη ἀνθρώπων ὑφ' ἑαυτοῦς ποιέισθαι, *to bring cities and races of men under their dominion* (Plat. Rep. 348^a).

(b) *Of Time, towards, occasionally at or during*.

Ὑπὸ νύκτα, *sub noctem, towards night* (Thuc. 1, 115⁵). Ὑπὸ τὴν παροιχομένην νύκτα, *during the past night* (Hdt. 9, 58²).

4. IN COMPOSITION, *under, by degrees, slightly, secretly*: ὑπο-βαίνω, ὑπο-στράτηγος, ὑπ-άγω, *to advance by degrees or unnoticed*; ὑπο-πέμπω, *to send secretly*.

IMPROPER PREPOSITIONS

WITH THE GENITIVE

1862. 1. ἄχρι and μέχρι, *until, as far as*.

Μέχρι τοῦ Μηδιάς τείχους, *as far as the wall of Media* (Xen. Anab. 1, 7¹⁵).

* Ἀχρι τῆς τελευτῆς, *until the end* (Dem. 18, 179).

2. ἄνευ, *without, apart from*.

* Ἄνευ πλοίων, *without boats* (Xen. Anab. 2, 2³). * Ἄνευ τοῦ καλῆν δόξαν ἐνεγκεῖν, *apart from (in addition to) bringing good reputation* (Dem. 18, 89).

3. πλὴν, *except*: πλὴν Διός, *except Zeus* (Aesch. Pro. 50). Πλὴν may also be a conjunction and be followed by some other case; as Xen. Hier. 1, 18. See 2131, 2234 and 2371.

4. ἕνεκα or ἕνεκεν (Ionic εἵνεκα or εἵνεκεν), *on account of, for the sake of, as regards*, generally placed after the noun.

Τίνος ἕνεκεν; *on account of what?* (Xen. Anab. 2, 3²⁰). Δένδρα θεραπεύειν τοῦ καρποῦ ἕνεκεν, *to raise trees for the sake of the fruit* (Xen. Mem. 2, 4⁷). Ἀσφαλῶς ζῶν ἕνεκά γε τῶν σῦκοφάντων, *he lived in safety as far as the sycophants were concerned* (Isoc. 15, 163).—The dramatists also have οὔνεκα.

5. Examples of other improper prepositions of frequent use:—

Εὐθὺ Ἀνυκίου, *straight towards the Lyceum* (Plat. Lys. 203^a).—Ἐγγὺς ἀγαθοῦ, *near the good* (Men. Mon. 400); in the sense of *related to, akin*, it takes the dative, as ἐγγύτερον τῷ θανάτῳ, *more akin to death* (Xen. Cyr. 8, 7²¹).—Πλησίον τοῦ δεσμοτηρίου, *near the prison* (Plat. Phaedo, 59^d); in poetry seldom with the dative.—Μεταξὺ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance* (Plat. Symp. 202^a).—Ὡν ἐντός, *inside of which* (Thuc. 1, 46^b).—Ἐκτὸς τῶν ὄρων, *outside of the boundaries* (Plat. Leg. 854^d).—Ἐἰς τὸ τοῦ ἐρύματος ἐλθεῖν, *to go within the fortification* (Xen. Hier. 2, 10).—Ἐχώρου ἔξω τοῦ τείχους, *they came without the wall* (Thuc. 3, 22^b).—Ἐναντίον πολλῶν, *in the presence of (before) many* (Xen. Mem. 2, 5¹).—Πρόσθεν τοῦ στρατοπέδου, *in front of the camp* (Xen. Hell. 4, 1²²); so ἔμπροσθεν (Plat. Prot. 340^d).—Καταντικρὺ Κυθήρων, *opposite Cythera* (Thuc. 7, 26¹).—Ὁπισθεν τοῦ στρατοπέδου, *behind the camp* (Xen. Cyr. 3, 3²⁵); so κάτωπιν (Plat. Gorg. 547^a).—Ἀνωθεν κεφαλῆς, *above the head* (Xen. Eques. 5, 4).—Ἀμφωτέρωθεν τῆς ὁδοῦ, *on both sides of the road* (Xen. Hell. 5, 2^b).—Ἐκατέρωθεν αὐτοῦ, *on each side of it* (Thuc. 7, 78^b).—Ἐνθεν καὶ ἔνθεν τῆς ὁδοῦ, *on this side and that of the way* (Xen. Cyr. 8, 3⁹).—Πέραν τοῦ ποταμοῦ, *across (on the other side of) the river* (Thuc. 6, 101^d).—Ἀντιπέρας Ἡλίδος, *over against Elis* (Thuc. 2, 66¹); so ἀντιπέραν and καταντιπέρας, *over against* (Xen. Anab. 1, 1⁹).—Πέρα or πέρα, *further than, beyond*: πέρα τοῦ μετρίου, *beyond measure* (Dem. 14, 35).—

Πόρρω and πρόσω, *far into, advanced, far from*: πόρρω τοῦ βίου, *advanced in life* (Plat. *Apol.* 38°); πρόσω τοῦ Ἑλλησπόντου, *far from the Hellespont* (Hdt. 5, 13⁴).—Χωρίς, *without, apart from*: χωρὶς τοῦ σώματος, *apart from the body* (Plat. *Phaedo* 66°).

Ἄτερ (poetic) = ἄνευ (*Il.* 15, 292).

Λάθρα or λάθρᾱ, *secretly, without the knowledge of*: λάθρα τῶν στρατιωτῶν, *without the knowledge of the soldiers* (Xen. *Anab.* 1, 3⁸); so κρύφα (as Thuc. 1, 138⁸).—Χάριν (acc. of χάρις), *for the sake of, on account of*: παρὸς χάριν, *for his father's sake*. Similarly δίκην (acc. of δίκη), *after the manner of, like*: δίκην κρᾶτήρος, *like a bowl* (Plat. *Leg.* 773⁴). These two are really adverbial accusatives.—There are a number of other similar adverbs used, like prepositions, with the genitive.

WITH THE DATIVE

1863. ἅμα, ὁμοῦ, and ἐφεξῆς, see 1771. Ἐφεξῆς is occasionally found with the genitive, as in Plat. *Tim.* 55°; similarly ἐξῆς (Plat. *Cratyl.* 399^d; gen. Ar. *Ran.* 765).

WITH THE ACCUSATIVE

1864. ὡς, *to*, used only with the accusative of a person, like πρὸς or εἰς. Πορεύεται ὡς βασιλέᾳ, *he goes to the king* (Xen. *Anab.* 1, 2⁴). Πέμψουσιν ὡς αὐτοὺς πρέσβεις, *they will send ambassadors to them* (Thuc. 1, 90³).

ADVERBS

1865. As in English, adverbs relate to verbs, adjectives, or other adverbs.—For adverbs used as attributes, see 1265.—For adverbs governing the genitive, see 1725—1728; the dative, see 1771.—For adverbs used prepositionally, see the Improper Prepositions, 1862.—For adjectives used where the English uses adverbs, see 1317—1321.

THE VERB

THE VOICES

ACTIVE

1866. The active voice simply represents the subject as acting; as ὁ παῖς τρέχει, *the boy runs*; γράφω, *I write*.

1867. 1. The active of some verbs is used transitively as well as intransitively.

Ἐλαίνω, tr. to drive, intr. to ride, to march ;—αἶρω, to raise, intr. to set out, to depart ;—ἔχω, to have, to hold, intr. to steer towards a place ; ἔχε (δὴ), stop now ; with an adverb, ἔχει = to be, as καλῶς or εὖ ἔχει, it is well, Lat. bene se habet ;—ἄγω, to lead, intr. to advance ;—πράττω, to do, intr. (εὖ, κακῶς), to do (well, badly) ;—τελευτάω, to end, intr. to die ;—ἐκλείπω, to abandon, intr. to cease ;—ἀπαγορεύω, to forbid, intr. to grow weary ;—καταλύω, to dissolve, to destroy, intr. to halt.—The original object can often be easily supplied.

2. The intransitive meaning sometimes belongs only to certain tenses. See *Mixture of Transitive and Intransitive Meanings*, in Part II. of the Grammar.

3. Some intransitive verbs are used intransitively only in certain compounds.

Φέρω, to bear, to carry, διαφέρω, to differ ;—βάλλω, to throw, μεταβάλλω, to become changed, εισβάλλω and ἐμβάλλω, to make an incursion, to empty (of rivers), προσβάλλω, to advance against ;—ἵημι, to send, ἀνίημι, to relax, to give over ;—δίδωμι, to give, ἐπιδίδωμι, to improve, to make progress, ἐνδίδωμι, to give in, to give way ;—μίγνυμι, to mix, προσ-, συμμίγνυμι, to meet with, to encounter.

4. Some intransitive verbs become transitive in composition ; see 1585.

5. For the active of some verbs used as passive to others, see 1888.

6. The active sometimes has *causative* meaning. Κῦρος ἐξέκοψε τὸν παράδεισον, Cyrus had the park destroyed (Xen. Anab. 1, 4¹⁰).

MIDDLE

1868. The middle voice represents the subject as acting upon himself, or with some regard or concern to himself.

1869. *Direct Middle.*—In the direct middle, the subject is represented as acting directly on himself. This use of the middle is confined only to certain verbs, mostly such as denote an action performed on one's own body.

Such verbs are : λούομαι, to wash one's self ; ἀλείφομαι, χρίομαι, to anoint one's self ; γυμνάζομαι, to exercise one's self ; ἀπάγχομαι, to hang on's self ; κείρομαι, to cut one's hair ; κοσμέομαι, to deck one's self ; στεφανόομαι, to crown one's self ; καλύπτομαι, to cover one's self ; τύπτομαι, κόπτομαι, to beat one's self (esp. for grief) ; τρέπομαι, to turn one's

self; ἀπέχομαι, *to restrain one's self*; ἵσταμαι, *to set one's self*; τάσσομαι, *to draw one's self up in the ranks*; ἐπιδείκνυμαι, *to show one's self*; παρα-, συ-σκευάζομαι, *to prepare one's self*.—So γεύω, *to let (any one) taste*, γεύομαι, *to let one's self taste, to taste*;—παύω, *to stop*, παύομαι, *to stop one's self, to cease*.

1870. NOTE.—The direct middle may have *causative* meaning; as ἐκέλευον ἀπογράφεσθαι πάντας, *he ordered all to have their names written down* (Xen. *Hell.* 2, 4⁸).

1871. NOTE.—1. Ordinarily the reflexive action is expressed by the active with a reflexive pronoun; as ἐκείνος ἀπέσφαξεν ἑαυτόν, *he killed himself* (Dem. 9, 62). Plat. *Apol.* 33^b.

2. For the sake of clearness, the reflexive pronoun is sometimes added to the middle; as ἑαυτόν ἀποσφάξασθαι, (*some say*) *that he slew himself* (Xen. *Anab.* 1, 8²⁹).

1872. Indirect Middle.—The middle is most frequently used to express an action performed *for one's self*, or *with regard to one's self*, or *on something belonging to one's self*.

Thus μεταπέμπομαί τινα, *I send for some one to come to me*; ἀπέπομπομαί τινα, *I send some one away from me*; προβάλλομαι τὴν ἀσπίδα, *I throw before me a shield for protection*; ἀμένομαι πολέμιον, *I ward off an enemy from me*; κλαίομαι τὰ πάθη, *I bewail my sorrows*; ἵσταμαι, *I set up for myself*; εὐρίσκομαι, *I find for myself, procure*; καταλέγεσθαι, *to pick out for one's self*; τίθεσθαι τὴν ψῆφον, *to give one's vote*; τρέπεσθαι τοὺς πολεμίους, *to turn the enemy from one's self*; ἀποφαίνομαι τὴν γνώμην, *I express my opinion*; ἀπο-, ἐπιδείκνυμαι τὴν παιδείαν, *I show my education*; ποιέομαί τινα φίλον, *I make some one my friend*; ἀγεσθαι γυναῖκα, *to take a wife*.

1873. NOTE.—The indirect middle sometimes has *causative* meaning.

Ἐγὼ γάρ σε ταῦτα ἐδίδαξάμην, *for I had you taught these things* (Xen. *Cyr.* 1, 6²). Τράπεζαν Περσικὴν παρείθετο, *he had a Persian table set for him* (Thuc. 1, 130¹). Ποιήσασθαι χιθῶνα ἢ πρίασθαι, *to have a coat made or to purchase one* (Xen. *Cyr.* 1, 3¹⁷).

1874. NOTE.—In contrasts, the reflexive pronoun is added to the indirect middle for clearness; as τί τὴν πόλιν, Αἰσχίνη, προσήκε ποιεῖν, ἀρχὴν καὶ τυραννίδα τῶν Ἑλλήνων ὀρώσαν ἑαυτῷ κατασκευαζόμενον

Φίλιππον ; *what, Aeschines, should the commonwealth have done when she saw Philip preparing for himself empire and tyranny over Greeks ?* (Dem. 18, 66).

1875. NOTE.—The middle may have *reciprocal* meaning when the subject is in the plural ; as τὴν ἀφανὴ οὐσίαν ἐνειμάντο οἱ ἀδελφοί, *the brothers divided the personal property among themselves* (Lys. 32, 4).

1876. Subjective or Dynamic Middle.—The Middle sometimes denotes an action performed *with one's own powers or means*.

Παρέχω, *I furnish*, παρέχομαι, *I furnish from my own means* ;—λῶ, *I lose*, λύομαι, *I ransom with my money* ;—συμβάλλομαι, *I contribute from my own* ;—λαμβάνειν, *to take*, λαμβάνεσθαι and ἐπιλαμβάνεσθαι τινος, *to grasp, to take hold of anything* ;—θύειν, *to sacrifice*, θύεσθαι, *to take the auspices* ;—σκοπεῖν, *to view*, σκοπεῖσθαι, *to look at closely, to examine* ;—ἐκδίδωμι, *I give out*, ἐκδίδομαι θυγατέρα, *I give away a daughter in marriage* ;—πόλεμον ποιεῖν, *to cause a war* (as a third party), πόλεμον ποιεῖσθαι, *to carry on a war* ; so ἀπολογίαν, δέεινον, εὐχὴν, ἐπιμέλειαν, ποιεῖσθαι.

1877. NOTE.—The passive to the subjective middle ποιεῖσθαι is γίγνεσθαι ; as ὅλην τὴν ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο, *the going-up lasted the whole day* (Xen. Anab. 4, 1¹⁰).

1878. NOTE.—Some intransitive verbs have a dynamic middle : στρατεύω, *to undertake an expedition*, of the general (Xen. Anab. 2, 1¹⁴), στρατεύομαι, *to perform military service, to serve*, of the soldier (Xen. Anab. 3, 1¹⁰) ;—πολιτεύειν, *to be a citizen* (Xen. Anab. 3, 2²⁶), πολιτεύεσθαι, *to perform the duties of a citizen, to take part in the government* (Xen. Cyr. 1, 1¹) ;—πρεσβεύειν, *to be ambassador* (Xen. Anab. 7, 2²³), πρεσβεύεσθαι, *to negotiate as ambassador*, also (of the state) *to negotiate through ambassadors* (Thuc. 1, 67²) ;—βουλεύω, *to take counsel, to be counsellor* (Xen. Mem. 1, 1¹⁸), βουλεύεσθαι, *to take one's counsel, to form plans*.

1879. Some verbs acquire, in the middle, meanings quite different from those of the active. The following are especially important from their frequency :—

Αἰρέω, *to take*, αἰρέομαι, *to choose = to take for myself* ;—ἀποδίδωμι, *to give back*, ἀποδίδομαι, *to sell = to give away for one's interest* ;—ἄπτω, *to fasten*, ἄπτομαί τινος, *to cling to = to fasten one's self to, to*

engage in ;—*ἄρχω*, to rule, to begin, without regard to continuation of the action which another may take up (*Xen. Anab.* 1, 6⁵), *ἄρχομαι*, to begin one's own work, or for one's self (*Xen. Anab.* 3, 27) ;—*γαμέω τινά*, to marry (of the man), *γαμέομαι τινι*, to marry (of the woman), *γαμέομαι θυγατέρα τινί*, to give a daughter in marriage to any one (of a parent) ;—*γράφειν νόμους*, to write or to propose laws, *γράφεσθαι νόμους*, to pass laws (of the people), *γράφεσθαι τινα*, to indict, to bring a law-suit against any one = to write any one down in a document of prosecution ;—*δανείζω*, to lend, *δανείζομαι*, to borrow = to have another lend to one ;—*δικάζω*, to judge, to pronounce decision, *δικάζομαι*, to go to law, to plead ;—*ἔχω*, to have, to hold, *ἔχομαι τινος*, to hold on to anything, to be close to, or to border on ;—*λανθάνω*, to lie hid, *ἐπιλανθάνομαι τινος*, to forget ;—*μισθώω*, to let out for hire, *μισθόομαι*, to hire = to have another let to one ;—*περαιώω*, to convey over, *περαιόομαι*, to go across ;—*στέλλω*, to send, *στέλλομαι*, to set out, to travel ;—*τίμωρέω τινί*, to avenge a person, *τίμωρέομαι τινα*, to avenge one's self on a person, to punish ;—*φοβέω τινά*, to frighten any one, *φοβέομαι τινα*, to fear any one ;—*τίνω*, to pay a penalty or debt, *τίνομαι*, to make another pay, to avenge one's self on, to punish ;—*φυλάττω τινά*, to guard any one, *φυλάττομαι τινα*, to be on guard against any one.

1880. 1. In many cases the middle or active may be employed indifferently ; the reflex action being sufficiently clear, the active will often answer quite as well ; as *Παφλαγόνας ξυμμάχους ποιήσεσθε.... φίλον ποιήσομεν τὸν Παφλαγόναν*, you will make the Paphlagonians allies,....we will make the Paphlagonian a friend (*Xen. Anab.* 5, 5²²).—In some verbs the use of the middle form is poetic, mostly epic.

2. For passive deponents, see Part II. of the Grammar.—For the future middle used passively, see Part II. of the Grammar.

PASSIVE

1881. The passive voice represents the subject as acted upon ; as *φιλοῦμαι*, I am loved ; *ὁ παῖς τύπτεται*, the boy is struck.

1882. 1. The direct object of the active verb becomes the subject of the passive.

2. A personal passive can also be formed from verbs which govern a genitive or dative ; the indirect object (genitive or dative) here

becomes the subject of the passive. In this way a personal passive can be formed from ἄρχω, *to rule*, καταφρονέω, *to despise*, καταγελάω, *to laugh at*, ἀμελέω, *to neglect*, which verbs govern an object-genitive; πιστεύω, *to trust*, ἀπιστέω, *to distrust*, φθονέω, *to envy*, ἐπιβουλεύω, *to plot against*, ἀπειλέω, *to threaten*, ἐγκαλέω, *to censure*, πολεμέω, *to war against*, these governing the dative.

ὑπὸ δούλου ἄρχεσθαι, *to be ruled by a slave* (Plat. *Lys.* 208^c). Ὁρᾷ βουλεύεσθαι, ... μὴ καταφρονήσωμεν, *it is time to deliberate lest we be despised* (Xen. *Anab.* 5, 7¹²). Πιστεύεσθαι ὑπὸ τῆς πατρίδος, *to be trusted by one's country* (Xen. *Symp.* 4, 29). Φθονηθεῖς ὑπὸ τοῦ Ὀδυσσεύος, *envied by Odysseus* (Xen. *Mem.* 4, 2³³). Ὑπ' Ἀθηναίων ἐπιβουλεύομεθα, *we are conspired against by the Athenians* (Thuc. 1, 82¹). Οὐκέτι ἀπειλοῦμαι, *I am no longer threatened* (Xen. *Symp.* 4, 31). Οὐκ εἰκότως πολεμοῦνται, *they are not rightly warred against* (Thuc. 1, 37¹).

3. When the active has two objects, a *dative* of the person and an *accusative* of the thing, the accusative of the thing generally remains and the dative becomes the nominative of the passive.

Οἱ ἐπιτετραμμένοι τὴν φυλακὴν (actively ἐπιτρέπειν τοῖσι τὴν φυλακὴν), *those entrusted with the guard* (Thuc. 1, 126¹¹). Ἄλλο τι μείζον εὐθὺς ἐπιταχθήσεσθε (actively ἐπιτάττειν ὑμῖν ἄλλο τι μείζον), *you will straightway have some other greater command imposed upon you* (Thuc. 1, 140⁹).—But sometimes the dative is retained and the accusative of the thing becomes the nominative; as πρᾶγμα δεινὸν... ὃ τοῖς θεοῖς ἅπασιν ἐπιβουλεύεται, *a terrible thing which is being plotted against all the gods* (Ar. *Pax* 403).

4. With verbs governing a double object-accusative, the accusative of the thing remains, the accusative of the person becomes the nominative of the passive. See 1608.

5. When the active has a *part* of a person as its object-accusative, the passive may have the person as the subject, and the part remains in the accusative.

Ἀποτμηθέντες τὰς κεφαλὰς, *having had their heads cut off* (Xen. *Anab.* 2, 6¹); this accusative thus becomes an accusative of specification.—Ἀεὶ τοῦ ἀδελφοῦ ἀπέτεμε τὴν κεφαλὴν (Xen. *Anab.* 3, 1¹⁷), which could become ὁ ἀδελφὸς ἀπετμήθη τὴν κεφαλὴν.

6. With verbs governing an object-accusative and a cognate-accusative, the cognate-accusative remains and the object-accusative becomes the nominative of the passive. See 1617.

7. A cognate-accusative is sometimes found as the subject of a passive. Ὁ κίνδυνος κινδυνεύεται (actively τὸν κίνδυνον κινδυνεύειν), *the risk is run* (Plat. *Lach.* 187^b). Εὐτύχηται (Thuc. 7, 77³).

8. In this way passive neuter participles from intransitive verbs are used substantively.

Τὰ σοὶ κἀμοὶ βεβιωμένα, *the lives led by you and by me* (Dem. 28, 265). Μικρὰ ἀμαρτηθέντα, *small errors* (Xen. Anab. 5, 8²⁰). Αἱ τῶν πεπολιτευμένων εὐθύναι, *the accounts of their public acts* (Dem. 1, 28). Τὰ ἡσεβημένα, *the acts of impiety committed* (Lys. 6, 5). Τὰ κινδυνευθέντα, *the risks which were run* (Lys. 2, 54). Τὰ δυστυχθέντα, *the misfortunes suffered* (Lys. 2, 70).

1883. NOTE.—An impersonal passive from *intransitive* verbs, like the Latin *itur, curritur, ventum est*, does not occur in Greek.

1884. In changing from the active construction to the passive, the subject of the active, if a person, is usually expressed by ὑπό with the genitive (1861, 1(c)); if the subject is a *thing*, it is put in the dative.

1885. NOTE.—For the dative of personal agent, especially with the perfect and pluperfect, see 1800.—For the agent expressed by παρά with the genitive, see 1855 1(b); by ἀπό or ἐξ with the genitive, see 1847, 1(e) and 1851, 1(c); by πρὸς with the genitive, see 1858, 1(e).—For the agent with verbals, see 2315.

1886. NOTE.—In poetry the agent is often expressed by ὑπό with the dative.

Ἐφύβηθεν ὑφ' Ἑκτορι, *they were put to flight by Hector* (Il. 15, 637).—In Attic prose this occurs only with verbs meaning to *bring up* or to *educate*; as ὑπὸ παιδορρίβῃ ἀγαθῷ πεπαιδευμένος, *having been educated under a good master* (Plat. Lach. 184^e).

1887. For future-middle with passive meaning, for deponents with passive meaning, for passive aorists with reflexive or middle meaning (middle passives), see Part II. of the Grammar (Irregularities of Meaning).

1888. 1. Some intransitive active (or middle) verbs serve as passives to some other verbs and are construed as such (with ὑπό).

2. These are especially important: εὖ πάσχω (lit. “to suffer well”), to be treated well, passive to εὖ ποιῶ;—εὖ ἀκούω, poet. εὖ κλύω (lit. “to hear well”), to be praised or to be well spoken of, passive of εὖ λέγω;—ἐκπίπτω (“to fall out”), to be cast out, expelled, passive to ἐκβάλλω;—φεύγω (“to flee”), to be banished or to be prosecuted, passive to διώκω;—ἀποφεύγω, to be acquitted, passive to ἀπολύω;—ἀλίσκομαι, to be

captured, passive to αἰρέω;—ἀποθνήσκω ("to die"), *to be killed*, passive to ἀποκτείνω;—δίκην δίδωμι ("to give satisfaction"), *to be punished*, passive to ζημιόω.

Εἰ παθόντες ὑπ' αὐτῶν, *having been well treated by them* (Plat. Gorg. 519^c). Κακῶς ἀκούειν ὑπὸ τῶν πολιτῶν, *to be ill spoken of by the citizens* (Isoc. 6, 41). Ἀλκμαονίδας φᾶσιν ὑπὸ τῶν τυράννων ἐκπεσεῖν, *they say that the Alcmaeonidae were expelled by tyrants* (Dem. 21, 144). Ἀσεβείας φεύγω ὑπὸ Μελήττου, *I am prosecuted for impiety by Meletus* (Plat. Apol. 35^d). Ἀπέθανεν ὑπὸ Νικάνδρου, *he was slain by Nicander* (Xen. Anab. 5, 1¹⁵). Ὑπ' αὐτῶν τούτων δίκην ἐδίδοσαν, *by these very ones they were punished* (Xen. Cyr. 1, 6⁴⁵).

1889. NOTE.—The passive to τίκτω, *to bring forth, to bear*, is γίγνομαι ἐκ (Xen. Hell. 6, 43⁷).—The passive to τέθεικα, *I have placed*, is often κείμει, *to lie* (Isoc. 1, 36).—For λαγχάνω as passive to κληρώ, *to choose by lot*, see 1614.

1890. NOTE.—There is some tendency also to use an active verb like ἔχω or τυγχάνω or λαμβάνω with an object, instead of a passive.

Πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιῶτων, *they were severely blamed by the soldiers* (Thuc. 6, 46⁵). Τσαύτης ἔτυχε τίμωρίας ὑπὸ θεῶν, *he obtained so much honour from the gods* (Xen. Ven. 1, 11). Πληγὰς λαβὼν ὑπ' ἄλλου, *receiving blows from another* (Xen. Rep. Lac. 6, 2).

THE TENSES

1891. 1. In English the tenses simply express the *time* of an action. In Greek the tenses not only express the *time when* an action takes place, but they also qualify the action as *being in progress* or *going on*, as simply *taking place* or *occurring*, or as *actually completed*.

2. The distinction of *time* always occurs with the indicative mood, and somewhat in the other moods and in the participle. The qualification of the action as *going on* or *taking place* or *actually completed*, belongs to all the moods and to the participle.

1892. 1. The aorist and future express the action of the verb as simply *taking place* or *performed*; the present and imperfect as *going on*; the perfect, pluperfect, and future-perfect as *completed*.

2. It is often difficult to render in English the different shades of meaning denoted by this three-fold character of the action; but the following examples will make this distinction clear:—

Aorist.	Present.	Perfect.
ποιῆσαι, to do.	ποιεῖν, to be occupied with, to be in the act of doing.	πεποιηκέναι, to be done with anything.
φυγεῖν, to take to flight, to flee, to be banished.	φεύγειν, to be in flight, to be in exile.	πεφευγέναι, to be in safety, to have escaped.
ἀποθανεῖν, to die.	ἀποθνήσκειν, to be dying.	τεθνηκέναι, to be dead.
γινῶναι, to form an opinion, to decide upon.	γινώσκειν, to get to know, to gain knowledge of.	ἐγνώκέναι, to know, to be aware of.
ἀνθῆσαι, to blossom forth.	ἀνθεῖν, to bloom.	ἡνθηκέναι, to be in blossom.
φοβηθῆναι, to take fright.	φοβεῖσθαι, to fear, to be afraid.	πεφοβῆσθαι, to be in terror.
κτήσασθαι, to get, to acquire.	κτᾶσθαι, to be getting.	κεκτήσθαι, to possess, to have acquired.
κληθῆναι, to get a name.	καλεῖσθαι, to be called.	κεκλησθαι, to have a name, to be called.
πείσαι, to prevail upon, to persuade successfully.	πείθειν, to be persuading, to talk over.	πέπεισμαι, I am persuaded, I believe.
πιστεῦσαι, to put faith in.	πιστεύειν, to trust.	πεπιστευκέναι, to have a fixed confidence.
θαυμάσαι, to be struck with wonder.	θαυμάζειν, to wonder at, to admire.	τεθαυμακέναι, to be in a state of wonder or admiration.

1893. 1. The three-fold character of the time is shown in the following table :—

	PRESENT TIME.	PAST TIME.	FUTURE TIME.
ACTION TAKING PLACE.		Aorist. ἀπέθανε, he died. ἔγραψα, I wrote.	Future. ἀποθανεῖται, he will die. γράψω, I shall write.
ACTION GOING ON.	Present. ἀποθνήσκει, he is dying. γράφω, I am writing.	Imperfect. ἀπέθνησκε, he was dying. ἔγραφον, I was writing.	
ACTION COMPLETED.	Perfect. τέθνηκε, he is dead, he has died. ἔγραφα, I have written.	Pluperfect. ἐτεθνήκει, he was dead, he had died. ἔεγραφον, I had written.	Future-perfect. τεθνήξει, he will be dead, he will have died. γεγράψεται, it will be written.

2. We should expect special forms to express an action simply taking place in the present, and an action going on in the future. But the former is hardly ever required; and the simple future will answer for the second, as ἀποθανεῖται, *he will be dying*, γράψω, *I shall be writing*.—For the (gnomic) aorist, the present, and the perfect to denote a general truth, see 1914, 1899, 1933.

TENSES OF THE INDICATIVE

PRESENT

1894. The present tense denotes an action going on *now*: γράφω, *I write* or *I am writing*.

1895. Historical Present.—1. In lively narrative the present is often used for the aorist, and interchanged with past tenses.

Αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ Θράκης, *the thirty ships arrived at the towns lying towards Thrace* (Thuc. 1, 59¹). Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, *of Darius and Parysatis are born two sons* (Xen. Anab. 1, 1¹).

2. The historical present is absent from Homer. It is often found in tragedy, sometimes in a rather unusual way; as Soph. *El.* 99.

1896. Present for Future.—The present is sometimes used for the future, as in English. The future action is thus conceived as already present.

Ἐπὶ γε τούτους ἐγὼ αὐτὸς παρέρχομαι, *I am going to those myself* (Xen. Cyr. 7, 1²⁰); so Dem. 19, 32; Thuc. 6, 91³.—The verb εἶμι has this future sense, *am about to go*, quite regularly in Attic and Ionic prose in the indicative; the infinitive and participle may also have present meaning. In Homer εἶμι sometimes has present signification.

1897. Present of Attempted Action.—The present is sometimes used to express an attempted action.

Τὰ θηρία δίδωμί σοι, *I offer you the animals* (Xen. Cyr. 1, 3¹⁴). Πείθουσιν ὑμᾶς, *they are trying to persuade you* (Isoc. 6, 12). Τοὺς μὲν Λακεδαιμονίους ἀναιρεῖ, οὓς δ' ἀπώλεσαν Φωκίᾶς, νῦν σφάζει, *the Lacedaemonians he is trying to overthrow, and the Phocians whom he destroyed he is now trying to preserve* (Dem. 6, 15); so with the infinitive (as διδόναι, Dem. 18, 103), and the participle (as διδόντες, Thuc. 4, 19¹).—For the corresponding use of the imperfect, see 1907.

1898. Present of Customary Action.—The present is often used to denote an action which is habitual or repeated.

Οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω, *he drinks water, but I wine* (Dem. 19, 46).—For the corresponding imperfect of customary action, see 1908.

1899. Present in General Truths.—The present is used to express a general truth.

Τίττει κόρος ὕβριν, *satiety breeds insolence* (Theog. 153).—For a similar use of aorist (gnomic) and the perfect, see 1914 and 1933.

1900. Present with Force of Perfect.—1. Some presents may denote an action already begun, and continuing in the present time. A present so used is practically equivalent to a perfect.

So especially νικάω, *I am victorious = I have conquered* (lit. *I conquer*); ἡττάομαι, *I am beaten = I have been beaten*; ἀδικέω, *I do wrong = I have done wrong*; ἀκούω and πυνθάνομαι, *I hear = I have heard*; γινώσκω, *I know = I have found out*; διώκω or γράφομαι αὐτόν, *I am prosecuting him = I have brought an action against him*; φεύγω, *I have been banished or I have been accused*.—For the corresponding use of the imperfect with the force of a pluperfect, see 1909.

2. The presents ἤκω, *I am come*, and οἴχομαι, *I am gone*, always have perfect meaning. Their imperfects ἤκον and ὤχον serve as pluperfects or (usually) as aorists.

3. An adverb or expression of past time joined to the present gives it the force of a continued perfect action prolonged into present time. In prose, πάλαι, *of old, long ago*, is chiefly so used. Thus: οὗτος πάλαι λέγει, *he has long been saying* (Plat. Meno 91^c; Gorg. 489^c).—The imperfect here may be used as the pluperfect (Xen. Oec. 19, 17).

IMPERFECT

1901. The imperfect denotes an action going on in *past time*: ἔγραφον, *I was writing*.

1902. NOTE.—1. Some actions are preferably regarded as *going on* rather than as *fully past*. So in narrative, the imperfect is often used in speaking of actions fully past; sometimes imperfects and aorists being used alongside each other. This use of the imperfect is especially frequent with verbs of *going* (*running, hastening*) and

sending; with verbs of *saying* and *asking*, the imperfect and aorist are used in narrative without any difference; the imperfect of *φημί* usually has aoristic meaning, as also the infinitive *φάναι* in indirect discourse. Ἐλεγεν ὅτι, *he said that* (Xen. Anab. 1, 4¹¹). Ἡρώτα, τί πάθουεν, *he asked what had happened to them* (Xen. Cyr. 2, 3¹⁹).

2. In Homer this use of the imperfect occurs also with other verbs; as βάλλετο and βάλετο (Il. 2, 43 and 45); λίπε and λείπε (Il. 2, 106 and 107), δῶκε and δίδον (Il. 7, 303 and 305).

1903. NOTE.—1. In narrative the imperfect is often used to describe the gradual development of an action; frequently such an imperfect can be rendered by *began* or *proceeded* to.

Ἐποιήσαντο τὴν συμμαχίαν, τοῦ χειμῶνος τελευτῶντος ἤδη καὶ πρὸς ἔαρ καὶ τὸ Πανάκτον καθήρειτο, *they concluded the alliance when the winter was now closing towards spring, and Panactum immediately began to be destroyed* (Thuc. 5, 39³).

2. Similarly an action performed by a number of persons, but not simultaneously, is usually expressed by the imperfect; see Xen. Anab. 4, 7¹³; 5, 4²⁴⁻²⁶; 5, 8²⁰.

1904. NOTE.—(a) An action which was going on at the *same time* or *before* some other past action took place, is expressed by the imperfect.

Ἐπεὶ δὲ ἡσθένει Δαρείος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὰ παῖδε ἀμφοτέρω παρῆναι, *when Darius was sick and suspected the end of his life near, he wanted both of his sons to be present* (Xen. Anab. 1, 1¹). Ξενίας ὁ Ἀρκὰς τὰ Λύκαϊα ἔθυσε καὶ ἀγῶνα ἔθηκε.... ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος, *Xenias the Arcadian celebrated the Lycaean sacrifices and held public games.... Cyrus was a spectator at the games* (Xen. Anab. 1, 2¹⁰). Ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύουν, καὶ τότε προσεκύνησαν, *when those saw him who had previously been used to bow to him, they bowed before him then also* (Xen. Anab. 1, 6¹⁰).

(b) So we often find the imperfect for the present in geographical expressions, with reference to the time of the narrative.

Ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠρίζει (for ὀρίζει) τὴν τε τῶν Μακρόνων χώρῶν καὶ τὴν τῶν Σκυθινῶν, *they arrived at the river which separates the territory of the Macrones from that of the Scythini* (Xen. Anab. 4, 8¹).

1905. NOTE.—The imperfect is sometimes found instead of the present to denote that the truth of a present statement *was not formerly recognised*, but is now admitted.

Οὐ τοῦτ' ἦν εὐδαιμονία, ...κακοῦ ἀπαλλαγὴ, *this thing—deliverance from evil—is not happiness, as we formerly imagined* (Plat. *Gorg.* 478^c). Οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, *then according to this view, Pericles was not a good statesman* (Plat. *Gorg.* 516^d).

1906. NOTE.—For imperfects like ἔδει, ἐχρῆν, εἰκὸς ἦν, etc., denoting *obligation* or *possibility*, and referring to present time, see 2105—2108.

1907. Imperfect of Attempted Action.—Corresponding to the present of attempted action (1897) is the imperfect of attempted action.

Νέων ἐπειθεν αὐτοὺς ἀποτρέπεσθαι· οἱ δὲ οὐχ ὑπήκουον, *Neon tried to persuade them to turn back, but they did not heed him* (Xen. *Anab.* 7, 37). Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο οἱ δὲ αὐτὸν ἔβαλλον, *Clearchus tried to force his soldiers to march, but they began to stone him* (Xen. *Anab.* 1, 3¹). Ἦτοι ἀπωλλύμεθα, *we were in danger of perishing (= we were perishing) from cold* (Xen. *Anab.* 5, 8²). Ἀλόννησον ἐδίδου, *he offered (tried to give) Halonnesus* (Aeschin. 3, 83). Ὁμήρους οὐκ ἐδίδοσαν, *they were not willing to give (= tried not to give) hostages* (Xen. *Anab.* 6, 3⁹).

1908. Imperfect (and Aorist) of Customary Action.—1. Corresponding to the present of customary action (1898) is the imperfect of customary action.

Σωκράτης ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγεν, *as Socrates thought, so he used to speak* (Xen. *Mem.* 1, 1⁴).—Compare below a similar use of the aorist with πολλάκις.

2. The imperfect of customary action with the particle ἄν denotes that the action used to take place under certain circumstances.

Ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν αὐτοὺς, τί λέγοιεν, *taking up their poems, I would often ask them (or I used to ask them) what they meant* (Plat. *Apol.* 22^b).—For a similar aorist with ἄν, see below.

This use of the imperfect with ἄν must be particularly distinguished from the apodosis with ἄν in conditional clauses (2102, 2113).

3. The repeated occurrence of a *single* act is expressed by the aorist with πολλάκις. Σὺν γέλωτι πολλάκις ἠπειλήσε κρεμᾶν αὐτούς, *with laughter he often threatened to hang them* (Plutarch, *Caesar* 2).

4. The aorist indicative with ἄν is used of customary actions like the imperfect with ἄν, to express what used to take place under certain conditions.

Πολλάκις ἠκούσαμεν ἄν...ὑμᾶς, *we often used to hear you* (Ar. *Lysist.* 510). Εἴ τινες ἴδοιεν πού τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσυνον ἄν, *if any saw their own men victorious anywhere, they would be encouraged*

(Thuc. 7, 71³).—This aorist with *ἄν* must also not be confounded with the apodosis with *ἄν* in conditional clauses.

5. The Ionic has also iterative forms in *-σκον* and *-σκομην* in the imperfect and aorist (see Part III. of the Grammar). In customary actions, Herodotus sometimes adds *ἄν* also to these forms (as in Hdt. 3, 119⁴).

1909. Imperfect with Force of Pluperfect.—The imperfects of presents frequently used as perfects (1900) are correspondingly used as pluperfects.

So *ἐνίκων*, *I was victorious* = *I had conquered*; *ἠπτόμην*, etc. (see 1900).—For *ἦκον* and *ᾤχόμην* used as pluperfects or (generally) as aorists, see 1900, 2.

AORIST

1910. The aorist indicative simply represents an action as taking place in past time; as *ἔγραψα*, *I wrote*.

1911. NOTE.—For the aorist of customary action, see 1908.

1912. NOTE.—The name *aorist*, *ἀόριστος* (*indefinite, indeterminate*), is a compound from *ἀ-*, *without*, and *ὅρος*, *boundary*, and denotes that the tense simply expresses a past event without any regard to its *development or completion or repetition*. It is the tense of *narration*, and is thus used like the Latin perfect or the English simple imperfect (*preterite*), as *ἔγραψα*, *scripsi*, *I wrote*.

Ἐν Κελαιναῖς ἔμεινε Κῦρος ἡμέρας τριάκοντα, *Cyrus remained thirty days at Caelaenae* (Xen. *Anab.* 1, 2⁹). *Ἦλθον, εἶδον, ἐνίκησα*, *veni, vidi, vici* (Plutarch, *Caesar*, 50).—The Greek imperfect is equivalent to the compound form of the English imperfect: *ἔγραφον*, *I was writing*.

1913. NOTE.—With *τί οὐ* the indicative aorist is used in impatiently asking why something has not already happened, and is thus equivalent to a present exhortation or command.

Τί οὖν οὐ...ἐλεξάς μοι; (lit. *why did you not tell me?*) *tell me* (Xen. *Cyr.* 2, 1⁴). *Τί οὖν οὐ καὶ Πρόδικον ἐκαλέσαμεν;* (lit. *why then did we not call also Prodicus?*) *let us then call also Prodicus* (Plat. *Prot.* 317⁴).—The present may also be thus used; as *τί οὖν οὐκ ἐρωτᾷς;* (Plat. *Lys.* 211⁴).

1914. Gnomic Aorist.—1. The aorist indicative is often used to express a general truth or maxim. It is then called the *gnomic aorist* and is to be translated by the English present.

Ἦν τις τούτων τι παραβαίῃη, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgress any of these precepts, they impose a penalty* (Xen. Cyr. 1, 2^o). Τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε, *a short time dissolves the intimacies of the bad* (Isoc. 1, 1).

2. The aorist is so used on the principle that what happened once can happen again under the same circumstances. It is called *gnomic* from its frequent use in proverbs and maxims (γνώμαι).—For the present and perfect in general truths, see 1899 and 1933.

1915. NOTE.—In poetry, especially in Homer, this aorist is frequent in *similes*; as ἤριπε δ' ὥς ὅτε τις δρῦς ἤριπεν, *he fell as when some oak falls, lit. as when some oak fell* (Il. 13, 389).

1916. Ingressive or Inceptive Aorist.—With verbs whose presents denote a *state of being*, the aorist may denote the *entrance into that state*; as πλουτῶ, *am rich*, ἐπλούτησα, *I became rich*. This use occurs in all the moods and in the participle.

Thus ἔχω, *I have*, ἔσχον, *I got, took possession of*;—χρῶμαι, *I use*, ἐχρησάμην, *took into use*;—ἄρχω, *I rule*, ἤρξα, *obtained dominion or office*;—βασιλεύω, *am king*, ἐβασίλευσα, *became king*;—στρατηγῶ, *am general*, ἐστρατήγησα, *became general*;—δουλεύω, *am a slave*, ἐδούλευσα, *became a slave*;—βουλεύω, *am a member of the council*, ἐβούλευσα, *became a member of the council*;—so ἐδυνήθην and ἐδυνάσθην, *obtained the power or ability to do a thing*; ἤβησα, *arrived at man's estate*; ἔσχυσα, *became strong*; ἐνόσησα and ἡσθένησα, *fell sick*; ἐπολέμησα, *began war*; ἐπεδήμησα, *came home*; ἐκοιμήθην, *fell asleep*; εὐδοκίμησα, *became famous*; ἐσχόλασα, *obtained leisure*; ἐγέλασα, *burst out laughing*; ἐδάκρυσα, *burst into tears*; ἐσέγησα, *became silent*; ἡράσθην, *fell in love*; ἐθάρσησα, *took courage*; ὑπόπτεισα, *became suspicious*; ἐνόμισα, ἡγησάμην, ᾤθην, *became of the opinion*; ἠχθέσθην, *got angry*; ἐφοβήθην, ἔδεισα, *got afraid*.

1917. NOTE.—The same aorist sometimes has the ordinary meaning, sometimes the ingressive; as ἐπολέμησα, sometimes means *waged war*, sometimes *began war*.

1918. NOTE.—In conversation, the first person singular of the aorist indicative is sometimes used to express a feeling or emotion which, although now in progress, *just began* before it is mentioned. In English we use either the present or the auxiliary verb *must* or an equivalent.

'Εγέλασα, *I must laugh or I can't help laughing* (Lucian, *Deorum Dialogi* 16, 2). 'Επήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου, *I praise the deed and foresight which you exercised* (Soph. *Aj.* 536).

1919. Aorist Equivalent to Perfect or Pluperfect.—Often the aorist is used where the perfect or pluperfect is expected. Especially in temporal and relative clauses, the aorist indicative is equivalent to a pluperfect.

Τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακεν, *of his servants he (left) has left none, but has sold them all* (Aeschin. 1, 99). 'Επεὶ Κῦρος Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κῦρον εἴλοντο ἀντὶ Τισσαφέρνους, *after Cyrus had begun to wage war against Tissaphernes, all the cities willingly preferred Cyrus to Tissaphernes* (Xen. *Anab.* 1, 9^o). 'Επορεύοντο ἐπὶ τὸ χωρίον, ἀφ' οὗ τῇ προτεραιᾷ οἱ βάρβαροι ἐτρέφθησαν, *they proceed toward the place from which the barbarians had been repulsed the day before* (Xen. *Anab.* 5, 4²³).—So πολλάκις ἐθαύμασα, *I have often wondered* (Xen. *Mem.* 1, 1¹); οὐπω εἶδον, *I have not yet seen*.

1920. Epistolary Aorist.—In letters the writer sometimes places himself into the time of the reader and thus considers the time of writing as past.

Μετ' Ἀρταβάζου..., ὃν σοι ἔπεμψα, πρᾶσσε, *arrange with Artabazus, whom I send (sent) to you* (Thuc. 1, 129³).—The perfect is sometimes thus used; as ἀπέσταλκά σοι τόνδε τὸν λόγον, *I send (have sent) you this discourse* (Isoc. 1, 2).

FUTURE

1921. 1. The future denotes an action that will occur or will be in progress; as γράψω, *I shall write or I shall be writing*.

2. With verbs whose presents denote a state of being, the future (like the aorist) may denote the entrance into that state; as ἄρχω, *I rule, ἄρξω, I shall rule or I shall attain dominion or office*.

1922. NOTE.—The second person of the future sometimes expresses a permission; as πρᾶξεις οἷον ἂν θέλῃς, *you (will) may do as you please* (Soph. *Oed. Col.* 956).

1923. NOTE.—**1.** The second person of the future sometimes expresses a mild command; with negatives a mild prohibition.

Πάντως δὲ τοῦτο δράσεις, *but (you will) do this, by all means* (Ar. *Nub.* 1352). Χεὶρὶ δ' οὐ ψαύσεις ποτέ, *but (you will) touch me not with your hand* (Eur. *Med.* 1320).

2. The second person of the future with the negative sometimes appears as a strong command; as οὐκ ἄξελ' ὡς τάχιστα; (will you not) carry (her) away instantly (Soph. *Ant.* 885).—For a similar future with οὐ μή, see 1985.

1924. NOTE.—Herodotus uses the second person singular of the future in geographical and other descriptions, as though directing a future traveller; as τὴν λίμνην διεκ-
πλώσῃς ἐς τοῦ Νείλου τὸ ῥέεθρον ἥξεις, etc., *having sailed through the lake, you will come to the stream of the Nile* (Hdt. 2, 29²).

1925. NOTE.—In Homer the future indicative sometimes takes ἄν or κέ, with very slight change of meaning.

Καὶ κέ τις ᾧδ' ἐρέει, *and some one will (or may) speak thus* (Il. 4, 176). Παρ' ἔμοιγε καὶ ἄλλοι οἳ κέ με τίμη-
σουσιν, *there are also others with me who will (perhaps) honour me* (Il. 1, 174). Οὐδέ κέ τις θάνατον καὶ Κῆρας ἀλύξει, *nor will (can) any one escape death and the Fates* (Od. 19, 557). Ἄν (Il. 9, 167).—A few rare cases of ἄν with the future indicative occur in Attic, but they are disputed (Xen. *Anab.* 2, 5¹³); see 1967.

1926. Periphrastic Future.—1. An immediate future action is expressed by μέλλω, *am about to*, with the infinitive present or future or (less often) aorist. Such a future expresses an action immediately expected or intended.

Μέλλω ὑμᾶς διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονε, *I am about to show you whence this calumny has arisen against me* (Plat. *Apol.* 21^b). Ἐγὼ ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν, *I am going to lead you to Phasis* (Xen. *Anab.* 5, 7⁵). Εἰ μέλλει κακὸς γενέσθαι, *if he is to become bad* (Plat. *Prot.* 345^b).

2. Of the other tenses of μέλλω, only the imperfect is frequent.

Ὁ σταθμὸς ἔνθα ἔμελλε καταλθεῖν, *the station where he was about to halt* (Xen. *Anab.* 1, 8¹). Ἐμέλλησεν ἐκπλεῖν, *he was about to sail away* (Isoc. 6, 44).

1927. NOTE.—Observe the expression πῶς οὐ μέλλω; or τί οὐ μέλλω; *how (why) should I not?* with the infinitive present (which often has to be supplied).

Πῶς οὐ μέλλει τὸ σοφώτερον καλλίον φαίνεσθαι; *why should not that which is wiser appear better?* (Plat. *Prot.* 309^c). Τί οὐ μέλλει γελοῖον εἶναι; *it would surely be ridiculous?* (Plat. *Rep.* 530^a). Xen. *Hell.* 4, 1⁶.

PERFECT AND PLUPERFECT

1928. The perfect represents an action as *completed* in present time ; γέγραφα, *I have written*.

1929. NOTE.—For periphrastic perfect forms, see 2280, 2281.

1930. *Perfect with Present Meaning*.—1. Some perfects denote that the action which has been completed has passed into a present continued condition ; such perfects thus have present meaning. (For the pluperfects, see 1935, 2j).

Thus κέκλημαι (καλέω), have acquired a name = *am called* ;—μύμνημαι (μυμνήσκω), have called to mind = *remember*, Lat. *memini* ;—κέκτημαι (κτάομαι), have acquired = *possess* ;—ἔγνωκα (γιννώσκω), have recognised = *know* ;—δέδεμαι (δέω), have been bound = *lie bound* ;—ἡμφίεσμαι (ἁμφιέννυμι), have clothed myself in = *have on* ;—τέθνηκα (θνήσκω), have died = *am dead* ;—τέθαπται (θάπτω), has been buried = *lies buried* ;—σεσίγηκα (σιγάω), have become silent = *am silent* ;—βέβηκα (βαίνω), have stepped = *stand*, also *have gone* ;—ἔστηκα (ἵστημι), have set myself = *stand* ;—πέφυκα (φύω), have been produced = *am by nature* ;—πέποιθα (πείθω), have put faith in = *trust* ;—κέχρημαι (χράομαι), have taken in use = *use*.—So κέκλαγγα (κλάζω), *clang* ;—κέκρᾶγα (κράζω), *cry out*, and others.

2. Some have no regular corresponding present forms. So οἶδα, *know*, Lat. *novi* ;—εἵωθα, *am accustomed* ;—ἔοικα, *am like* ; δέδοικα and δέδια, *fear*.

3. The perfect of verbs denoting a *feeling* or *condition*, denotes that the subject continues in that feeling or condition.

Ἐντεθόμηναι, *I am strongly considering* (Xen. Anab. 3, 1⁴³).—Ἐπιτεθόμηναι, *I am full of desire* (Plat. Phaedr. 227^a).—Τεθορύβηναι, *I am in perturbation* (Aeschin. 2, 4).—Ἐζήλωκε, *he is zealous* (Dem. 2, 15). Τεθαύμακας ; *do you not admire ?* (Xen. Mem. 1, 4²).

1931. NOTE.—A past action, which has already ceased but whose consequences are *still noticeable* in the present, may be expressed by the perfect.

Σωκράτης διέφθαρκε τοὺς νέους, *Socrates has corrupted the young men* (Plat. Apol. 33^e). Here the perfect expresses, from the standpoint of the writer, that either Socrates or the young men may be still living.

1932. NOTE.—The perfects γεγέννημαι and γέγονα (from γίνομαι) may mean *to have become* or *to be now*, *to have happened* or *to have been*.

1933. Gnostic Perfect.—Sometimes the perfect is used to express a general truth, like the aorist (1914). Πολλοὶ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν, *many suffer great misfortunes through fame and political power* (Xen. Mem. 4, 2³⁵).

1934. Perfect as a Vivid Future.—1. The perfect is sometimes used emphatically to express a certain future action.

Διέφθορας, *it is all over with you* (Il. 15, 129). Εἴ με...αἰσθήσεται, ὧλ' ὦλα, *if she perceives me, I am undone* (Soph. Phil. 75).

2. The aorist is occasionally so used; as ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαίῳ, *we are undone, then, if to the old we add a new ill* (Eur. Med. 78).

1935. Pluperfect.—1. The pluperfect denotes an action as completed in past time; as ἐγεγράφη, *I had written*.

2. With verbs whose perfects have present meaning (1930), the pluperfect has imperfect meaning; as ἐμνημήμην, *I remembered*; ἐκεκτήμην, *I possessed*, ᾔδην, *I knew*, etc.

FUTURE-PERFECT

1936. The future-perfect represents an action as completed in future time; as γεγράψεται, *it will have been written*; ἐγνωκώς ἔσομαι, *I shall have recognised*.

1937. Future-Perfect equivalent to Future.—1. When the perfect has present meaning (as in 1935, 1), the future-perfect has simple future meaning. Thus κекλήσομαι, *shall be called*; μεμνήσομαι, *shall remember*; κекτήσομαι, *shall possess*; ἐστήξω, *shall stand*; τεθνήξω, *shall be dead*, etc.

2. The future-perfect is sometimes emphatically used for the future to denote that something will *positively* occur.

Σοὶ δ' ἐξερῶ, ὥς καὶ τετελεσμένον ἔσται, *but I will declare it to thee and it shall surely be brought to pass* (Il. 8, 286). Φράζε, καὶ πεπράξεται, *speak, and it shall immediately be done*, lit. *shall have been done* (Ar. Plut. 1027). So κατακεκονότες ἐσόμεθα (Xen. Anab. 7, 6³⁶), κατεᾶγώς ἔσται and διεσχισμένον ἔσται (Plat. Gorg. 469^d).

3. The future-perfect of some verbs is regularly used in Attic for the simple future. Thus πεπράσομαι, *shall be sold* (πρᾶθίσομαι is late); πεπαύσομαι, *shall cease* (πανθήσομαι rare in Attic); δεδήσομαι, *shall be bound* (δεθήσομαι less often); κεκόψομαι, *shall be cut* (κοπήσομαι late or Attic in composition).

TENSES IN THE OTHER MOODS

(A) NOT IN INDIRECT DISCOURSE

1938. 1. The tenses of the subjunctive, imperative, also of the optative and infinitive,—*when these two latter do not stand in indirect discourse*,—do not express time.

2. The aorist here simply denotes that the action *takes place*, without any reference to time; as *ποιῆσαι*, *to do*. The present here expresses the action as *going on or continued or attempted*; as *ποιεῖν*, *to be doing, to be occupied with, or to try to do*. The perfect (which is not often found in these moods, except in the indirect discourse) expresses the action as *already completed*; as *πεποι-
ηκέναι*, *to have done anything or to be done with anything*. See 1892.

3. The actual time of the action is not denoted in these constructions by the tense itself, but must be inferred from the context.

Ἀκούσωμεν τοῦ ἀνδρός, *let us hear the man* (Plat. Prot. 314^b).
Εἴπωμεν ἢ σιγῶμεν; *shall we speak or shall we remain silent* (Eur. Ion 758). Τὰ πλοῖα...κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ, *he burned the ships so that Cyrus might not cross* (Xen. Anab. 1, 4¹⁸). Δέδοικα μή μοι βεβήκη ὁ πατήρ, *I fear lest my father may prove to have died* (Soph. Phil. 493). Ἐὰν ζητῇς καλῶς, εὕρήσεις, *if you seek well you will find* (Plat. Gorg. 503^a). Πατρίς γάρ ἐστι πᾶς, ἅν' ἂν πράττῃ τις εὖ, *one's fatherland is everywhere wherever one does well* (Ar. Plut. 1151). Ἐνίκ' ἂν τις ἑμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ἑμῶν μαχοῦμεθα, *whenever any one attempts to wrong you, we will fight for you* (Xen. Cyr. 4, 4¹¹).

Τί ἂν σ' ἔτ' ὠφελοῖμ' ἐγώ; *how can I help you?* (Soph. Ant. 552). Φίλος ἡμῖν γένοιο, *may you become a friend to us* (Xen. Hell. 4, 1²⁸). Δῆλος ἦν...ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, *he was clearly desirous of ruling, so that he might get more* (Xen. Anab. 2, 6²¹). Εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι, *if it should be necessary to do wrong or to suffer wrong, I would prefer to suffer wrong* (Plat. Gorg. 469^c). Οὐκ ἂν...εἴεν εὐθὺς δεδωκότες, *they would not have proved to have paid at once* (Dem. 30, 10).

Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμῃ, *fear the gods, honour your parents* (Isoc. 1, 16). Βλέψον πρὸς τὰ ὄρη, *look towards the mountains* (Xen. Anab. 4, 1²⁰). Μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασι, *do not be surprised that I am vexed at the present affairs* (Xen. Anab. 1, 3³). Ἀναγίγνωσκε τὴν μαρτυρίαν, *proceed (or continue) to read the testimony*, but ἀνάγνωθι τὰς μαρτυρίας, *read (once) the testimony* (Isae. 3, 14 and 15).

Ἡξίου δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρην ἄρχειν αὐτῶν, he demanded that these cities be given to him rather than that Tissaphernes should rule them (Xen. Anab. 1, 1⁸). Ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν, as many as would be necessary to garrison the citadels (Xen. Anab. 1, 2¹). Νῦν οὖν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τὴν παιδείαν, now indeed there is an opportunity for you to show your education (Xen. Anab. 4, 6¹⁵). Οὐ βουλευέσθαι ἔτι ὥρᾱ, ἀλλὰ βεβουλευῆσθαι, there is no longer time to be planning, but to have a plan made (Plat. Crito 46^a).

1939. NOTE.—Except in indirect discourse, the aorist infinitive seldom expresses past time.

Πρὸς φιλιᾶν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν φῦναι, μέγα δὲ τὸ ὁμοῦ τραπεῖναι, it conduces greatly to friendship to have been born of the same parents, and to have been brought up together (Xen. Mem. 2, 3⁴).

1940. NOTE.—For the perfect imperative, see 1982.

1941. NOTE.—The perfect infinitive sometimes denotes that a thing shall be *positive* and *permanent*; as εἶπον τὴν θύραν κεκλείσθαι, they commanded the door to be (kept) closed (Xen. Hell. 5, 4⁷).

1942. NOTE.—The future optative is found only in the indirect discourse corresponding to the future indicative of the direct discourse (2016); and in final clauses introduced by ὅπως when these follow a past tense (2050).

1943. NOTE.—The future infinitive is used in the indirect discourse to represent the future indicative of the direct discourse (2193).—It is also used with verbs of *promising*, *swearing*, and *hoping* (2195).—For μέλλω with the future infinitive, see 1926.

1944. NOTE.—Occasionally the future infinitive is found for the present or aorist infinitive after verbs expressing *intention* or *wish* or *ability*.

Τὸν πόλεμον διενεοῦντο προθύμως οἷσιν, they desired to carry on the war with spirit (Thuc. 4, 121¹). Ἐβούλοντο τιμωρῆσθαι, they wished to avenge themselves (Thuc. 6, 57²). Thuc. 6, 6¹; 1, 27²; Soph. Phil. 1394.—This makes the idea of futurity more emphatic, and occurs oftenest in Thucydides.

(B) OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE

1945. When the words or thoughts of a person are quoted and made to depend, as a dependent clause, on a verb of *saying* or *thinking* or the like, they are said to stand in *indirect discourse*. The original

words or thoughts would be the *direct discourse*. Thus οἶδα, *I know*, is direct discourse. But ἔλεγε ὅτι εἰδεῖν, *he said that he knew*, or φησὶ εἰδέναι, *he says that he knows*, is indirect discourse.

1946. When the optative and infinitive are used in indirect discourse, they express time, and their tenses stand for the corresponding tenses of the direct discourse.

"Ἐλεγεν ὅτι τοῦτο ποιῶν, *he said that he was doing this* (he said "τοῦτο ποιῶ," "I am doing this"). "Ἐλεγεν ὅτι τοῦτο ποιήσοι, *he said that he would do this* (he said "τοῦτο ποιήσω," "I will do this"). "Ἐλεγεν ὅτι τοῦτο ποιήσειε, *he said that he had done this* (he said "τοῦτο ἐποίησα"). "Ἐλεγεν ὅτι τοῦτο πεποιήκως εἶν, *he said that he had already done this* (he said "τοῦτο πεποίηκα").

Φησὶ τοῦτο ποιεῖν, *he says that he is doing this* (he says "τοῦτο ποιῶ"). Φησὶ τοῦτο ποιήσιν, *he says that he will do this* (he says "τοῦτο ποιήσω"). Φησὶ τοῦτο ποιήσαι, *he says that he did this* (he says "τοῦτο ἐποίησα"). Φησὶ τοῦτο πεποιηκέναι, *he says that he has already done this* (he says "τοῦτο πεποίηκα").—"Ἐφη τοῦτο ποιεῖν, *he said that he was doing this* (he said "τοῦτο ποιῶ"). "Ἐφη τοῦτο ποιήσιν (ποιήσαι, πεποιηκέναι), *he said that he would do this* (had done this, had already done this). "Ἐφη τοῦτο πεπράξεσθαι, *he said that this will already have been done at that time* ("τοῦτο πεπράξεται").

1947. NOTE.—The indirect discourse is explained in 2320—2333.—For the participle in indirect discourse, see 2300, 2301.

1948. NOTE.—The present optative and infinitive of indirect discourse may also stand for the imperfect of the direct discourse; while the perfect infinitive may stand for the pluperfect. See 2018, 2193.

TENSES OF THE PARTICIPLE

1949. The tenses of the participle denote the same time as the corresponding tenses of the indicative. But the time expressed by the participle is *relatively* present, past, or future, in respect to the time of the verb to which it belongs.

Γελῶν λέγει, *laughing he says*; γελῶν ἔλεγε (and ἔλεξε), *laughing he said*; γελῶν λέξει, *laughing he will say*; γελῶν εἶρηκε, *laughing he has said*. Here γελῶν is always present with regard to verb.

γράφᾱς λέγει, *having written, he says*; γράψᾱς ἔλεγε (or ἔλεξε), *having written, he said*; γράψᾱς λέξει, *having written, he will say*; "Ἐρχεται τοῦτο λέξων, *he is coming to say this*; ἀπῆλθε τοῦτο λέξων, *he came to say this*.

Οἶδα αὐτὸν ἀποθνήσκοντα (ἀποθανοῦντα, ἀποθανόντα, τεθνηκότα), *I know that he is dying (will die, died, is dead)*.

1950. NOTE.—In some cases the aorist participle does not express time past with regard to the leading verb, but coincidence; see 2296.

1951. NOTE.—The aorist participle may have *inceptive* meaning (1916); as Κῦρος ἐπιγέλασας εἶπεν, *bursting out into laughter, Cyrus said* (Xen. Cyr. 1, 6²⁷).

1952. NOTE.—The present participle may denote an *attempted* action (1897). Ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι, *trying to escape and not to be able to get away* (Plat. Prot. 317^a). Ἀπολλύμενος, *in danger of perishing* (Lys. 13, 61).

1953. NOTE.—The present participle may express *customary* action (1898). Λέγουσιν ὡς ἐγὼ ὕδωρ πίνων εἰκότως δύστροπος καὶ δύσκολος εἰμί τις ἄνθρωπος, *they say that as I drink water (habitually), I am a rather stubborn and peevish fellow* (Dem. 6, 30).

1954. NOTE.—The present participle may also have the force of the perfect (1900); so νικῶ, *am victorious* = *have conquered*, οἱ νικῶντες, *those victorious* = *those having conquered*.

1955. NOTE.—Like the present and perfect of the infinitive and optative (1948), the present and perfect participles may stand for an imperfect and pluperfect indicative respectively.

Οἱ Κύραιοι πρόσθεν σὺν ἡμῖν ταττόμενοι (= οἱ ἐτάττοντο), *the Cyreans who formerly stood up with us* (Xen. Anab. 3, 21⁷). Ὡς φᾶσιν οἱ παρόντες (οἱ παρήσαν), *thus speak those who were present* (Dem. 8, 14). Σωφρονοῦντε (Xen. Mem. 1, 2¹⁸).—Τῷ πρόσθ' ἐμοῦ κεκτημένῳ, *to him who owned before me* (Soph. Phil. 778).

1956. NOTE.—For the future participle, see also 2243 and 2256.

PRIMARY AND SECONDARY TENSES

1957. The present, perfect, future, and future-perfect are called *primary* or *principal* tenses; the imperfect, aorist, and pluperfect are called *secondary* or *historical* tenses. But the *gnomic* aorist (1914) is a primary tense, and the *historical* present (1895) is a secondary tense. We must also regard as equivalent to primary tenses all forms of the verb which do not express past time (2012, 3).

THE MOODS

GENERAL VIEW OF THE MOODS

1958. 1. The moods are those forms of the verb which indicate how the action of the verb is related to *reality*.

(a) The *indicative* is the mood of *reality* and indicates an actual fact, that something *is taking place, took place, or will take place*.—(b) The *imperative* mood expresses a *command or prohibition*.—(c) The *subjunctive* is the mood of *expectation* (1986-1992), expressing the *expectation that something will happen*.—(d) The *optative* is the mood of *simple conception* and indicates that the action of the verb is merely *conceived in the mind*.—(e) The *past tenses of the indicative* serve also as the *mood of unreality*, and imply that the action expressed by the verb *does not or did not take place*.

2. There are two principal classes of sentences: (1) *declarations or assertions*; and (2) *commands or wishes*. The negative of the former is οὐ; that of the latter is μή.

3. The *subjunctive, optative, and the mood of unreality* take the particle ἄν when these moods are used to express a *declaration or assertion*; when these moods express a *command or wish*, they do not take ἄν.

1959. NOTE.—Yet the (Homeric) subjunctive in declarations (1991) generally does not take ἄν.—A protasis expressing an unreal condition does not take ἄν (2102).—Final clauses occasionally take ἄν (2045).

THE PARTICLE ἄν

1960. The participle ἄν (Epic κέ, Doric κά) is used to represent a statement as conditional or contingent. It is employed in various constructions, of which a synopsis is here given.

1961. "Aν in Independent Clauses.—1. With the secondary tenses of the indicative, ἄν is used to denote that something *would happen or would have happened*, but actually does not or did not happen, because the condition (expressed or implied) is not or was not fulfilled. See 2102.

Ἐποίησιν ἄν τοῦτο, *I would do this* (sc. if I could); the opposite is implied, but *I do not do this because I cannot*. Ἐποίησα ἄν τοῦτο, *I would*

have done this (sc. if I had been able); the contrary being implied, but I did not do this because I was unable. Οὐκ ἄν ἦλθον, εἰ μὴ ἐκάλεσας, I should not have come if you had not called (hence = I did come because you called).

2. For ἄν with the imperfect and aorist indicative to express customary action, see 2099.

3. With the present and perfect indicative ἄν is never used. For the use of ἄν with the future indicative, see 1925.

4. With the optative ἄν is used to denote that something *might* or *would* happen, if some condition (expressed or implied) *should* be fulfilled. See 1993.—The future optative never takes ἄν.

Εἰ τοῦτο πράξεις, καλῶς ἄν ἔχοι, if he should do this it would be well. Ἴσως ἄν τις εἴποι, perhaps some one might say. Τοῦτο οὐκ ἄν γένοιτο, this may (or might) not happen, as a mild future statement. So λέγεις ἄν, you may say (= λέγε), as a mild command.

5. For ἄν with the subjunctive in Homer, as equivalent to a future indicative, see 1991.

1962. NOTE.—In the above uses, ἄν is rendered by words like *may, would, should*. In the use with the subjunctive mentioned in 1964, it cannot be translated.

1963. NOTE.—For the omission of ἄν with the indicative in certain cases, see 2105—2108.

1964. Ἄν in Dependent Clauses.—1. The particle ἄν is used with the subjunctive in all kinds of subordinate clauses. In these clauses it does not belong so closely to the verb, but rather to the introducing particle or relative.

2. In conditional clauses, ἄν unites with εἰ, if, forming ἐάν (ἤν or ἄν). In temporal clauses, ἄν unites with ὅτε, ὁπότε, ἐπεί, ἐπειδὴ, forming ὅτάν, ὁπότεν, ἐπὶ ἄν or ἐπὶ ἤν (Hdt. ἐπεάν), ἐπειδάν;—with other particles it is simply added, as ἡνίκ' ἄν, ἕως ἄν, ἔστ' ἄν, etc. In relative clauses ἄν is added to the relative, as ὅς ἄν, ὅστις ἄν, οἷος ἄν, ὡς ἄν, ὅπου ἄν, etc.—In final clauses it is occasionally added to ὥς, ὅπως, (poetic) ὅφρα, never to ἵνα; as ὥς ἄν, ὅπως ἄν, ὅφρα ἄν (never ἵνα ἄν, which means *wheresoever*).

Ἐάν τοῦτο ποιῇς, if you do this. Ὅταν τοῦτο ποιῇς, when you do this. Οὗς ἄν λάβῃ, whom he may take. Ὡς ἄν μάθῃς, ἀντάκουσον, hear me in turn that you may learn (Xen. Anab. 2, 5¹⁶; here ἄν is unnecessary).

1965. NOTE.—For *ἄν* occasionally omitted in such clauses, see 2101, 2110.—For rare Homeric *εἰ κέ* with the optative, see 2115.

1966. **Ἀν* with the Infinitive and Participle.—1. The particle *ἄν* is joined to the infinitive or participle when they represent a finite verb which would take *ἄν*. See 2193, 2194, 2300, 2301.

Εἴ τι ἔχοι, ἔφη δοῦναι ἄν, if he should have anything, he says he would give it (*δοίη ἄν*). *Εἴ τι εἶχεν, ἔφη δοῦναι ἄν*, if he had anything, he says he would have given it (*ἔδωκεν ἄν*). *Εἴ τι ἔσχεν, ἔφη δοῦναι ἄν*, if he had had anything he would have given it (*ἔδωκε ἄν*).—*Οἶδα αὐτὸν τοῦτο ποιοῦντα ἄν εἰ ἐκέλευον*, I know that he would do this if I commanded (*ἐποίει ἄν*). *Οἶδα αὐτὸν τοῦτο ποιήσαντα ἄν εἰ ἐκέλευσα*, I know that he would have done this if I had commanded (*ἐποίησεν ἄν*). *Οἶδα αὐτὸν τοῦτο ποιοῦντα ἄν εἰ κελεύσαιμι*, I know that he would do this if I should command.—Whether the infinitive or participle with *ἄν* stands for an indicative with *ἄν* or for an optative with *ἄν* must be determined by the context. The protasis will usually decide it.

2. The infinitive with *ἄν* is used chiefly in indirect discourse; the participle with *ἄν* is used chiefly as supplementary to a verb (2300). But in other constructions the participle with *ἄν* occurs more frequently than the infinitive with *ἄν* (2125—2127).

3.—The infinitive with *ἄν* is found very rarely in early poetry, once only in Homer (*Il.* 9, 684), and only several times in Pindar. The participle with *ἄν* is absent from both Homer and Pindar.

1967. NOTE.—Corresponding to the very rare and perhaps wholly Homeric future indicative with *ἄν* (1925), we find (but only in Attic) a few cases of the future infinitive of indirect discourse with *ἄν*; as in *Thuc.* 2, 80¹². In such passages, *ἄν* is considered suspicious by many scholars, even in spite of the MS. Pindar has *κλείξειν* with *κέν* in *Ol.* 1, 113.—A few cases of *ἄν* with the future participle are also found in Attic, as *Plat. Apol.* 30^b.

1968. Position of *ἄν*.—1. **Ἀν* never begins a clause.

2. Generally *ἄν* follows its verb; as *ἦλθον ἄν*, *δοίη ἄν*, *ἔγραψα ἄν*.

3. But *ἄν* precedes its verb in subordinate clauses with the subjunctive; also usually after an interrogative and after a negative or other (accented) particle.

Οὓς ἂν ὁρώσι. Ἐπειδὴν τοῦτο γένηται.—Τί ἂν φαίης; Πῶς ἂν τοῦτο γένοιτο; —Τοῦτο οὐκ ἂν γένοιτο. Ἴσως ἂν ἀποκρίναιτο. Τάχ' ἂν, ῥαδίως ἂν, εἰκότως ἂν, μάλιστ' ἂν, etc.

1969. NOTE.—Sometimes ἂν is drawn out of a subordinate clause and joined to the verb of the principal clause; so especially with οὐκ οἶδ' ἂν εἰ or οὐκ ἂν οἶδ' εἰ. Thus οὐκ οἶδ' ἂν εἰ πείσαιμι, πειρᾶσθαι δὲ χρή (Eur. *Med.* 941); so Plat. *Tim.* 26^b.

1970. *Repetition of ἂν.*—Sometimes ἂν is repeated emphatically with the same verb; this occurs in long sentences or when some other word than the verb is also to be qualified by it.

Ποίᾱν τιν' οὖν ἤδιστ' ἂν οἰκοῖτ' ἂν πόλιν; *what sort of city would you then like best to inhabit?* (Ar. *Av.* 127). Lys. 20, 15; Soph. fr. 608; Thuc. 2, 41¹ (ἂν three times).

1971. **An belonging to two Verbs.*—With two or more *co-ordinate* verbs which require ἂν, the particle may be joined to the first and be understood with the next one or more; as βία οὐτ' ἂν ἔλῃς οὐτε κατάσχοις φίλον, *by force you can neither gain nor keep a friend* (Xen. *Mem.* 3, 11¹; ἂν is understood with κατάσχοις).

1972. **An with Verb omitted.*—*An may stand alone, with its verb understood.

Οἱ οἰκέται ῥέγκουσιν, ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον), *the slaves are snoring, but they wouldn't have done so before* (Ar. *Nub.* 5). So πῶς γὰρ ἂν (sc. εἴη), *how can it be?* (Plat. *Soph.* 237^c).—For ὥσπερ ἂν εἰ, see 2130.

FINITE MOODS IN SIMPLE OR INDEPENDENT CLAUSES

1973. The following are the different kinds of independent clauses:—

(a) ASSERTIONS

1. Indicative (οὐ): see 1974.
2. [Homeric Subjunctive with (or without) ἄν (οὐ): see 1991.]
3. Optative with ἄν (οὐ): see 1993—1995.
4. Past Tense of Indicative with ἄν (οὐ): see 1976.

(β) COMMANDS OR WISHES (DESIRES)

1. Imperative (μή): see 1979-1984.
2. Subjunctive without ἄν (μή): see 1983.
3. Optative without ἄν (μή): see 1999—2003, 2007.
4. Past Tense of Indicative without ἄν (μή): see 2004.

INDICATIVE IN INDEPENDENT CLAUSES

1974. The indicative mood is used in making a direct statement and in asking questions; as λέγει, *he says*; γράφει, *he will write*; οὐκ ἦλθεν, *he did not come*; τί λέγεις; *what do you say?*

1975. NOTE.—For the imperfect and aorist indicative of *customary* action with ἄν, see 2099.—For the future indicative in *final* clauses, see 2050 —For the indicative in *wishes*, see 2004—2006.—For the indicative in conditional sentences, see Conditional Sentences.—For the indicative (and subjunctive) with μή or μή οὐ in independent clauses, see 1977.

1976. *Potential Indicative.*—The past tenses of the indicative with ἄν are used to express what *would happen* or *would have happened*, if some condition (expressed or implied) *were fulfilled* or *had been fulfilled*. See Conditional Clauses.

1977. A strong denial in future time may be expressed by the double negative οὐ μή followed by the subjunctive (generally aorist) or by the future indicative.

Οὐ μὴ παύσωμαι φιλοσοφῶν, *I shall never cease philosophising* (Plat. Apol. 29^a). Οὐδὲν μὴ δεινὸν πάθητε, *you will surely suffer no harm* (Dem. 6, 24). Οὐ σοὶ μὴ μετέψομαί ποτε, *never will I follow thee* (Soph. El. 1052). Οὐ μὴ εἰσῆς, *you will not enter* (Isae. 8, 24).

1978. NOTE.—For the same constructions used as a strong prohibition, see 1985.

IMPERATIVE IN INDEPENDENT CLAUSES

1979. 1. The imperative expresses a command; as λέγε, *speak*; ἐλθέ, *come*; ἀκουσάτω, *let him hear*.

2. For the difference in meaning between the tenses, see 1938. —For the infinitive used imperatively, see 2229.

1980. NOTE.—In dramatic poetry an imperative is sometimes found connected by an object-relative with a question, especially after οἶσθα; *do you know?* Thus οἶσθ' ὃ δρᾶσον; *do you know what you must do?* lit. *do—you know what* (Eur. Hec. 225). Soph. Oed. Tyr. 543. Eur. Iph. Taur. 1204.

1981. NOTE.—The imperative is often preceded by ἄγε (δή), φέρε

(δῆ), or ἴθι, *come!* These expressions are used indifferently for the singular or plural, and for the second or third person.

1982. Perfect Imperative.—1. The perfect active imperative occurs only in verbs whose perfects have present meaning; as ἴσθι, *know thou*; κεχῆνατε, *gape (ye)*.

2. The second person singular imperative middle, which seldom occurs, expresses an emphatic or urgent command to be immediately fulfilled; as πέπαυσο, *cease* (Dem. 24, 64); πιστὰ θεῶν πεποίησο, *give at once the pledge* (Xen. Cyr. 4, 27).

3. The third person singular perfect imperative passive usually expresses that something shall be *positive* and *permanent*.

Εἰρήσθω μοι, *let it have been said by me once and for all* (Xen. Mem. 4, 2¹⁹). Τεράχθω, *let him have been definitely placed or let him take his place* (Plat. Rep. 562^a). Ταῦτα πεπαίσθω ὑμῖν, *let this joking of yours now be finished* (Plat. Euthyd. 278^d).

1983. Prohibitions.—1. Prohibitions are expressed by μή with the present imperative or aorist subjunctive; as μὴ γράφε or μὴ γράψῃς, *do not write*; μὴ φοβοῦ, *be not afraid*; μὴ φοβηθῇς, *do not take fright*.

2. For the difference between the present and the aorist, see 1938.

1984. NOTE.—In prohibitions the *third* person of the aorist imperative with μή is sometimes found; as καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως, *and let no one of you expect otherwise* (Plat. Apol. 17^e).—The *second* person of the aorist imperative with μή occurs very rarely; as Il. 4, 410; Aeschin. 1, 161.—The present subjunctive in prohibitions occurs only in a few doubtful passages.

1985. NOTE.—The dramatists sometimes use the second person singular of the future indicative (also of the aorist subjunctive) preceded by οὐ μή to express a strong prohibition.

Οὐ μὴ λαλήσεις, *don't prattle* (Ar. Nub. 505). Eur. Hipp.

498. Οὐ μὴ σκώψῃς, *do not jeer* (Ar. Nub. 296).—These are considered by some to be questions; compare 1923, 2.

SUBJUNCTIVE IN INDEPENDENT CLAUSES

1986. Hortative Subjunctive.—1. Exhortation is expressed by the *first* person of the subjunctive (usually plural, seldom singular); the negative is μή. Thus ἴωμεν, *let us go*; ἀναλογισώμεθα, *let us*

reckon up; *μὴ τοῦτο ποιῶμεν*; *λέγε δὴ, ἴδω, come, let me see* (Plat. *Rep.* 457^c).

2. This subjunctive (like the imperative) is often preceded by *ἄγε* (δὴ), *φέρε* (δὴ), or *ἴθι, come!* In the singular it is always preceded by one of these or an equivalent expression.

1987. Deliberative or Interrogative Subjunctive.—The first person of the subjunctive (not often the third) can be used in questions expressing doubt as to an action; as *ἴωμεν*; *shall we go?* The negative is *μὴ*. Often *βούλει* or *βούλεσθε* precedes (in post-Homeric poetry also rarely *θέλεις* or *θέλετε*).

Φῶμεν οὕτως ἢ μὴ φῶμεν; *shall I speak thus or not?* (Plat. *Gorg.* 480^d). *Τί ἔρωμαι*; *what shall I ask?* (Plat. *Gorg.* 447^e). *Βούλει σοι εἶπω*; *do you wish me to tell you?* (Plat. *Gorg.* 521^d).—*Ποῖ τις οὖν φύγη*; *whither can (or shall) one flee?* (Soph. *Aj.* 404).

1988. NOTE.—The first person of the future indicative is sometimes used in the same way; as *εἴπωμεν ἢ σιγῶμεν ἢ τί δράσομεν*; *shall we speak or be silent, or what shall we do?* (Eur. *Ion* 758).

1989. NOTE.—A deliberative question is expressed in past time by periphrasis.

Τί ἔδει με ποιῆσαι; or *τί ἤμελλον ποιήσκειν*; *what was I to do?*—A periphrasis is often used for the present; as *ἡμεῖς δὲ προσμένωμεν*; *ἢ τί χρὴ ποιεῖν*; *shall we still wait? or what must we do?* (Soph. *Trach.* 390).

1990. NOTE.—The expression *τί πάθω*; *what will become of me?* is chiefly poetic (Aesch. *Sept.* 1057; *Od.* 5, 465; Ar. *Plut.* 603; Hdt. 4, 118⁴; Plat. *Euthyd.* 302^d). Compare 1991.

1991. Subjunctive equivalent to Future Indicative (in Homer).—In Homer the subjunctive (with or without *ἄν* or *κέ*) is sometimes used like the future indicative, and indicates an expectation that something will happen.

Οὐ γάρ τοιούς ἴδον ἄνέρας, οὐδὲ ἴδωμαι, *for never yet saw I, nor shall I see, such men* (*Il.* 1, 262). *Καί ποτέ τις εἴπῃσι*, *and some one will (or may) hereafter say* (*Il.* 7, 87). *Οὐκ ἂν τοι χραίσμῃσι βίος*, *nought will (or can) your bow avail* (*Il.* 11, 387).

1992. The above is evidently the primitive use of the subjunctive; namely to denote an *expectation* that something will happen. In its other uses the subjunctive mostly contains the idea of futurity.—The ordinary future tense originally expressed the same idea of expectation. This is manifest in the use of the future in final clauses with ὅπως (2050), in relative clauses (2142), and in the use of the future participle with the generic article (1389).

Ποιμένα δεῖ ἐπιμελεῖσθαι, ὅπως σῶαι ἔσονται αἱ οἶες, *the shepherd must take care that his flock be safe* (Xen. Mem. 3, 2¹), or rather, *the shepherd must take care so that we may expect that his flock will be safe.*—Ἐδοξεν τῷ δήμῳ τριάκοντα ἄνδρας αἰρεῖσθαι, οἱ τοὺς πατρίους νόμους συγγράψουσι, *the people resolved to choose thirty men to compile (or who should compile) the laws of the country* (Xen. Hell. 2, 3²), i.e. *thirty men who would be expected to compile the laws, or who are fitted to compile the laws.*—Ὁ ἡγησόμενος, *one who will lead* (Xen. Anab. 2, 4⁵), i.e. *one who is expected to lead or fitted to lead.*

OPTATIVE IN INDEPENDENT CLAUSES

1993. *Potential Optative.*—1. The optative with ἄν is used to express a future (or present) action conceived as possible. Thus λέγοι ἄν, *he may speak (might, could, would speak).*

Δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβαίης, *you could not (or cannot) step twice into the same river* (Plat. Cratyl. 402^a). Ἐνθα πολλὴν σωφροσύνην καταμάθοι ἄν τις, *there one might observe many an instance of self-control* (Xen. Anab. 1, 9³). Τί ἄν σ' ἔτ' ὠφελοῖμ' ἐγώ; *how may I benefit thee?* (Soph. Ant. 552). Ἡδέως ἄν ὑμῶν πυθοίμην, *I would gladly learn from you* (Dem. 50, 67). Τάχ' οὖν εἴποι τις ἄν, *perhaps, then, some one may say* (Xen. Cyr. 5, 4³⁵). Τίς οὐκ ἄν ὁμολογήσειεν; *who would not admit?* (Xen. Mem. 1, 1⁵). Βουλοίμην ἄν, *I should like = velim* (compare ἐβουλόμην ἄν = *vellem*, 2102).

2 The potential optative often appears as the apodosis of a conditional sentence (2113). Thus, λέγοι ἄν, εἰ ἐροίμην, *he might speak if I asked him.* In all examples a condition may be conceived as understood.

1994. *NOTE.*—1. The potential optative which regularly refers to the *future*, sometimes expresses what may turn out to be so; as πού δῆτ' ἄν εἶεν οἱ ξένοι; *where may the strangers be?* i.e. *where will the strangers prove to be when looked for?* (Soph. El. 1450).

2. In the same way the potential optative may express what may

turn out to have been so in the past. This occurs occasionally in Herodotus, very rarely in Attic writers.

Εἴησαν δ' ἂν οὗτοι Κρήτες, *these were probably Cretans, i.e. would prove to have been Cretans* (Hdt. 1, 2²). Αὐταὶ δὲ οὐκ ἂν πολλὰ εἴσαν, *these were probably not many* (Thuc. 1, 9⁵).

1995. NOTE.—In poetry the potential optative is sometimes found without ἂν, especially in Homer; as οὐ τι κακώτερον ἄλλο πάθοιμι, *I could not suffer anything else that is worse* (Il. 19, 321). Aesch. Ag. 620.

1996. NOTE.—For the potential optative in Homer used with reference to past time, see 2104, 2.

1997. NOTE.—The potential optative of the second person is sometimes used as a mild imperative. Thus, χωροῖς ἂν εἴσω, *go in or you may go in* (Soph. El. 1491); οὐκ ἂν μιν....αἰτιώω, *do not accuse her* (Od. 20, 135).

1998. NOTE.—There is no optative future with ἂν; compare 1925, 1967.

1999. Optative of Wishing.—1. The optative is used to express a wish referring to the future. The negative is μή.

Ἵμῖν μὲν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν, *may the gods grant to you to destroy the city of Priamus* (Il. 1, 18). Τοίτους οἱ θεοὶ ἀποτίσαιντο, *may the gods requite them* (Xen. Anab. 3, 2⁶). Μηκέτι ζήην, *may I no longer live* (Ar. Nub. 1255).—For the difference in the meaning of the tenses, see 1938.

2. This optative is mostly introduced by εἴθε or εἰ γάρ, *O that*.

Εἴθε σὺ...φίλος ἡμῖν γένοιο, *O that you may become our friend* (Xen. Hell. 4, 1³⁸). Εἰ γὰρ γένοιτο, *O that it might be* (Xen. Cyr. 6, 1³⁸).

2000. NOTE.—In Homer the optative is found a few times expressing a permission rather than a wish; as Ἐλένην Μενέλαος ἄγοιτο, *let Menelaus carry away Helen or Menelaus may carry away Helen* (Il. 4, 19). In such cases the optative is equivalent to our English *may*. This was probably the original use of this mood. Compare 1995.

2001. NOTE.—1. Homer introduces wishes also with αἶθε and αἶ γάρ.—In poetry εἰ alone sometimes occurs (Eur. Hec. 836).

2. In poetry, especially in Homer, a wish is sometimes introduced by ὥς; as ὥς ἔρις....ἀπόλοιτο, *O that strife would perish* (Il. 18, 107).

3. A wish is occasionally expressed by πῶς ἄν with the optative; this is always a question in form. It occurs in Homer, oftener in dramatic poetry, very rarely in prose. Thus πῶς ἄν ὀλοίμην; *how can I perish!* = *O that I would perish!* (Eur. Alc. 864). Od. 15, 195. Plat. Rep. 430^a.—Very seldom we find τίς ἄν with the optative so used; as τίς ἄν θεῶν σοι τόνδ' ἀριστον ἄνδρ' ἰδεῖν δοίη; *O that some god would grant thee to see this most excellent man* (Soph. Oed. Col. 1100).

2002. NOTE.—For the present optative in unattainable wishes in Homer, see 2007.

2003. NOTE.—In Il. 10, 536, we find an aorist optative used to express the wish that something may prove to have occurred; αἶ γὰρ....ἐλασαίαιτο μώνυχας ἵππους, *O that they may (prove to) have driven away the single-hoofed horses.*

2004. Unattainable Wishes.—1. A wish referring to the present or the past and conceived as *unattainable*, is expressed by a secondary tense of the indicative with εἶθε or εἰ γάρ. The negative is μή. The imperfect here refers to present time, the aorist to past, as in the protasis in 2102.

Εἶθε εἶχες βελτίους φρένας, *O that thou hadst better understanding* (Eur. El. 1061). Εἰ γὰρ τοσαύτην δύναμιν εἶχον, *O that I had so great a power* (Eur. Alc. 1072). Εἶθε σοι τότε συνεγενόμην, *O that I had then been with you* (Xen. Mem. 1, 2⁴⁶). Εἶθε σε μήπορ' εἰδόμην, *O that I had never seen thee* (Soph. Oed. Tyr. 1218).—In all these the contrary is, of course, implied.

2. Such an unattainable wish is also expressed, but chiefly in poetry, by the aorist ὄφελον (ὄφελες, ὄφελε, etc. from ὀφείλω, owe), *ought*, with the present or aorist infinitive. The negative is μή.

Ὦφλε μὲν Κῦρος ζῆν, *would that Cyrus were now alive* (Xen. Anab. 2, 1⁴), lit. *Cyrus ought to be alive*, but is not. Μήπορ' ὄφελον λιπεῖν τὴν Σκυρον, *O that I had never left Scyrus* (Soph. Phil. 969), lit. *I ought never to have left Scyrus.*

2005. NOTE.—The negative with ὥφελον and the infinitive is μή.— Sometimes the particles of wishing εἴθε and εἰ γάρ are prefixed to ὥφελον; as in Eur. *Med.* 1; Plat. *Crito* 44^d).

2006. NOTE.—Forms like εἰ γὰρ εἶχον and εἴθε συνεγενόμην (2004), also εἰ γὰρ γένοιτο (1999, 2) and the like, were originally protases (2089) equivalent to *if I had, if I had been, if it might be*.

2007. NOTE.—1. Homer expresses a present unattainable wish by ὥφελον with the present infinitive (as *Il.* 1, 415). He also uses the present optative (generally with εἴθε or εἰ γάρ); as εἰ γὰρ οὕτω γε Διὸς πάϊς αἰγμόχοιο εἶην, *O that I were the son of aegis-bearing Zeus* (*Il.* 13, 825).

2. For past unattainable wishes Homer uses ὥφελον with the aorist or (rarely) perfect infinitive; as in *Il.* 19, 59; *Il.* 24, 253.

3. Homer does not use the past tenses of the indicative in unattainable wishes.

4. Homer sometimes has the imperfect ὥφελον for ὥφελον; as in *Il.* 6, 350.

5. Often in Homer, rarely in Attic poetry, ὥς precedes ὥφελον; as in *Il.* 3, 428; *Od.* 14, 68; Ar. *Ran.* 955.

THE MOODS IN INDEPENDENT OR DIRECT QUESTIONS

2008. Direct Interrogative Particles.—1. Questions are expressed by interrogative pronouns or adverbs (see 1545) or by interrogative particles.

The interrogative particles used in direct simple questions are ἄρα, ἦ; ἄρα οὐ, οὐκοῦν, οὐ, μὴ οὐ; ἄρα μή, μή, μὴ οὐ (from μή οὐν), μὴ οὐ. Of these ἄρα and ἦ simply ask for information (like Latin *-ne*); ἄρα οὐ, οὐκοῦν, simple οὐ, and μὴ οὐ expect the answer *yes* (like Latin *nonne*); ἄρα μή, simple μή, μὴ οὐ, and μὴ οὐ μή expect the answer *no* (like Latin *num*). Simple ἄρα or ἦ may be omitted, the question is then indicated by the tone of voice.—For ἄλλο τι ἦ or ἄλλο τι, see 4 below.

2. Direct double or alternate questions are introduced by πότερον (or πότερα)...ἦ, *whether....or* (Lat. *utrum....an*); but πότερον may be omitted. For ἦ μή and ἦ οὐ, see 2349, 2.—For disjunctive or alternate questions (direct and indirect) in Homer, see 2024, 3.

3. The moods used in direct questions are the same as in direct statements; *i.e.* the indicative (1977), the potential optative (1993—1995), and the potential indicative (1976).—For the interrogative subjunctive, see 1987.

³Ἀρα ἐβλήσειεν ἂν ἡμῖν διαλεχθῆναι; *would he be willing to start a discussion with us?* (Plat. *Gorg.* 447^b). ³Ἡ οὗτοι πολέμοι εἰσιν; *are these enemies?* (Xen. *Cyr.* 1, 4¹⁹).—³Ἀρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι; *would he not resort to every means?* (Xen. *Anab.* 3, 1¹⁸). Οὐκοῦν σοι δοκεῖ σύμφορον εἶναι; *does it not seem to you to be advantageous?* (Xen. *Cyr.* 2, 4¹⁵). Οὐχ οὕτως ἔλεγες; *did you not say so?* (Plat. *Rep.* 334^b). Μῶν οὐχ ὕρας; *dost thou not see?* (Soph. *Oed. Col.* 1729).—³Ἀρ' οὖν μὴ ἡμῖν ἐναντιώσεται; *will he, then, oppose us?* = *he will not then oppose us, will he?* (Xen. *Anab.* 7, 6⁵). Μή σοι δοκοῦμεν; *do we seem to you?* = *we do not seem to you, do we?* (Aesch. *Pers.* 344). Μῶν (Soph. *Phil.* 734). Μῶν μὴ (Plat. *Lys.* 208^d).

Direct Double Questions:—

Πότερον ἔᾶς ἄρχειν ἢ ἄλλον καθίστης; *do you let him rule or do you appoint another?* (Xen. *Cyr.* 3, 1¹³). Ἐγρήγορας ἢ καθεύδεις; *are you awake or asleep?* (Plat. *Prot.* 310^b).

4. The interrogative expression ἄλλο τι ἤ; (*lit. is it anything else than?*) or more commonly ἄλλο τι; is used in simple direct questions and expects the answer *yes*.

³Ἀλλο τι ἢ ὁμολογοῦμεν; *do we not agree?* = *are we doing anything else than agreeing?* (Plat. *Gorg.* 470^b). ³Ἀλλο τι φιλεῖται ὑπὸ θεῶν; *is it not loved by the gods?* (Plat. *Euthyphr.* 10^d). Xen. *Anab.* 2, 5¹⁰; 4, 7⁵. Plat. *Rep.* 343^d.

2009. NOTE.—Occasionally we have an interrogative sentence with *πότερον* (*πότερα*) and the second clause with ἤ is wanting or understood: Soph. *Aj.* 460; Thuc. 1, 80³.

2010. NOTE.—*Answers.*—Questions like the above can be answered

1. By repeating the emphatic word of the question, with or without some confirmative adverb. Thus λέγεις οὖν τοῦτο οὕτως ἔχειν; *do you then say that this is true?* Answer: “λέγω” or “οὕτω δὴ (ἔχει),” *I do say it (= yes).*—³Ἀρα σύ γε ἔλεξας τοῦτο; Answer: οὐκ ἔλεξα.

2. By *φημί*, *ἐγώ*, *ἐγωγε*,—negatively by οὐ *φημί*, οὐκ *ἐγώ*, οὐκ *ἐγωγε*. Thus ἄρα σύ γε ἐποίησας τοῦτο; *did you do this?* Answer: ἐγωγε (*yes*), οὐκ ἐγωγε (*no*).

3. By affirmative or negative words or phrases; as *ναί*, *yes*; *πάνν γε*, *κάρτα γε*, *σφόδρα γε*, *most surely*; *πάνν μὲν οὖν*, *of course*: *νὴ τὸν*

Δία, *yes, by Zeus!* ἀληθῶς (ὀρθῶς) λέγεις, *yes (lit. you say truly);* μάλιστα (= *maxime*), *certainly*;—οὐ (μὴ), *no*; οὐ δῆτα, *no truly*; οὐδαμῶς (μηδαμῶς), *by no means*; ἥκιστα, ἥκιστά γε (*minime*), *least of all, not at all.*

FINITE MOODS IN DEPENDENT OR SUBORDINATE CLAUSES

2011. In the following sections (2012—2184), besides the finite moods in dependent clauses, these *infinitive* and *participial* constructions are conveniently mentioned:—

1. Infinitive with *μὴ* after verbs of *caution* (2056, 1).
2. Infinitive with or without *τό* or *τοῦ* for *ὅπως* and the future indicative (2056, 2).
3. Infinitive as object of a verb of *fearing* (2065, 2, and 2070, 1 and 2; with *ὥστε*, 2070, 3).
4. Infinitive in consecutive clauses (2077, 2080, 2081, 2082, 2086, 2087, 2088).
5. Infinitive as apodosis after verbs of *declaring, thinking, perceiving, commanding, desiring* (2125, 2126).
6. Infinitive with *πρὶν* (2176, 1; 2177; 2179; 2182, 4);—with *πρότερον ἢ* (2182, 1);—with *ὑστερον ἢ* (2182, 2);—with *πάρος* (2182, 5);—with *πρὶν ἢ* (2182, 6).
7. Participle after verbs of *fearing* (2070, 7).
8. Participle preceded by *ὥστε* or *ὥς* and depending on a supplementary participle (2084).
9. Participle standing for a protasis (2121, 2122).
10. Participle standing for an apodosis after verbs of *declaring, thinking, perceiving, and the like* (2125, 1).
11. Participle standing for an apodosis and not depending on another verb (2127).

OBLIQUE OPTATIVE

2012. 1. In order to indicate that a dependent clause represents the words or thoughts of another and not of the speaker (or writer), the Greek sometimes uses the optative. This is called the *oblique optative* or *optative of indirect discourse*. But this oblique optative is used only to a limited extent.

2. The oblique optative is only used when the verb of the

principal clause is in a past (historical) tense; and even then it is only used in place of the indicative of direct statement (2016) and the interrogative subjunctive (2026); the interrogative subjunctive may also be changed to the optative when the verb of the leading clause is in the optative (2033). Other forms of the verb in subordinate clauses remain unchanged in indirect discourse.

3. Not only is the gnomic aorist (1914) a primary tense, but we must also count as equivalent to primary tenses all forms of the verb which do not express past time; thus also, the *aorist subjunctive*, the *optative aorist in conditions* (with or without *ἄν*), the *aorist optative in wishes*, and the *aorist imperative*. As the optative is often used after secondary tenses, but is not allowed after primary tenses, the grammarians sometimes speak of a *sequence of mood*. But the following sections will show that this sequence of mood is by no means an absolute rule. A sequence of tense, as in Latin, does not exist in Greek.

I. DEPENDENT ASSERTIONS

2013. 1. A statement or assertion may be made *directly* or *indirectly*. A *direct* statement or assertion is one given in the original words of the speaker or writer (*oratio recta*). An *indirect* assertion is one in which the original words of the speaker are incorporated in a sentence as a subordinate clause dependent on some verb of *saying, knowing, thinking, also showing, hoping, appearing, and the like* (*oratio obliqua*).

Thus *γράφω ἐπιστολήν*, *I am writing a letter*, is a direct assertion; while in *λέγει ὅτι γράφει ἐπιστολήν*, the original words are indirectly quoted as a clause dependent on *λέγει*, and are said to stand in indirect discourse.

2. When an indirect assertion does not pass into the infinitive construction (2192), it is introduced by *ὅτι* or *ὥς*, *that*. The negative in such dependent assertions is *οὐ*. After verbs of *believing* and quite regularly after *φημί*, the infinitive construction is used (2198).

3. Verbs of *saying* introducing clauses with *ὅτι* or *ὥς* are: *λέγω*, *εἶπον*, *say*; *διηγέομαι*, *narrate*; *ἀπαγγέλλω*, *announce*; *ἀποκρίνομαι*, *reply*; *βοάω*, *ἀνακράζω*, *cry out*; *δηλώω*, *show*; *διδάσκω*, *to teach*.—

But a clause with *ὅτι* or *ὥς* may also follow verbs of *perception* (see 2302) and *feeling* or *emotion* (see 1688, 1690).

2014. NOTE.—Sometimes *ὅτι* introduces a *direct* quotation and is then practically equivalent to our *comma* or *colon*.

Πρόξενος εἶπεν ὅτι αὐτὸς εἰμι ὃν ζητεῖς, *Proxenus said, "I am the one whom you seek"* (Xen. *Anab.* 2, 4¹⁶). Thuc. 1, 137⁴. Dem. 8, 31.—With later writers *ὥς* is also used thus; as Plutarch, *Themistocles* 2.

2015. NOTE.—1. The conjunction *ὅτι* is properly the accusative neuter of *ᾄσταις*, while *ὥς* properly means *as* or *how*; but both *ὅτι* and *ὥς*, *that*, are used indifferently, except that *ὥς* seems to be preferred when the assertion is made less positively, especially after a verb of *denial* or *opinion* or *hope* (*ἀντιλέγειν*, *ὥς* in Dem. 8, 31; *ὑπολαμβάνεις*, *ὥς* in Xen. *Cyr.* 8, 3⁴⁰; *οἶεσθαι*, *ὥς* in Xen. *Mem.* 3, 3¹⁴; *ἐλπίζειν*, *ὥς* in Thuc. 5, 9²).

2. Occasionally *ὅπως* is used in the sense of *ὥς*, *that*, seldom in Attic, but oftener in Herodotus (after a negated verb); as *τῶνδε μηκέτ' ἐλπίσῃς ὅπως τεύξει ποτ'*, *take no longer any hope that thou shalt gain these things* (Soph. *El.* 963); Xen. *Cyr.* 3, 3²⁰; Hdt. 2, 49⁷.

3. *Διότι* (= *διὰ τοῦτο ὅτι*), which is mostly a causal conjunction, *because*, is occasionally used declaratively like *ὅτι*, *that*, in Herodotus and the Orators, often in later writers; as in Hdt. 2, 50¹; Isae. 3, 50; Isoc. 4, 48.

4. Poetic *οὐνεκα* (from *οὐ ἔνεκα*) and tragic *ὁθούνεκα* (from *ὅτου ἔνεκα*, both causal conjunctions, are also occasionally found used declaratively like *ὥς*; as (*οὐνεκα*) in *Od.* 15, 42; Soph. *Oed. Tyr.* 708; (*ὁθούνεκα*) in Aesch. *Pro.* 330; Soph. *Oed. Col.* 944.

5. Homer seldom has *ὅ* (neuter of *ὅς*) for *ὅτι*, *that*; as *ἡμεῖς ἴδμεν, ὃ τοι κλυτὰ τεύχε' ἔχονται*, *we know that they possess thy famous armour* (*Il.* 18, 197); *Od.* 4, 206; *Il.* 1, 120.

2016. The rule for *simple* dependent declarative clauses introduced by *ὅτι* or *ὥς* is as follows:—

1. If the verb of the leading clause is a *primary* tense, the dependent declarative clause retains the same mood and tense it would have in direct discourse.

2. If the leading verb is a *past* tense, an indicative (without *ἄν*) *may* be changed to the corresponding tense of the optative, but very often the original indicative is retained as a more vivid form of expression. The potential indicative, potential optative, and indicative of unreal condition (2021) remain unchanged.

Λέγει ὅτι γράφει, *he says that he is writing* (he says "γράφω").

Λέγει ὅτι ἔγραφεν, *he says that he was writing* (he says "ἔγραφον").

Λέγει ὅτι γράψει, *he says that he will write* (he says "γράφω").

Λέγει ὅτι ἔγραψεν, *he says that he wrote* (he says "ἔγραφα").

Λέγει ὅτι γέγραφεν, *he says that he has written* (he says "γέγραφα").

Λέγει ὅτι ἐγεγράφειν, *he says that he had written* (he says "ἐγεγράφη").

Λέγει ὅτι γεγράψεται, *he says that it will have been written* (he says "γεγράψεται").

The same construction also if the leading verb has λέξει, *he will say*, εἶρηκε *he has said*, λελέξεται, *it will have been said* (at that time).

Εἶπεν ὅτι γράφει or γράφοι, *he said that he was writing* ("γράφω").

Εἶπεν ὅτι ἔγραφον (or γράφοι), *he said that he was writing* (2018) at the time (he said "ἔγραφον").

Εἶπεν ὅτι γράψει or γράψοι, *he said that he would (will) write* (he said "γράψω").

Εἶπεν ὅτι ἔγραψεν or γράψειεν, *he said that he wrote* (he said "ἔγραφα").

Εἶπεν ὅτι γέγραφεν or γεγράφῳς εἶη, *he said that he had written* (he said "γέγραφα," *I have written*).

Εἶπεν ὅτι ἐγεγράφειν, *he said that he had written* (2018) at the time (he said "ἐγεγράφη").

Εἶπεν ὅτι γεγράψεται or γεγράψοιτο, *he said that it will have been written* (he said "γεγράψεται").

The same construction also if the leading verb is any other past tense.

Indicative unchanged.—

Λέγει ὡς ὑβριστής εἰμι, *he says that I am insolent*, i.e. "ὑβριστής εἰ" (Lys. 24, 15). Λέγει γὰρ ὡς οὐδέν ἐστιν ἀδικώτερον φήμης, *for he says that nothing is more unjust than rumour*, i.e. "οὐδέν ἐστιν" (Aeschin. 1, 125).—Ἐβόᾳ ὅτι βασιλεὺς προσέρχεται, *he shouted that the king was advancing* (Xen. Anab. 1, 8¹), he said "προσέρχεται," which might have been changed to προσέρχουτο. Ἀνέκραγον οἱ παρόντες ὅτι ζῇ ὁ ἀνὴρ, *the persons present cried out that the man was living* (Xen. Anab. 5, 8¹⁰), "ζῇ" might have been

changed to ζῶη. Ἐτόλμᾳ λέγειν ὡς ὑπὲρ ἑμῶν ἐχθροὺς ἐφ' ἑαυτὸν εἴλκυσε, he dared to assert that he drew enemies upon himself on your account (Dem. 22, 59), "εἴλκυσε" might have been changed to ἐλκύσειε. Ἦκε δ' ἀγγέλλων τις ὡς Ἑλάτεια κατεῖληπται, some one came announcing that Elutea (has been) had been taken (Dem. 18, 169), "κατεῖληπται" might have been changed to the optative. Ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν, having replied that they would send ambassadors, they immediately dismissed them (Thuc. 1, 90³), πέμψοιεν might have been used.

Indicative changed to Optative.—

Οἱ Θαψακηνοὶ ἔλεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο, the Thapsacenes said that this stream had never before been fordable (Xen. Anab. 1, 4¹⁸), they said "ἐγένετο" which might have remained unchanged. Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα, Cyrus said that the march would be against the king (Xen. Anab. 1, 4¹¹), he said "ἔσται" which might have remained. Ἐγνώσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἷη, the soldiers perceived that the fear was groundless (Xen. Anab. 2, 2²¹), the direct form κενὸς ὁ φόβος ἐστὶ might have remained. Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἷοιτο μεν εἶναι σοφός, εἷη δ' οὐ, I tried to show him that he imagined himself to be wise, but was not so (Plat. Apol. 21^c), "οἶται" and "ἔστι δ' οὐ" might have remained. Ἐλέχθη ὡς οἱ Πελοποννήσιοι φάρμακα ἐμβεβλήκοιεν ἐς τὰ φρέατα, it was said that the Peloponnesians had thrown ("ἐμβεβλήκασι") poison into the wells (Thuc. 2, 48²). Optative after historical present in Xen. Cyr. 8, 2¹⁴.

2017. NOTE.—Very often one of two subordinate clauses retains the indicative and the other is changed to the optative; as ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἷη, they said that Cyrus was dead and that Ariaeus had fled (Xen. Anab. 2, 1³).

2018. NOTE.—1. The imperfect and pluperfect indicative are seldom changed in indirect discourse to the optative (present and perfect), lest, if they were so changed, they might be supposed to represent the present or perfect indicative (compare 2193). Thus εἶπεν ὅτι γράφοι would regularly be equivalent to εἶπεν "γράφω," and εἶπεν ὅτι γεγραφὼς εἷη for εἶπεν "γέγραφα"; very seldom would εἶπεν ὅτι γράφοι stand for εἶπεν "ἔγραφον".

2. Very seldom do we find such an imperfect indicative changed to the optative, and only when the context makes it clear that the optative does not represent the present or perfect.

Διηγούντο ὅτι αὐτοὶ ἐπὶ τοὺς πολεμίους πλέοιεν, they stated that they themselves had been (or were) sailing against the enemy (Xen. Hell. 1, 7).

Here the context shows that *πλέοιεν* stands for *ἐπλέομεν* and not for *πλέομεν*; so in Dem. 30, 20, the context shows that *παρείη* represents *παρῆν* and not *πάρεστι*.

2019. NOTE.—Observe that *εἶπεν ὅτι γράφει* (*γράφοι*) and *εἶπεν ὅτι ἔγραφεν* are both rendered in English by “he said that he *was* writing,” there being apparently only one way in English of translating the Greek present and imperfect of the indirect discourse; although *εἶπεν ὅτι ἔγραφεν* may be expressed by “he said that he was writing *at the time*”. Similarly *εἶπεν ὅτι γέγραφε* (*γεγραφώς εἶη*) and *εἶπεν ὅτι ἐγεγράφειν* are both translated by “he said that he *had* written”; the latter can also be expressed by “he said that he had (already) written *at that time*.”

2020. NOTE.—1. Very seldom, after secondary tenses, a present or perfect indicative is changed to an imperfect or pluperfect (as in English) instead of remaining unchanged or becoming an optative.

Ἦν πολλῇ δὲ ἀπορία ἦσαν οἱ Ἕλληνες, ἐννοοῦμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν,.....πρὸ ὕδωκος ἦσαν δὲ αὐτοὺς οἱ...βάρβαροι, *the Greeks were in great despair, reflecting that they were at the gates of the king,...and that the barbarians had betrayed them* (Xen. Anab. 3, 1³). Here *ἦσαν* stands for “*ἐσμέν*” and *προῦδεδώκεσαν* for “*προδεδώκασι*,” which might have been retained (*ἐσμέν* naturally becoming *εἰσί*) or changed to the optative. The imperfect and pluperfect may be considered as expressive of the writer’s opinion that all this *was* the case at that time.

2. In Homer this is the regular construction with indirect assertions; as *Il.* 13, 674; *Il.* 5, 433. Homer does not use the oblique optative in indirect assertions; but he uses it in indirect questions (2024, 3).

2021. NOTE.—The potential optative, potential indicative, indicative in unreal conditions (2102), and optative with *εἰ* remain unchanged.

Λέγει (or ἔλεγεν) ὅτι ἔγραψεν ἄν, *he says (or said) that he would have written*. Λέγει (or ἔλεγεν) ὅτι γράφοι ἄν, *he said that he would write*. Ὁ Θεμιστοκλῆς....ἀπεκρίνατο, ὅτι οὐτ’ ἂν αὐτὸς Σερίφιος ὦν ὀνομαστὸς ἐγένετο, οὐτ’ ἐκείνος Ἀθηναῖος, *Themistocles replied that he would not have become famous himself if he had been a Seriphian, nor would the other if he had been an Athenian* (Plat. Rep. 329^a). Ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν, *he replied that they would rather die than give up their arms* (Xen. Anab. 2, 1¹⁰), direct *πρόσθεν ἂν ἀποθάνοιεν*.—Ἐδόκει, εἰ μὴ ἔφθασαν (unreal condition) *ξυλλαβόντες τοὺς ἄνδρας, προδοθῆναι ἂν τὴν πόλιν* (infin. with ἄν), *it appeared (to them) that if they had not seized the*

men beforehand, the city would have been betrayed (Thuc. 6, 61). Εἶπεν ὅτι ἔλθοι ἂν εἰς λόγους εἰ ὁμήρους λάβοι, he said that he would come to a conference with him if he could receive hostages (Xen. Hell. 3, 1²⁰), direct ἔλθοιμι ἂν εἰ ὁμήρους λάβοιμι.

2022. NOTE.—For the treatment in detail of *dependent* verbs of a complex sentence which is put into indirect discourse, see Indirect Discourse,

II. DEPENDENT QUESTIONS

2023. Dependent or indirect questions are of the nature of dependent or indirect assertions (2013). Thus τί γράφει; *what is he writing?* is an independent question; while ἔρωτῶ τί γράφει, *I ask what he is writing*, is a dependent question.

2024. Indirect Interrogative Particles.—1. Indirect single questions are introduced by εἰ, *whether (if)*, occasionally by ἄρα.

2. Indirect double or alternate questions are introduced by πότερονῆ, εἰ....ῆ, εἴτε....εἴτε, *whether....or*; πότερον is occasionally omitted. —For ἡ μή and ἡ οὐ, see 2349, 2.—For pronouns and adverbs in indirect questions, see 1545.

3. Homer seldom introduces an indirect single question by ἡ (ῆε); as ὄχετο πεινσόμενος μετὰ σὸν κλέος, ἥπου ἔτ' εἴης, *he went to ask for news of thee, if thou wert yet alive* (Od. 13, 415).—Homer never uses πότερον. For direct double questions (2008, 3), he has ἡ (ῆε)...ἡ (ῆε), as in Od. 4, 632. For indirect double questions, he has ἡ (ῆε)...ἡ (ῆε), as in Il. 5, 86; the first member may stand without any particle, as in Od. 11, 464.

2025. NOTE.—After verbs expressing *uncertainty, doubt, or inquiry*, the Greek uses only εἰ, *whether*, even where the English idiom has *whether not* and the answer *yes* is expected.

Σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάββαροι, *see whether the barbarians have not done this most foolishly* (Xen. Anab. 3, 2²³). The answer, *yes, they have*, is here expected.

2026. The rule for dependent questions is the same as for dependent assertions (2016).

1. If the verb of the leading clause is a *primary* tense, the depend-

ent interrogative clause retains the same mood and tense it would have in direct discourse.

2. If the verb of a leading clause is a *past* tense, an indicative (without *ἄν*) and an interrogative subjunctive (1987) *may* be changed to the corresponding tense of the optative, but very often the original indicative or interrogative subjunctive is retained. The potential optative, potential indicative, and indicative of unreal condition remain unchanged.

Ἐρωτῶ τί γράφει, *I ask (him) what he is writing* (direct, *I ask τί γράφεις*);. *So ἔρωτῶ τί ἔγραφεν* (*γράφει*, *ἔγραψεν*, *γέγραφεν*, *ἔγεγράφει*), *I ask him what he was writing* (*will write, wrote, has written, had written*); *ἔρωτῶ τί γεγράψεται*, *I ask what will have been written*.—The same construction if the leading verb is any other primary tense.

Ἠρόμην τί γράφει or *γράφου*, *I asked him what he was writing* (i.e. *I asked τί γράφεις*);. *So ἡρόμην τί ἔγραφεν* (or *γράφου*, see 2018, 1); *ἡρόμην τί γράφει* or *γράφου*; *ἡρόμην τί ἔγραψεν* or *γράψει*; *ἡρόμην τί γέγραφεν* or *γεγραφὼς εἶη*; *ἡρόμην τί ἐγεγράφει* (or *γεγραφὼς εἶη*, see 2018, 1); *ἡρόμην τί γεγράψεται* or *γεγράψοιτο*.

Ἄγνοῶ τί ποιῶ (subj.) or *ποιήσω* (subj.), *I know not what I am to do* (directly *τί ποιῶ* or *ποιήσω*, subj.). *Οὐκ οἶδα εἰ διδῶ αἰί*, *I know not if I am to give always* (directly *διδῶ αἰί*);. *Οὐκ οἶδα εἰ ταῦτα εἶπω*, *I know not whether I should say this* (directly *εἶπω ταῦτα*);.

Ἐβουλευόντο εἰ ἀπίωσι or *ἀπίοιεν*, *they were deliberating whether they should depart* (directly *ἀπίωμεν*);. *Ἐβουλευόντο εἰ τοῦτο ποιήσωσι* or *ποιήσειαν*, *they were deliberating whether they should do this* (directly *τοῦτο ποιήσωμεν*);.

Indicative unchanged.—

Οἶσθα Εὐθύδημον ὅσους ὀδόντας ἔχει, *you know how many teeth Euthydemus has* (Plat. *Euthyd.* 294^a), direct “*πόσους ὀδόντας ἔχει*”; *Μάθε πρῶτον, τίμες εἰσιν*, *find out first who they are* (Xen. *Anab.* 4, 8^s), direct “*τίμες εἰσιν*”; *Φράσαι, εἰ με σώσεις*, *consider whether you will preserve me* (Il. 1, 83), direct *σώσεις*; *Οὔτε τῷ στρατηγικῷ δῆλον* (sc. *ἐστι*), *εἰ συμφέρει στρατηγεῖν*, *nor is it clear to one fit to be general whether it is expedient to be a general* (Xen. *Mem.* 1, 1^s), direct “*συμφέρει*”; *Ἴδωμεν ἄρ' οὕτως γίγνεται πάντα*, *let us see whether everything is so produced* (Plat. *Phaedo* 70^d), direct “*ἄρα γίγνεται*”;—*Ἠπόρουν τί ποτε λέγει*, *I was at a loss what he meant* (Plat. *Apol.* 21^b), direct “*τί ποτε λέγει*”; *Ξενοφῶν ἠπορείτο ὅ τι ποιήσει*, *Xenophon was at loss what he should do* (Xen. *Anab.* 7, 3^{ss}), direct “*τί ποιήσω*”; future indicative for interrogative subjunctive. In these two last examples we might have had *λέγοι* and *ποιήσοι*.

Indicative changed to Optative.—

Ἡ μήτηρ διηρώτᾳ τὸν Κύρον πότερον βούλοιτο μένειν ἢ ἀπύειναι, *the mother asked Cyrus whether he wished to remain or go away* (Xen. Cyr. 1, 3¹⁵), she asked “βούλει;” for which βούλεται might have stood. Ἦρετο ὁ τι εἶη τὸ σύνθημα, *he asked what was the watchword* (Xen. Anab. 1, 8¹⁶), “τί ἐστι;” might have remained unchanged. Ἐπυνθάνοντο..., τί τὰ πυρὰ κατασβεσειαν, *they enquired why they had put out the fires* (Xen. Anab. 6, 3²⁵), “τί κατεσβέσατε;” might have changed simply to the third person κατέσβησαν. Ἠρώτησαν εἰ ἤδη ἀποκεκριμένοι εἶεν, *he asked whether they had already given an answer* (Xen. Anab. 2, 1¹⁵), “ἀποκέκρισθε;” might have become simply ἀποκέκρυνται. Ὅ τι δὲ ποιήσοι, οὐ διεσήμνη, *but what he would do he did not indicate* (Xen. Anab. 2, 1²³), here ποιήσει might have stood.—This change also in Homer (as Od. 17, 368).

Interrogative Subjunctive unchanged.—

Οὐκ ἔχω τί εἶπω, *I know not what I should say*, Lat. *non habeo quid dicam* (Dem. 9, 54), direct “τί εἶπω;” Ἐρωτᾷ ὁ Κρίτων, πῶς με θάπτῃ, *Crito asks how he should bury me* (Plat. Phaedo 115^c), direct “πῶς σε θάπτω;” Τὰ δὲ ἐκπώματα οὐκ οἶδ’ εἰ Χρυσάντα τούτῳ δῶ, *I do not know whether I should give the drinking-cups to Chrysantas here* (Xen. Cyr. 8, 4¹⁶), direct “δω;”—Ἐβουλευόντο εἴτε κατακαύσωσι τοὺς Θηβαίους...εἴτε τι ἄλλο χρήσονται, *they consulted whether they should burn the Thebans or do anything else with them* (Thuc. 2, 4⁶), direct “κατακαύσωμεν;” and “χρησόμεθα;” for which κατακαύσειαν and χρήσαιτο might have been used.

Interrogative Subjunctive changed to Optative.—

Ἐβουλεύετο, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν, *he consulted whether they should send some or all should go* (Xen. Anab. 1, 10⁵), direct “πέμπωμεν” and “ἴωμεν;” which might have become simply πέμπωσι and ἴωσι. Τὸν θεὸν ἐπήρνοντο εἰ παραδοίεν Κορινθίους τὴν πόλιν, *they asked the god whether they should give up the city to the Corinthians* (Thuc. 1, 25¹), direct “παραδῶμεν;” for which παραδῶσι might have stood.—This change also in Homer (as Il. 1, 188—91).

2027. NOTE.—Observe that εἰ (not εἰάν), *whether*, stands before these interrogative subjunctives.

2028. NOTE.—Very often the construction varies (as in 2017), one of two subordinate questions retaining its original mood, and the other changed to the optative.

Ἐπυνθάνετο αὐτῶν καὶ ὅποσῃν χώρᾳ διήλασαν καὶ εἰ οἰκοῖτο ἡ χώρᾳ, *he asked of them what distance they had gone over and if the country was inhabited* (Xen. Cyr. 4, 4¹). So Hdt. 1, 53¹ has one interrogative subjunctive retained and another changed to the optative.

2029. NOTE.—For the imperfect and pluperfect indicative, see 2018, 1.—For the rare change of a present and perfect indicative to the imperfect and pluperfect, see 2018, 1, and 2020.

2030. NOTE.—As the oblique optative may stand for the indicative as well as for the interrogative subjunctive, an ambiguity of meaning may arise. Thus ἡγνόουν ὃ τι ποιοῖεν or ὃ τι ποιήσειαν (like Latin *ignorabant quid facerent*) may mean *they knew not what they were doing* or *what they did*, as well as *they knew not what they should do*. The subordinate clause “ὃ τι ποιοῖεν (ποιήσειαν)” may stand for the direct question “τί ποιοῦμεν (ἐποιήσαμεν);” as well as for “τί ποιῶμεν (ποιήσωμεν);”

2031. NOTE.—The potential optative, the potential indicative, and the indicative in unreal conditions (2012) remain unchanged (compare 2021).

Ἡρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον, *he asked the advanced guards where he could see Proxenus or Clearchus* (Xen. *Anab.* 2, 4¹⁵). Οὐκ οἶδ' ὃ τι ἂν ἐποίησεν, *I know not what he would have done* (Isae. 5, 20). Ἡδέως ἂν ὑμῶν πυθοίμην, τίς ἂν ποτε γνώμην περὶ ἐμοῦ εἴχεται, εἰ μὴ ἐπιτριηράρχησα, *I would gladly find out from you what opinion you would have of me if I had not been trierarch beyond the legal time* (Dem. 50, 67).

2032. NOTE.—For the treatment in detail of dependent verbs of a complex interrogative sentence which is put in indirect discourse, see Indirect Discourse, 2320—2333.

2033. NOTE.—If the leading verb is an optative, an interrogative subjunctive may be changed by assimilation of mood to the optative.

Οὐκ ἂν ἔχouis...ὃ τι χρῶο σαρῶ, *you would not know what to do with yourself* (Plat. *Crito* 45^b); similarly Plat. *Gorg.* 486^b. So also χαρίεντα γούν πάθοιμ' ἂν, εἰ μὴ ἔχοιμ' ὅποι ταῦτα καταθείην, *I should be nicely off if I should not know any place to put these down* (Ar. *Eccl.* 794). As we regard the optative in conditional clauses as equivalent to a primary tense (1957), this change is contrary to the general rule that the optative (without ἄν) follows only secondary tenses.

2034. Dependent Clauses after Implied Inquiry.—1. A dependent question may depend on a verb which does not of itself signify, but really *implies*, an inquiry. Such a dependent question has the form of a protasis of a conditional clause (2089), with εἰ or εἰ. Some idea

like *in order to find out* or *in case that*, is here implied; the force of the particle *ἐάν* or *εἰ* may also be rendered by *if perchance*.

2. After primary tenses, *ἐάν* with the subjunctive is generally found (but also *εἰ* with the optative); after secondary tenses *εἰ* with the optative (but *ἐάν* with the subjunctive may be retained).

Ἀναμνήσκεσθε, ἐάν ἀληθῇ λέγω, call to mind if I speak the truth (Andocides, 1, 37). *Παρεληλύθαμεν εἰς τὴν πόλιν, ἥν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι*, we have come into the city....to see if we could obtain some service from you (Xen. Anab. 7, 1³¹). *Σκέψαι ἐάν καὶ σοὶ ξυνδοκῇ*, consider if you also agree (Plat. Phaedo 64^c). *Εἰμι γὰρ ἐς Σπάρτην....νόστον πεισόμενος πατρὸς φίλου, ἣν που ἀκούσω*, I am going to Sparta to ask about my father's return, if (or to see if) I can hear anywhere about him (Od. 2, 360). *Θέτιδος εἰς ἀνάκτορον θάσσω τὸδ' ἔλθουσ'*, ἦν με κωλύσῃ θανείν, having come to the temple of Thetis here, I sit here to see if (or in the hope that) she will hinder me from being put to death (Eur. And. 43).—*Ἰκέται....ἀφίγμεθα, εἴ τινα πόλιν φράσειας ἡμῖν εὖρον*, we have come as suppliants, to see if, perchance, you could tell us of some city of good wool (Ar. Av. 120), or we have come in the hope that, etc. *Τὸν δύστηνον οἶομαι, εἴ πόθεν ἔλθων ἀνδρῶν μνηστήρων σκέδασιν...θείη*, I am expecting the unhappy man to see if perchance he should come and scatter the suitors (Od. 20, 224).

Ἐδόκει καλέσαι ἐκείνους, εἰ βούλονται συμμαχίαν ποιήσασθαι, it was resolved to call them to inquire if they wished to make an alliance (Xen. Anab. 5, 4³). *Πέμψαντες παρ' Ἀθηναίους πρέσβεις, εἴ πῶς πείσειαν μὴ... νεωτερίζειν*, they sent ambassadors to the Athenians to see if they could persuade them not to take any new measures (Thuc. 1, 58¹). *Ἐδέοντο τοῦ Ἀρισταγόρεω, εἴ πως αὐτοῖσι παράσχοι δύναμιν*, they besought Aristagoras if he could in any way furnish them with a force (Hdt. 5, 30⁴). *Ἦστο κάτω ὀρόων, ποτιδέγμενος εἴ τί μιν εἴποι*, he sat looking down, waiting if she would speak to him (Od. 23, 91).—Subjunctive with *ἐάν* retained after secondary tense: *ἥδ' ἡ κομωδιᾷ ζητοῦσ' ἦλθ'*, ἣν που πῖτιχῃ θεαταῖς οὕτω σοφοῖς, this comedy has come seeking, if perhaps it meet with spectators so clever (Ar. Nub. 534).

2035. NOTE.—These dependent clauses are really protases of conditional sentences (2089); but they resemble indirect questions so closely that they are introduced here.

2036. NOTE.—1. Such dependent clauses are especially frequent and varied in Homer, who has *εἴ κε* (*αἶ κε*) and *ἥν* (= *ἐάν*).

2. Rarely Homer has *εἴ κε* with the optative in such

clauses; as ἡνώγει....εἰπέμεν, εἴ κέ περ ὕμμι φίλον... γένοιτο, he bade me speak, if perchance it should be agreeable to you (*Il.* 7, 387).—And rarely he has εἰ with the subjunctive; as in *Il.* 15, 16 (οὐ μὴν οἶδ' εἰ.... ἐπαύρηαι).

III. FINAL CLAUSES

2037. Final clauses express *purpose*. They are introduced by ἵνα, ὥς, ὅπως, and (Epic and Lyric) ὅφρα, *that, in order that* = Lat. *ut*; and by ἵνα μή, ὥς μή, ὅπως μή, ὅφρα μή, or simple μή, *that not, in order that not* = Lat. *nē*.

2038. NOTE.—The origin of ἵνα is uncertain. Ὡς is originally a relative adverb of manner, *in which way, how*. Ὅπως is by origin an indefinite relative adverb of manner. Ὅφρα is originally a temporal particle, meaning *while, until* (2172).

2039. Final clauses are of two kinds: those expressing *absolute purpose* (2040), and *object-clauses* after verbs of *effort, care, or attention* (2050). For object-clauses after verbs of fearing, see 2062.

2040. *Final Clauses of Absolute Purpose*.—Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses; but the subjunctive is very often retained after secondary tenses. Thus γράφω ἵνα μάθῃς, *I write that you may learn*; ἔγραψα ἵνα μάθῃς (or μάθῃς), *I wrote that you might learn*.

Κύνas τρέφεις, ἵνα σοι τοὺς λύκους....ἀπερὺκωσιν, *you rear dogs, that they may keep off wolves for you* (*Xen. Mem.* 2, 9²). Παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ, *you call in physicians, that he may not die* (*Xen. Mem.* 2, 10²). Ἐμοὶ δὲς αὐτὰ, ὅπως....διαδῶ, *give them to me, that I may distribute* (*Xen. Cyr.* 1, 4¹⁰). Εἴπω τι δῆτ' καλλ', ἵν' ὀργίσῃ πλέον; *shall I say still more, that you may be more angry?* (*Soph. Oed. Tyr.* 364). Οὐχ ὅσον τάχος δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις....ἀναρπάσῃ; *will you not bring him here as quickly as possible, lest some one may seize him?* (*Soph. Aj.* 987). Κατανεύσομαι, ὅφρα πεποιθῇς, *I will nod that thou mayest have confidence* (*Il.* 1, 524).—Τούτου ἕνεκα φίλων ᾤετο δεῖσθαι, ὥς συνεργούς ἔχοι, *for this purpose he thought he needed friends, that he might have co-workers* (*Xen. Anab.* 1, 9²¹). Εἰσάγει (historical present) δόμους, ἵν' ἄλλος μὴ τις

εἰδεῖν τὰδε, *she led me into the tent, that no one else might know it* (Eur. *Hec.* 1148). Φίλος ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην, *he wished to be a friend to the most powerful, that he might do wrong and not suffer punishment* (Xen. *Anab.* 2, 6²¹).—Subjunctive retained: Τὰ πλοῖα...κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ, *he burned the vessels, that Cyrus might not cross* (Xen. *Anab.* 1, 4¹⁸). Ναὺς οἱ Κορινθιοὶ ἐπλήρουν, ὅπως ναυμαχίᾳ ἀποπειράσωσι, *the Corinthians manned ships, that they might try a naval battle* (Thuc. 7, 17⁴).

2041. NOTE.—The subjunctive in final clauses is the subjunctive of desire (2064, 1986); the optative is the oblique optative.

2042. NOTE.—1. The retention of the subjunctive in final clauses (also with verbs of *fearing*) after secondary tenses is much preferred by Thucydides (especially), Herodotus, and Aeschines; somewhat by Lysias and Isocrates. The optative is much preferred by Homer, Pindar, the Attic dramatists, Isaeus, Plato, and especially Xenophon. In Demosthenes the usage is about equally divided.

2. The optative and subjunctive may be used in the same sentence; as in Thuc. 6, 96¹.

3. The few rare cases of the optative in final clauses after a primary tense (as in *Il.* 1, 344), are perhaps doubtful.

2043. NOTE.—1. *ἵνα* final is almost exclusively used in Plato and the orators, and mostly in Comedy. *Ὅπως* final is largely preferred by Thucydides and Xenophon. *Ὡς* is by far the favourite final particle in Tragedy; it is rare in Aristophanes and Herodotus; it is less common than *ὅπως* or *ἵνα* in Xenophon; while it is almost entirely absent from other Attic prose.—In Homer *ὄφρα* is greatly preferred as a final particle.

2. For *that not* in final clauses, simple *μή* is largely preferred to *ἵνα μή*, *ὥς μή*, etc., by Homer, Hesiod, and the lyric poets; simple *μή* is also somewhat preferred in Tragedy. Herodotus and Aristophanes decidedly prefer *ἵνα μή*, etc. In Attic prose *ἵνα μή*, *ὥς μή*, and *ὅπως μή* are the final negative particles in regular use. Simple *μή* in final clauses is rare in Attic prose: Plato and Xenophon together have over thirty examples; Thucydides only about five; in the orators it hardly ever occurs.

2044. NOTE.—*Assimilation of Mood.*—A final clause may be in the optative when it depends on an optative.

Οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι φόβος εἴη; *do we not know that the king would, above all, like to destroy us, so that the Greeks might be afraid?* (Xen. Anab. 2, 4³). Compare 2033 and 2048.

2045. NOTE.—*Addition of ἂν (κέ).*—The final particles ὥς, ὅπως, and ὅφρα sometimes add ἂν (κέ), which hardly modifies their meaning. But ἵνα final and μὴ final never add ἂν. Ἴνα ἂν means *wherever* (1964, 2), and μὴ can be used with the potential optative with ἂν after verbs of *fearing* (2066).

1. Ὡς ἂν with the subjunctive occurs in Xenophon (almost never in other Attic prose); as ὥς δ' ἂν μάθῃς, ... ἀντάκουσον, *that you may learn, hear the other side* (Xen. Anab. 2, 5¹⁶).

2. Ὅπως ἂν with the subjunctive occurs in Attic prose and poetry; as ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, *you shall lead us, that we may know* (Xen. Cyr. 5, 2²¹); Soph. El. 41; Ar. Lys. 1223; Dem. 19, 298.

3. Ὡς ἂν and ὥς κέ with the subjunctive are more common in Homer than ὥς alone; as *Od.* 5, 144; *Il.* 1, 32.—Herodotus also has ὥς ἂν; as in 1, 36⁴.

4. Ὅφρ' ἂν and ὅφρα κέ rarely occur in Homer; as *Od.* 3, 359; 17, 10.

5. Ὡς ἂν and ὥς κέ sometimes occur in Homer with the optative after secondary tenses, rarely after primary tenses; as *Il.* 12, 26; *Od.* 2, 53. Ὅφρα κέ and ὅφρ' ἂν hardly ever occur. Herodotus has ὥς ἂν and ὅπως ἂν with the optative in a few cases after secondary tenses; as 1, 99³; 7, 176⁷ (after a primary tense in 1, 110⁴). In all these cases the optative with ἂν is *potential* rather than final.—So also ὥς ἂν and ὅπως ἂν with the optative (after secondary tenses) are very rare in Attic prose: ὥς ἂν with the optative occurring mostly in Xenophon (as *Cyr.* 7, 5³⁷); ὅπως ἂν occurring very rarely in Xenophon (*Hell.* 4, 8¹⁶), and only once in Thucydides (7, 65³).

2046. NOTE.—*Future Indicative for Subjunctive.*—With ὅπως, and very rarely with ὥς, ὅφρα, and μὴ, the future indicative is also used in final clauses. This occurs very rarely, and only several times in prose; as σιγᾶθ', ὅπως μὴ πεύσεταιί τις, *be silent, that no one may hear* (Aesch. Cho. 265).

2047. NOTE.—Ellipsis of the leading verb occasionally occurs with *ἵνα*, rarely with *ὥς*; as *ἵνα συντέμω ταῦτα*, to cut this short (Dem. 45, 5); *ὥς συντέμω* (Eur. *Tro.* 441); some expression like *I (wish to) say this*, is understood. So *ἵνα τί*, that what (should happen)? (Ar. *Nub.* 1192).

2048. Unattainable Purpose.—In Attic Greek *ἵνα*, and sometimes also *ὅπως* and *ὥς*, are used with past tenses of the indicative to express a purpose which is *not* or *was not* attained. Such an imaginary purpose depends on some unreal condition or statement (2102, 2004) or unattainable wish, or on some unperformed action; the tenses of the final clause here have the same force as in unreal conditions (2102). Thus *ἔγραψα ἂν, ἵνα ἔμαθες*, *I should have written, that you might learn*, implying *I did not write and you did not learn*.

Πρὸ πολλοῦ ἂν ἐποιτσάμην ἐπιστεῖλαι σοι ταῦτα, ἵν', εἰ ἐπείσθης, μὴ τηλικούτῳ κινδύνῳ περιέπεςες, *I should have esteemed it as very important to have sent you this little, so that, if you had been persuaded, you might not have fallen into so great a danger* (Isoc. *Epist.* 2, 12). *Εἰ γὰρ ὄφελον οἱοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱοί τ' ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα*, *O that most persons were able to accomplish the greatest mischief, that they might be able to accomplish the greatest good* (Plat. *Crito* 44^d), implying that they cannot. *Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε ἑμαυτόν;* *why did you not seize and instantly slay me, that I might never have shown myself?* (Soph. *Oed. Tyr.* 1391), implying *but you did not slay me and I have shown myself*. *Ἐχρῆν σε Πηγάσου ζεύξαι πτερὸν, ὅπως ἐφαίνου...* *τραγικώτερος*, *you ought to have saddled the wing of Pegasus, that you might appear* (Ar. *Pax* 135), implying *but you did not, and therefore did not appear*. Plat. *Leg.* 959^b. Eur. *frag.* 442. Lys. 3, 21. Dem. 29, 17.—In prose *ὥς* is so found only in Xen. *Anab.* 7, 1²³; and *ὅπως* in Dem. 36, 20.

This construction is an assimilation of mood, as in 2033, 2044.

2049. NOTE.—In several instances we find *ἂν* added after *ἵνα* and *ὅπως*, to these indicatives: Isae. 11, 6; Plat. *Leg.* 959^c (*ὅπως ἂν ἐγίγνεντο*); Pseudo-Plat. *Sisyph.* 387^a. The *ἂν* probably does not belong here.

2050. Object-Clauses after Verbs of Effort, etc.—1. After verbs denoting *effort*, *care*, or *attention*, object-clauses are introduced by *ὅπως* and *ὅπως μὴ*, and regularly take the future indicative after primary and secondary tenses. After secondary tenses the future

optative is occasionally used. Thus φροντίζω ὅπως τοῦτο γενήσεται, *I take care that this may happen*; ἐφρόντιζον ὅπως μὴ τοῦτο γενήσεται (or γενήσοιτο), *I took care that this should not happen*.

Τὸν ποιμένα ἐπιμελῆσθαι δεῖ, ὅπως σῶαι ἔσονται αἱ οἶες, *a shepherd must take care that the flock be safe* (Xen. Mem. 3, 2¹). Φρόντιζε ὅπως μὴδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, *take care that you do nothing unworthy of that rank* (Isoc. 2, 37). Ἐκεῖνο μόνον ἐτήρουν, ὅπως μὴδὲν τῶν πατρίων καταλύσουσι, *for that only they cared, not to abolish any of the institutions of their fathers* (Isoc. 7, 30). Ἐπράσσον ὅπως τις βοήθεια ἦξει, *they were trying to effect that some help should come* (Thuc. 3, 4⁶).—Optative Future: ἐπεμελεῖτο ὅπως μὴ ἄσῳτοί ποτε ἔσονται, *he took care that they should never be without food* (Xen. Cyr. 8, 1¹³), here ἔσονται would be more usual.—For ὅπως and ὅπως μὴ with the future indicative in commands, see 2058.

2. Such object-clauses may also take the subjunctive present or aorist, but this is much less common. The optative present or aorist occasionally stands after secondary tenses.

Ἐπράσσον ὅπως πόλεμος γένηται, *he was trying to effect that a war might be brought about* (Thuc. 1, 57³). Dem. 6, 25.—Optative Present and Aorist: Xen. Symp. 3, 5; Anab. 1, 8¹³.

3. For object-clauses after verbs of caution, see also 2055.

2051. NOTE.—Such verbs of effort, attention, and care are: ἐπιμελέομαι, μέλει μοι, φροντίζω, *to take care, to strive for*; τηρέω, *to give heed to*; προθυμέομαι, σπουδάζω, *to be eager or zealous*; πράσσω, *to do, to effect*; παρασκευάζομαι, *to prepare, to work for*; μηχανάομαι, *to contrive*; ὁράω, σκοπέω, *to see to it, to consider*; and the like.—The future after these verbs is the future of expectation (1992).

2052. NOTE.—As ὅπως is properly a relative, *how, in such a way* as, it is occasionally replaced by ὅπη or ὅτῃ τρόπῳ, or ἐξ ὅτου τρόπου (Thuc. 1, 65²; 4, 128⁵; Dem. 16, 19). We occasionally find οὕτως, *thus, so*, with the leading verb, corresponding to ὅπως with the subordinate (Xen. Cyr. 1, 6⁷).

2053. NOTE.—1. In Attic Greek we occasionally find ὅπως ἂν with the subjunctive in object-clauses, but very rarely except in Xenophon, Aristophanes, and Plato. The original relative force of ὅπως, *how*, is here more apparent. Thus τῶν ἄλλων ἐπιμελεῖται ὅπως ἂν θηρῶσιν, *he takes care that the others hunt* (Xen. Cyr. 1, 2¹⁰); Ar. Eq. 917; Plat. Rep. 433^o.

2. In a few cases Xenophon has $\acute{\omega}\varsigma$ or (very rarely) $\acute{\omega}\varsigma \alpha\upsilon$ with the subjunctive in object-clauses; as $\epsilon\pi\iota\mu\epsilon\lambda\omicron\upsilon\eta\tau\alpha\iota \cdot \acute{\omega}\varsigma \xi\chi\eta \omicron\upsilon\tau\omega\varsigma$, *they take care that this may be done* (Xen. Oec. 20, 8); Hipparch. 9, 2 ($\acute{\omega}\varsigma \alpha\upsilon$). He has $\acute{\omega}\varsigma$ (like $\delta\pi\omega\varsigma$) with the future indicative twice, once with the future optative (Cyr. 3, 2¹⁸; Hell. 2, 1²², opt.).

3. Cases of $\delta\pi\omega\varsigma \alpha\upsilon$ with the optative, which are occasionally found in Xenophon and almost never in other Attic writers, are potential optatives; as in Xen. Oec. 2, 9; Cyr. 7, 5⁷⁰.

4. Herodotus has $\acute{\omega}\varsigma$ with the future indicative in two or three places (as in 3, 84¹); $\acute{\omega}\varsigma \alpha\upsilon$ with subjunctive only in 3, 85³. He has $\delta\kappa\omega\varsigma \alpha\upsilon$ with the optative several times (as in 2, 126²), $\delta\kappa\omega\varsigma \alpha\upsilon$ with subjunctive in 1, 20².

2054. NOTE.—1. In Homer object-clauses with $\delta\pi\omega\varsigma$ or $\acute{\omega}\varsigma$ nearly always take the subjunctive after primary tenses, and the optative (not future) after secondary tenses. The particle $\kappa\acute{\epsilon}$ usually accompanies $\acute{\omega}\varsigma$ and the subjunctive, sometimes also $\delta\pi\omega\varsigma$.

Πείρᾱ $\delta\pi\omega\varsigma \kappa\epsilon\upsilon$ δὴ σὴν πατρίδα γαῖαν ἱκῆαι, *try to reach at length thy native country* (Od. 4, 545). Φραζόμεθα Ἀργείοισιν $\delta\pi\omega\varsigma \delta\chi'$ ἄριστα γένοιτο, *we were deliberating how the best might occur for the Greeks* (Od. 3, 129). Φράσσεται $\acute{\omega}\varsigma \kappa\epsilon \nu\acute{\epsilon}\eta\tau\alpha\iota$, *he will devise that he may come home* (Od. 1, 205). Τοῖσι δὲ πόλλ' ἐπέτελλε....πειρᾶν $\acute{\omega}\varsigma \pi\epsilon \pi\acute{\iota}\theta\omicron\iota\epsilon\nu$ ἀμύμονα Πηλεΐωνα, *he gave them many orders to try how they might persuade the blameless son of Peleus* (Il. 9, 179).

2. Rarely does an object-clause in Homer take the future indicative: Od. 1, 57 ($\delta\pi\omega\varsigma$); 4, 162 ($\delta\phi\rho\alpha$); 17, 6 ($\delta\beta\rho\alpha$).

3. Where $\delta\pi\omega\varsigma$ is found with the future indicative, it is mostly an indirect interrogative ("how"); as φράζοιο ἰὺν $\delta\pi\pi\omega\varsigma \kappa\epsilon$ πόλιν....σαώσεις, *see now how you are to save the city* (Il. 17, 144).

2055. NOTE.—Object-Clauses with $\mu\acute{\eta}$.—1. After verbs expressing caution, Attic writers and Herodotus sometimes use simple $\mu\acute{\eta}$ with the subjunctive (rarely future indicative), as well as the regular $\delta\pi\omega\varsigma \mu\acute{\eta}$ with the future. Such clauses belong also under 2065.

Τοὺς δὲ ἀνθρώπους αὖ φυλάξῃ, $\mu\acute{\eta}$ σε....ἀτιμάσωσιν, *you will also have regard to the opinion of men, lest they should despise you* (Xen. Mem.

2, 2¹⁴). Hdt. 7, 103⁴.—Future: ὅρᾱ μὴ πολλῶν ἐκάστω χειρῶν δεήσει, *take care lest each one of us may need many hands* (Xen. Cyr. 4, 1¹⁸).—Compare the occasional use of ὅπως μὴ for μὴ after verbs of fearing (2068).

2. In Homer μὴ with the subjunctive or optative is always used in object-clauses for the regular Attic ὅπως μὴ: see *Il.* 5, 411; and 21, 517.

2056. NOTE.—1. Verbs of *caution* may also be followed by the infinitive with μὴ (2070, 1); as εἰλαβούντο μηδέποτε ἐμποδῶν... εἶναι, *they took care never to be in the way* (Plat. Prot. 315^b).

2. Sometimes the infinitive with or without τό or τοῦ takes the place of ὅπως with the future indicative, especially after ἐπιμελέομαι.

Ἀεὶ τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι, *they always took care that one of themselves should be in the offices* (Thuc. 6, 54⁶). Ἀναγκάζονται τὸ ὑπὸ οἴνου μὴ σφάλλεσθαι ἐπιμελεῖσθαι, *they are obliged to take care not to stagger from the effects of wine* (Xen. Rep. Lac. 5, 7). Ἐπιμελοῦμαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι, *I take care to please him who pleases me* (Xen. Mem. 2, 6³⁹). See the syntax of the infinitive.

2057. NOTE.—Some verbs which regularly take an infinitive, are sometimes followed by an object-clause. These are verbs of *desiring, contriving, requesting, commanding*, and the like.

Παρεσκευάζοντο ὅπως ἐσβαλοῦσιν ἐς τὴν κάτω Μακεδονίαν, *they prepared to make an incursion into lower Macedonia* (Thuc. 2, 99¹). Ἐδέοντο τῶν στρατηγῶν ὅπως ἀπάγοιέν σφείας ὀπίσω, *they requested the commanders to lead them home* (Hdt. 9, 117). Πειρᾶσθαι ὅπως...σωζώμεθα, *to try to save ourselves* (Xen. Anab. 3, 2³). Οἱ ἔνδεκα παραγγέλλουσι ὅπως ἂν τῇδε τῇ ἡμέρᾳ τελευτήσῃ, *the Eleven commanded him to die on this day* (Plat. Phaedo 59^e). Διακελεύονται ὅπως, ἐπειδὴν ἀνὴρ γένηται, τῖμωρήσεται πάντας τοιοῦτους, *they exhort him to take vengeance on all such when he becomes a man* (Plat. Rep. 549^e).

2058. "Ὅπως and "Ὅπως μὴ in Commands (Fut. Indic.).—In Attic Greek the future indicative with ὅπως or ὅπως μὴ is sometimes used independently in commands or exhortations, or even warnings. This occurs mostly in the second person. Sometimes φέρε or ἄγε, *come now*, introduces these clauses.

"Ὅπως οὖν ἑσσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, *(prove yourselves to be men worthy of freedom* (Xen. Anab. 1, 7³). "Ὅπως μοι μὴ ἐρείς ὅτι ἔστι τὰ δώδεκα δις ἑξ, *(see to it that you) do not tell me that twice six are twelve* (Plat. Rep. 337^b). Φέρε δὴ ὅπως μεμνησόμεθα ταῦτα, *come now, let us remember this* (Plat. Gorg. 495^d). "Ὅπως ταῦτα μηδεὶς πεύσεται, *let no one find this out* (Lys. 1, 21).—In Hdt. an example (3, 142^e).

2059. NOTE.—This construction is probably due to the omission of some imperative like *σκοπεῖ* (*σκοπεῖτε*) or *φυλάττου* (*φυλάττεσθε*) and occurs only in conversation.

2060. NOTE.—Rarely *ὅπως μή* is so used with the subjunctive; as in *Xen. Symp.* 4, 8.

2061. NOTE.—In several cases *ὅπως μή* is used independently with the subjunctive to express *warning*; as *ὅπως γε μή ὁ σοφιστής...* *ἐξαπατήσῃ ἡμᾶς*, *don't let the sophist deceive us* (*Plat. Prot.* 313^c).

IV. CLAUSES AFTER VERBS OF FEARING

2062. After verbs and expressions denoting *fear*, the object of the fear is introduced by *μή*, *that*, *lest*, or *μή οὐ*, *that not*, *lest not*.

2063. If the fear is expressed that something *may happen* or *may not happen*, the object of the fear takes the subjunctive with *μή* or *μή οὐ* after primary and secondary tenses; but after secondary tenses the optative may be used. Thus *φοβοῦμαι μή τοῦτο γένηται*, *I fear that this may happen*; *ἐφοβούμην μή οὐ τοῦτο γένηται* (or *γένοιτο*), *I feared that this might not happen*.

Φοβεῖται μή τὰ ἔσχατα πάθῃ, *he is afraid that he may suffer the severest punishment* (*Xen. Cyr.* 3, 1²²). *Δέδοικα μή οὐ ὄσων ἡ...ἀπαγορεύειν*, *I fear it may be sinful to lose heart* (*Plat. Rep.* 368^b). *Ἐφοβήθησαν μή καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ*, *they feared that the army might also advance against them* (*Thuc.* 2, 101²). *Thuc.* 1, 91³.—Subjunctive changed to Optative: *Οὐκέτι ἐπετίθεντο οἱ πολέμοι...*, *δεδοκότες μή ἀποτμηθεῖσαν*, *the enemy no longer made attacks, fearing that (or lest) they might be cut off* (*Xen. Anab.* 3, 4²⁹). *Ἔδεισαν μή λῦττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτόκοι*, *they feared that some madness like that of dogs may have seized our men* (*Xen. Anab.* 5, 7²⁶).—*Δέδοικα μή μοι βεβήκῃ ὁ πατήρ*, *I fear my father may prove to have passed away* (*Soph. Phil.* 493). *Dem.* 18, 33.

2064. NOTE.—The subjunctive is originally a subjunctive of desire (1986 and 2041). Thus *φοβοῦμαι μή τοῦτο γένηται* would mean “*I am afraid: this must not (or should not) happen*”. The optative is the oblique optative.

2065. NOTE.—1. Verbs and expressions denoting *caution*, *danger*, or the like, are also followed by this construction, as they imply fear. Such are *φροντίζω*, *ὀκνέω*, *ἀθῦμέω*, *ἀπιστίω*, *ὑποπτεύω*, *φυλάττομαι*, *ἐνθῦ-*

μέ·μαι, εὐλαβέομαι, ἐννοέομαι, ὁράω, σκοπέω, αἰχύνομαι, κίνδυνός ἐστι, and others.

Φροντίζω μὴ κράτιστον ἢ μοι σῖγᾶν, *I am anxious lest it may be best for me to be silent* (Xen. Mem. 4, 2³⁹). Ὀκνῶ μὴ μοι ὁ Λυσίας ταπεινὸς φανῇ, *I am afraid that Lysias appears tame* (Plat. Phaedr. 257^o). Ἡθὺμῆσάν τινες, ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν, *some were disheartened, being apprehensive that if they should burn them they would have no place whence to get supplies* (Xen. Anab. 3, 5³). Ὑπώπτευε μὴ ἀπάτης ἔνεκα λέγοιτο, *he suspected that it might be said for the sake of deception* (Xen. Hell. 6, 2³¹). Εὐλαβοῦ μὴ φανῇς κακὸς γεγώς, *beware, lest you appear to be born of base spirit* (Soph. Trach. 1129). Ὅρᾶ μὴ περὶ τοῖς φιλτάτοις κυβεύης, *see that you do not gamble for your dearest interests* (Plat. Prot. 314^a). Σκοπῶ μὴ δόξαν ὑμῖν παρὰ σχωμαι περὶ μικροῦ πολλὰ λέγειν, *I am considering lest I offer the appearance of talking too much on a small subject* (Plat. Leg. 641^o). Ὑπὲρ ὅμων αἰσχύνομαι, μὴ δόξῃ τὸ πρᾶγμα ἀνδρῖα τι πεπρᾶχθαι, *I am ashamed of you lest the thing appear to have occurred through cowardice* (Plat. Crito 45^o). Κίνδυνός ἐστι, μὴ μεταβάλωνται, *there is danger lest they change* (Isoc. 14, 38).

2. For the construction of αἰσχύνομαι, see also 2294; of κίνδυνός ἐστι, see also 2206.—When verbs of fearing express fear or hesitation to do anything, they take the infinitive; φοβοῦνται πανταχοῦ λέγειν, *they are everywhere afraid to say* (Xen. Cyr. 8, 2¹²).

2066. NOTE.—A verb of fearing may be followed by a potential optative; as in Thuc. 2, 93².

2067. NOTE.—*Leading Clause Omitted.*—The verb or expression of fear, caution or danger, may be wanting, and the subjunctive (or indicative) with μὴ or μὴ οὐ be used independently.

1. Most commonly such an independent subjunctive with μὴ or μὴ οὐ expresses an *apprehension* that something *may* or *may not* be so, or is equivalent to a careful or mild assertion. It is properly a desire, *may this not happen* (as *I fear it may*).

Μὴ ἀγροικότερον ἢ τὸ ἀληθές εἰπεῖν, (*I am afraid or I suspect*) *it may be too rude to say what is true* (Plat. Gorg. 462^e). Μὴ οὐ τοῦτ' ἢ χαλεπὸν, θάνατον ἐκφυγεῖν, (*I suspect*) *this may not be the hard thing, to escape death* (Plat. Apol. 39^a).—This construction is frequent in Plato and occurs also in Aristotle (in Hdt. only 5, 79³, in Dem. only 1, 26).—Very rarely ὅπως μὴ with the subjunctive is so found, as in Plat. Cratyl. 430¹.—Rarely Plato uses μὴ with the subjunctive as a question with the answer *no* expected; as in Rep. 603^e.

2. Not often do we find *μή* or *μή οὐ* with the indicative to denote an apprehension or mild statement that something *is taking place* or *took place* (compare 2069); as *μή οὐ τοιαύτην λαμβάνεις σου τὴν μάθησιν εἶσθαι*, (*I suspect*) *you do not imagine your learning will be like this* (Plat. Prot. 312^a); Plat. Meno 89^e.

3. In Homer independent clauses with *μή* and the subjunctive may express apprehension (as above, 2067, 1), but the idea of a desire is also prominent; as *μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν*, (*I am afraid*) *he may in his wrath do some harm to the sons of the Achaeans* or *may he not do harm, as I fear he may* (Il. 2, 195).

2068. NOTE.—1. Occasionally a verb of fearing or the like is followed by an object-clause (2050) with *ὅπως μή* and the future indicative, or the subjunctive (optative).

Δέδοικα ὅπως μή ἀνάγκη γενήσεται, *I fear that a necessity may arise* (Dem. 9, 75). *Ὅρᾳτε ὅπως μή αἰσχῖον...πράξωμεν*, *see that we do not come off more disgracefully* (Thuc. 1, 82⁵). Xen. Mem. 2, 9^a (opt.).

2. Very rarely do we find *μή* alone with the future indicative after verbs of fearing; as *δέδοικα μή....μεθέξω*, *I fear that I shall have a share....* (Xen. Cyr. 2, 3⁶);—so with future optative after past tenses (Isoc. 17, 22).

2069. If the fear relates to something *present* or *past*, the indicative is used with *μή* and *μή οὐ*.

Ὅρῶμεν μή Νικίᾱς οὔτε αἱ τι λέγειν, *let us be careful lest Nicias is thinking that he says something* (Plat. Lach. 196^e). Ar. Nub. 493.—*Ὅρᾳ μή παίζων ἔλεγεν*, *be careful lest he was speaking in jest* (Plat. Theaet. 145^b). Od. 5, 300.—*Φοβούμεθα μή ἀμφοτέρων ἅμα ἡμαρτήκαμεν*, *we fear that we have missed both together* (Thuc. 3, 53²).

2070. Other Constructions with Verbs of Fearing.—

1. *Object-Infinitive*.—(a) A verb of *fearing* may take an object-infinitive (2207), sometimes with the article, to express the object of the fear; as *φοβοῦμαι διελέγχειν σε*, *I am afraid to refute you* (Plat. Gorg. 457^e), different from *φοβοῦμαι μή διελέγχω* (subj.) *σε*, which would mean *I am afraid that I may refute you*; *δεῖσᾱς τὸ ζῆν*, *becoming afraid to live* (Plat. Apol. 28^d).—(b) After verbs of *caution* this infinitive often has *μή* (2351); as *φυλάξεται συνάπτειν μάχην*, *he will guard against joining battle* = *φυλάξεται μή συνάπτῃ μάχην* (Xen. Mem. 3, 4¹¹);

φυλαττόμενος τὸ ἀπεχθάνεσθαι, *taking care not to become hated or being anxious not to incur enmity* (Xen. Cyr. 3, 1²⁷); ἐφυλάξατο μὴ ἄπιστος γενέσθαι, *he guarded against being distrusted* (Xen. Ag. 8, 5).—When the infinitive is here used without the article, the verb of fearing expresses *unwillingness* or *hesitation* to do anything (see 2065, 2).

2. *Future Infinitive*.—A verb of fearing may be used with the future infinitive to express a fear that something *may* happen; as οὐ φοβούμεθα ἐλασσωσεσθαι, *we do not fear that we may get the worst of it* (Thuc. 5, 105³).

3. *The infinitive with ὥστε* may be used after verbs of fearing to express the *result* (2080) of the fear or of the *cause* of the fear.

Δεδίειναι δὲ φασκόντων Κερκυραίων ἔχειν, ὥστε Λακεδαιμονίοις καὶ Ἀθηναίοις ἀπέχθεσθαι, *the Corcyraeans alleged that they were afraid to keep him, on account of the danger of becoming hated by the Lacedaemonians and Athenians* (Thuc. 1, 136¹).

4. *A causal clause with ὅτι, because* (2072), may follow a verb of fearing; as in Xen. *Hell.* 3, 5¹⁰.

5. *An interrogative clause with εἰ, τίς, or ὅπως, or other interrogative, occasionally follows a verb of fearing*; as οὐ δέδοικα, εἰ Φίλιππος ζῇ, *I have no fear whether Philip is alive* (Dem. 19, 289); Plat. *Theaet.* 195^o (ὅτι); Eur. *Iph. Taur.* 995 (ὅπως); Xen. *Cyr.* 4, 5¹⁹ (πῶς).

6. *A declarative clause* (2013; 2015, 2) with ὥς or ὥπως occasionally takes the place of μὴ with the subjunctive, but usually only the verb of fearing is negated.

Μὴ φοβοῦ ὥς ἀπορήσεις, *do not fear that you will want* (Xen. *Cyr.* 5, 2¹²). Μὴ δέσσητε, ὥς οὐχ ἡδέως καθευδήσετε, *do not fear that you will not sleep comfortably* (Xen. *Cyr.* 6, 2³⁰). Μὴ τρέσης, ὥς σε τίς... ἀποσπάσει, *do not fear that any one will tear you away* (Eur. *Heracl.* 248).

7. *A participle* is rarely used; as δέδοικα (σε) λίαν ἡδονῇ νικωμένην, *I am afraid about you, because you are too much conquered by joy* (Soph. *El.* 1272).

V. CAUSAL CLAUSES

2071. 1. Causal clauses express a *cause* or *reason*. They are introduced by the causal particles ὅτι, διότι, διόπερ, ὥς, *because*; ἐπεὶ, ἐπειδὴ, ὅτε, ὅποτε, *since*.

2. Poetic are οὐνεκα and (tragic) ὁθούνεκα, *because* (*Il.* 1, 111; *Soph. Aj* 123); εὔτε, *since* (*Soph. Oed. Col.* 84). Homeric are ὁ or ὁ τε, *because* (*Il.* 18, 197; 1, 244). New-Ionic is ὅκου (= ὅπου), *since* (*Hdt.* 1, 68²).

2072. 1. Causal clauses are dependent assertions (2016) and take, according to the sense, the indicative, the potential optative, or the potential indicative. The negative is οὐ.

Ἐνόμιζον ἡσασθαι, ὅτι οὐ πολὺ ἐνίκων, *they thought they were beaten because they were not decidedly victorious* (*Thuc.* 7, 34⁷). Συνήδeto τῷ Ξενοφῶντι ὅτι ἐσέσωστο, *he congratulated Xenophon because he had escaped* (*Xen. Anab.* 7, 8¹). *Xen. Mem.* 1, 2⁵⁴ (διότι). *Plat. Euthyd.* 280^d (ὥς). *Xen. Mem.* 4, 8⁷ (διόπερ). Οὐ γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται ἐσμεν, ἐπεὶ γέ οὐ συνεπόμεθα αὐτῷ, *for we are no longer soldiers of his, since we no longer follow him* (*Xen. Anab.* 1, 3⁹). *Dem.* 1, 1 (ἔτε).—POTENTIAL OPTATIVE OR INDICATIVE: *Xen. Mem.* 2, 7¹⁴; *Soph. Phil.* 1037.

2. After a secondary tense, the optative (of indirect discourse) may be used to denote that the reason given is not the speaker's, but some other person's.

Ἐκάκιστον τὸν Περικλεῆ, ὅτι στρατηγὸς ὦν οὐκ ἐπεξάγοι, *they abused Pericles, because being general he did not lead them out* (*Thuc.* 2, 21³); this is the Athenians' reason, and not that of Thucydides. *Thuc.* 4, 65³.—The oblique optative in causal sentences is absent from Homer.

2073. NOTE.—Sometimes ἐπεὶ is used in the sense of *although*; as ἐγὼ δὲ τὰ μακρὰ ταῦτα ἀδύνατος, ἐπεὶ ἐβουλόμην ἂν οἷός τ' εἶναι, *I am unable to master these long speeches, although I would wish to be able to* (*Plat. Prot.* 335^c).

2074. Use of εἰ for ὅτι.—1. After verbs of emotion,—expressing wonder, delight, vexation, approval, satisfaction, shame, and the like,—the cause of the emotion is often expressed by the protasis (2089) of a conditional clause introduced by εἰ. The negative is here μὴ, but οὐ is occasionally found.

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμείται μήτ' ὀργίζεται, *but I am surprised that (lit. if) no one of you is either concerned or angry* (*Dem.* 4, 43). Ἀγανακτῶ εἰ οὕτως ἃ νοῶ μὴ οἷός τ' εἶμὶ εἰπεῖν, *I am vexed that I am so unable to say what I mean* (*Plat. Lach.* 194^s). Οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκεν, *he is not satisfied that he has not been punished* (*Aeschin.* 3, 147). Κατεμύμεθο καὶ αὐτὸν καὶ τοὺς σὺν αὐτῷ, εἰ οἱ ἄλλοι ἀκμάζειν μᾶλλον ἑαυτῶν ἐδόκουν, *he was angry with himself and with those with him,*

because the others seemed to outshine them (Xen. Cyr. 4, 3³).—With οὐ for μή: Dem. 15, 23.—For the optative after past tenses, see Indirect Discourse (2329).

2. The verbs after which this construction is found are chiefly: θαυμάζω, wonder; χαίρω, rejoice; συνήδομαι, congratulate; ἀγαπάω, to be satisfied; ἀγανακτέω, to be vexed; χαλεπαίνω, to be angry; χαλεπῶς φέρω, to bear impatiently; αἰσχύνομαι, to be ashamed; δεινόν ἐστι, αἰσχρόν ἐστι.

2075. NOTE.—For ἐπὶ τῷ and an infinitive with these verbs, see 2231.—For the participle, see 2291.

2076. Other Ways of expressing a Cause.—

1. Frequently by διὰ τό or ἐπὶ τῷ and an infinitive; see 2234, 2231.
2. By a participle; see 2251, 2252.
3. By a relative clause; see 2138, 2139.
4. By a genitive absolute; see 2259.

VI. CONSECUTIVE CLAUSES

2077. 1. Consecutive clauses express result. They are introduced by ὥστε or (seldom) ὥς, *so as, so that*, and have either the infinitive or a finite verb (usually the indicative). We find ὥς consecutive mostly in Aeschylus, Sophocles, (Herodotus), and Xenophon; rarely in other Attic writers.

2. Homer has ὥστε (better ὥς τε) only twice with the infinitive: *Il.* 9, 42 and *Od.* 17, 41; elsewhere it means *as (= like)*.

2078. 1. With Finite Mood.—If the consecutive clause expresses a result which actually does occur in consequence of the action of the leading verb, it takes the indicative. The negative is οὐ. Thus *πάν ἐποίησεν, ὥστε ἐβασίλευσεν*, *he did everything so that he became king*.

Ἐμὲ δὲ οὕτως ὀξέως κατείδεν, ὥστε ἀσεβείας ἐγράψατο, *he looked at me so sharply that he has indicted me for impiety* (Plat. *Euthyphr.* 5^c). Οὕτως ἀγνωνόμως ἔχετε, ὥστε....ἐλπίζετε, *you are so senseless that you expect* (Dem. 2, 26). Xen. *Anab.* 7, 4³. Isoc. 12, 103.—With ὥς: Hdt. 2, 135^a; Xen. *Cyr.* 5, 4¹¹; Aesch. *Pers.* 730.

2. The potential indicative may be used with ὥστε, also an imperative.

Παθὼν μὲν ἀντέδρων, ὥστε, εἰ φρονῶν ἔπρασσον, οὐδ' ἂν ᾧδ' ἐγιγνόμην κακός, *having suffered, I retaliated, so that if I had done it in consciousness, I should not have been thus reprobate* (Soph. Oed. Col. 271). "Ὡστε θάρρει, *so take courage* (Xen. Cyr. 1, 3¹⁸). "Ὡστε...μὴ θαναμάσης, *so do not wonder* (Plat. Phaedr. 274^a).—So also the potential optative; as πλοῖα δὲ ἑμὴν πάρεστιν, ὥστε...ἐξαίφνης ἂν ἐπιέσσοιτε, *there are ships here for you so that you might suddenly make a descent* (Xen. Anab. 5, 6²⁰). But ὥστε with the infinitive is usually preferred to the potential optative (2080).

2079. NOTE.—Very rarely do we find ὥστε with the optative of indirect discourse after a past tense; see Xen. *Hell.* 3, 5²³; Isoc. 17, 11.

2080. With the Infinitive.—If the consecutive clause denotes a result which is *possible* or *necessary* or *intended*, in consequence of the action indicated by the leading verb, it is expressed by ὥστε (or ὡς) and the infinitive. The negative is μὴ. Whether the possible result actually does or does not take place, is not indicated. Thus πᾶν ἐποίησεν ὥστε βασιλεῦσαι, *he did everything so as to become king* (ἐβασίλευσεν would mean that he really did become king).

Οὐκ ἔχομεν ἀργύριον ὥστε ἀγοράζειν τὰ ἐπιτήδεια, *we have no money to buy necessities* (Xen. Anab. 7, 3⁵). Κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν, *they made a great noise calling each other, so that the enemy could hear* (Xen. Anab. 2, 2¹⁷). Οὐδεὶς πώποτ' εἰς τοσοῦτ' ἀναιδείᾳς ἀφίκετο ὥστε τοιοῦτόν τι τολμῆσαι ποιεῖν, *no one ever arrived to so great a degree of shamelessness as to dare to do such a thing* (Dem. 21, 62). Πᾶν ποιῶσιν ὥστε δίκην μὴ διδόναι, *they do everything so as not to be punished* (Plat. Gorg. 479^c). Μηχανὰς εὐρήσομεν ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι, *we will find devices so as to free you entirely from these troubles* (Aesch. Eum. 82). Βραχύ τι λεωφήκαμεν, ὥστε καὶ χρήμασι καὶ σώμασι ἡύξησθαι, *we have recovered a little, so as to have improved both in money and in our bodies* (Thuc. 6, 12¹). Hdt. 3, 146¹ (ὡς).

2081. NOTE.—Sometimes ὥστε with the infinitive expresses a condition (= *on condition that*).

Χρήματα ἐδίδουσαν, ὥστε μὴ ἐμβάλλειν τὸν Ἀγησίλαον, *they offered money on condition that Agesilaus should not enter their country* (Xen. *Hell.* 5, 3¹⁴).—But ἐφ' ᾧ or ἐφ' ᾧτε is here more common (see 2226).

2082. NOTE.—After a negative leading clause, ὥστε always takes the infinitive; as in the first example in 2080 above (Xen. *Anab.* 7,

3⁵).—So also after a comparative, we always have ἢ ὥστε or ἢ ὥς; see 2224. For ἢ ὥστε or ἢ ὥς after a positive with comparative meaning, see 1338.

2083. NOTE.—For consecutive relative clauses, see 2140.

2084. NOTE.—We sometimes find ὥστε or ὥς with a participle depending on a supplementary participle.

Τὰ τοῦ πολέμου τοιαῦτα ἐγίνωσκον ὅντα ὥς μὴ ὑπερίξιν δέον τὸν ἄρχοντα, *I knew the affairs of war to be of such a nature that a commander ought not to be behindhand* (Xen. Cyr. 7, 5⁴⁶). Dem. 3, 1. Plat. Rep. 519^a.

2085. NOTE.—For ὥστε sometimes used redundantly before subject-infinitives, object-infinitives, adjectives, and nouns, see 2203, 2210, 2223, 2225.

2086. NOTE.—Ὡστε (ὥς) and the Infinitive with ἄν.—We sometimes find a consecutive infinitive clause with ἄν; such an infinitive may correspond to a potential optative or potential indicative.

Ἐν τῷ ἀσφαλεῖ ἥδη ἔσομαι, ὥς μηδὲν ἂν ἔτι κακὸν παθεῖν, *I shall then be in safety so as no longer to suffer any ill* = οὐδὲν ἂν ἔτι πάθοιμι (Xen. Cyr. 8, 7²⁷). Ἀποτετευχισμένοι ἂν ἦσαν, ὥστε μηδ' εἰ μετέπεμψαν ἔτι ὁμοίως ἂν αὐτοὺς ὠφέλειν, *they would have been walled in so that, even if they had sent for them, it would no longer anyway have helped them* = οὐδ' ἔτι ὁμοίως ἂν ὠφέλουν (Thuc. 7, 42³).—This consecutive infinitive with ἄν is usually found in indirect discourse (see 2087).

2087. NOTE.—1. Ὡστε and the Infinitive in Indirect Discourse.—A consecutive infinitive clause may stand in indirect discourse (2193); the infinitive here takes ἄν if the finite verb (either indicative or optative) would have ἄν in direct discourse. See Xen. Cyr. 1, 3⁸; 3, 1²⁷. Compare 2086.—A consecutive clause with a finite verb is very commonly changed to the infinitive in indirect discourse.

2. The negative is naturally μὴ but οὐ is found when a *single word*, and not the whole clause, is to be negated (2337); as ὥστ' οὐδ' ἵχνος γε τειχέων εἶναι σαφές, *so that there is not a clear vestige of the walls* (Eur. Hel. 108); Aeschin. 3, 96 (fut. inf.); Dem. 18, 283.—Yet we sometimes find ὥστε οὐ with the infinitive even if the negative does refer to the whole clause; apparently the original οὐ of the direct discourse is here retained with ὥστε and the infinitive in the indirect discourse; as in Thuc. 5, 40².

3. Very rarely do we find ὥστε ἄν with the infinitive; as in Dem. 9, 67.

2088. 1. After the demonstratives *τοσοῦτος*, *so great, so much*, and *τοιοῦτος*, *such, of such kind*, the corresponding relatives *ὅσος* and *οἷος* with the infinitive are often used instead of *ὥστε*. The case of *ὅσος* and *οἷος* is assimilated to that of *τοσοῦτος* or *τοιοῦτος* (compare 1529). The subject of the infinitive is the person or thing denoted by *τοσοῦτος* or *τοιοῦτος*; but the infinitive may have its own subject, which is then always in the accusative. The demonstrative may be omitted; *ὅσος* then means *sufficient* or *enough*, *οἷος*, *fit for, such as*.

* Ἀπήγγελλον..., ὅτι τοσαῦτα εἷν ἔνδον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεῇν... μὴ ἂν ἐπιλείπειν τοὺς ἔνδον ὄντας, *they reported that there was such a store of provisions within as could not in a generation of men fail those within* (Xen. Cyr. 5, 24). Τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινῦναι τῶν πολιτῶν, *Stasippus was a man of such character as to be unwilling to put many of the citizens to death* (Xen. Hell. 6, 57).—Φοβοῦμαι ὑπὲρ τούτου, μή τινη ἄλλῃ ἐντύχῃ, οἷῳ τούτου διαφθεῖραι, *I fear on his behalf, lest she should meet some other person able to corrupt him*; here οἷῳ is assimilated to τοιοῦτῳ understood (Plat. Theag. 127^c). Ἦκουον ἀνδρὸς οὐδαμῶς οἷου τε ψεύδεσθαι, *I heard from a man not at all capable of telling falsehoods, for τοιοῦτον οἷον* (Dem. 2, 17). Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, *enough of the night remained for them to cross the valley under cover of darkness, for τοσοῦτον ὅσον*, the subject of διελθεῖν is αὐτοῦς understood, which agrees with σκοταίους (Xen. Anab. 4, 1⁵).

2. In this way arises the expression οἷός τέ εἰμι, *to be able*.

Τί οἷοί τε ἔσεσθε ἡμῖν συμπράξαι; *in what will you be able to co-operate with us* (Xen. Anab. 5, 4⁹). Οὐχ οἷόν τε ἦν διώκειν τοὺς βαρβάρους, *it was impossible to pursue the barbarians* (Xen. Anab. 3, 3⁹).

VII. CONDITIONAL SENTENCES

2089. In a conditional sentence, the clause containing the condition (that is, the *if*-clause) is called the *protasis*; the clause containing the conclusion is called the *apodosis*.

2090. 1. The protasis is introduced by *εἰ* or *ἐάν* (also *ἤν* or *ἄν*), *if*. The protasis is in the indicative or optative if it is introduced by *εἰ*; and in the subjunctive if it is introduced by *ἐάν* (*ἤν* or *ἄν*).—The particle *ἄν* is regularly added to the apodosis with the optative; and also to the apodosis when non-fulfilment of a condition is implied.

2. Attic writers use *ἐάν*, *ἤν*, and *ἄν* (all from *εἰ ἄν*); but the tragedians and Thucydides probably never use *ἄν*, *if*.

3. Herodotus has *ἤν* (never *ἐάν* or *ἄν*).—For *εἰ* the Doric

and Aeolic dialects have *ai*, which occurs also in Homer. For *äiv* Homer also has *κέ*; Doric *κά*. For *έάν* Homer has *εί κε* (*ai κε*) or *ήν*; he has *ει δ' äiv* once (*Il.* 3, 288); *εί περ' äiv* twice (*Il.* 5, 224 and 232); and *ήν...κέ (κ')* in *Od.* 18, 318.

4. For Epic *äiv* or *κέ* with the future indicative in the apodosis, see 2117, 4 (*b*).—For Homeric *κέ* with the subjunctive in the apodosis, see 2110, 3.—For simple *ει* with the subjunctive in Homer, also in tragedy, see 2110, 1.—For *εί κε* with the optative in Homer, see 2115.—Various other peculiarities are also given in their proper places.

2091. The negative of the protasis is *μη*, that of the apodosis is *οὐ*. If the protasis has *οὐ*, the negative refers only to a *single* word and not to the whole clause (see 2337).

2092. *Particular and General Suppositions.*—The supposition expressed by the protasis may be either *particular* or *general*.

1. A *particular* supposition relates to a definite act done at a definite time. Thus: *if he is doing this (now), it is well or it will be well; if he did this (then), it was well; if he had done this (then), it would have been well; if he shall do this (at that time), it will be well; if he should do this (at that time), it would be well.*

2. A *general* supposition relates to *any* act or acts belonging to a class or series of acts, any one of which may happen or may have happened at any time; in these cases *ει* or *έάν* is equivalent to *if ever* or *whenever*. Thus: *if (ever) he has money, he (always) gives it; if (ever) he had money, he (always) gave it; if (at any time) he had had money, he would (always) have given it; if (ever) any one shall wish to go, he will (always) be permitted; if (ever) any one should wish to go, he would (always) be permitted.*

3. The distinction between particular and general suppositions influences the *form of construction* only in *present and past* suppositions with nothing implied as to the fulfilment of the condition.

2093. *Four Classes of Conditional Sentences.*—Suppositions may refer (*a*) to the *present or past*, or (*b*) to the *future*. The distinction of *time*, that of *particularity or generality*, and the *implication as to fulfilment*, are the grounds of classification.

There are four classes of conditional sentences: both the two first classes are for *present and past* suppositions; the two last classes are both for *future* suppositions. This first class has two special forms for general suppositions. There are thus six regular forms.

2094. *Synopsis of Conditional Forms.*—The following is a synoptical view of the conditional forms:—

I. *Present or Past Supposition with nothing implied as to reality.*

- (a) *Particular*: Protasis has εἰ with indicative...Apodosis any form of the verb.

Εἰ τι ἔχει, δώσει, *if he has anything, he will give it* = Lat. *si quid habet, dabit.*

So also εἰ τι ἔχει, λέγε μοι, *if he has anything, tell me* (imper.); or δοίη ἡμῖν, *may he give it* (opt. of wish); or ἀπαιτῶμεν, *let us ask it of him* (subj. of exhortation); or δοίη ἄν, *he might (or may) give it* (pot. opt.); or ἔλεξεν ἄν, *he would have said* (pot. ind.).—See 2095—2097.

- (b) *General*:

1. Protasis has εἰάν with subjunctive...Apodosis present indicative.

Ἐάν τι ἔχη, δίδωσι, *if he (ever) has anything, he (always) gives it.*
—See 2098—2101.

2. Protasis has εἰ with optative...Apodosis imperfect indicative.

Εἰ τι ἔχοι, ἐδίδου, *if he (ever) had anything, he (always) gave it.*
See 2098—2101.

II. *Present or Past Supposition implying non-reality of condition.*

Protasis has εἰ with past indicative...Apodosis a past indicative with ἄν.

Εἰ τι εἶχεν, ἐδίδου ἄν, *if he had anything, he would give it.*

Εἰ τι ἔσχεν, ἔδωκεν ἄν, *if he had obtained anything, he would have given it.*

Lat. *si quid haberet, daret; si quid habuisset, dedisset.*—See 2102—2108.

III. *Future Supposition of more distinct form.*

Protasis has εἰάν with subjunctive...Apodosis any form of the verb referring to future.

Ἐάν τι λάβῃ (λαμβάνῃ), δώσει, *if he (shall) receive anything, he will give it* = Lat. *si quid acceperit, dabit*.

So also εἰάν τι λάβῃ (λαμβάνῃ), λέγε μοι or δοίῃ ἡμῖν or ἀπαιτῶμεν or δοίῃ ἄν.—See 2109—2112.

IV. Future Supposition of less distinct form.

Protasis has εἰ with optative...Apodosis optative with ἄν.

Εἰ τι ἔχοι, δοίῃ ἄν, *if he should have anything, he would give it* = Lat. *si quid habeat, det*. So other forms may be in the apodosis.—See 2113—2116.

(A) SIMPLE PRESENT OR PAST CONDITIONS (NOTHING IMPLIED)

(a) Particular Suppositions

2095. The protasis here simply expresses a particular supposition referring to the present or past, without implying anything as to its reality. The scheme then is:—

Protasis: εἰ with the indicative;

Apodosis: any form of the verb.

Thus εἰ τοῦτο λέγεις, καλῶς ἔχει, *if you say this, it is well*.

Εἰ θεοὶ τι δρῶσιν αἰσχρόν, οὐκ εἰσὶ θεοὶ, *if gods do anything shameful they are not gods* (Eur. fr. 294). Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερκής, *if he was the son of a god, he was not avaricious* (Plat. Rep. 408^c). Κλέαρχος εἰ παρὰ τοὺς ὅρκους ἔλῃε τὰς σπονδὰς, τὴν δίκην ἔχει, *if Clearchus, contrary to his oaths, was trying to break the truce, he has his punishment* (Xen. Anab. 2, 5⁴¹).—Ἄλλ' εἰ δοκεῖ σοι, στείχε, *if thou art resolved, go* (Soph. Ant. 98).—Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, *may I perish miserably if I do not love Xanthias* (Ar. Ran. 579).—Ἄλλ' εἰ δοκεῖ, πλέωμεν, *but if it seems good to you, let us sail* (Soph. Phil. 526).—Πολλὴ ἄν τις εὐδαιμονίᾳ εἴη περὶ τοὺς νέους, εἰ εἴς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελούσιν, *there would be a happy condition for young men, if only one person corrupted them and the others benefited them* (Plat. Apol. 25^b). Il. 6, 128.—Εἰ οὕτω ταῦτ' ἔχει, πῶς ἄν πολλοὶ μὲν ἐπεθρόμουν τυραννεῖν; *if this is so, why should many be desirous of reigning?* (Xen. Hier. 1, 9).

2096. NOTE.—1. When the future indicative is used in the protasis in this form, it expresses a *present purpose* or *necessity*. Thus: ἀρεπλήκτρον εἰ μαχεῖ (= εἰ μέλλεις μάχεσθαι), *raise your spur if you are going to fight* (Ar. Av. 759). Xen. Mem. 2, 1¹⁷.

2. This uncommon use of the future indicative of present intention or necessity, is entirely different from its ordinary use as a *future condition* equivalent to *ἐάν* with the subjunctive (see 2111).

2097. NOTE.—For a potential optative or indicative rarely used as a protasis, see 2117, 1.

(b) *General Suppositions*

2098. The apodosis here expresses what regularly takes (or took) place, *if ever* the condition expressed by the protasis takes (or took) place. The scheme then is:—

1. For *present* general suppositions:—

Protasis: *ἐάν* with the subjunctive;

Apodosis: present indicative or some equivalent expressing present repetition.

2. For *past* general suppositions:—

Protasis: *εἰ* with optative;

Apodosis: imperfect indicative or some equivalent expressing past repetition.

Thus *ἐάν τις τοῦτο ποιήσῃ, κολάζεται, if any one ever does this, he is punished*;—*ἐάν τις τοῦτο ποιήσῃ, ἐκολάζετο, if any one ever did this, he was punished*.

**Ἦν ἔγγυς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, if death comes near, no one is ever willing to die* (Eur. Alc. 671). **Ἐάν τις τὸν ἥλιον ἀναιδῶς ἐγχειρῇ θεῶσθαι, τὴν ὄψιν ἀφαιρεῖται, if any one recklessly tries to gaze on the sun, he is deprived of his sight* (Xen. Mem. 4, 3¹⁴).

Σωκράτης οὐκ ἔπινεν, εἰ μὴ διψῶν, Socrates did not drink if he was not thirsty (Xen. Mem. 1, 3⁵). *Εἴ του φίλων βλέψειεν οἰκετῶν δέμας, ἔκλαιεν, if ever she saw the form of one of her beloved slaves, she wept* (Soph. Trach. 908).

2099. NOTE.—Equivalent forms for the present indicative are the gnomic aorist (1914) and perfects with present meaning; for the imperfect indicative, we may have the imperfect or aorist with *ἄν* (1961), a pluperfect with imperfect meaning, or rarely an aorist indicative.

**Ἦν δέ τις τούτων τι παραβαίῃ, ζημίαν αὐτοῖς ἐπέθεσαν, if any one transgresses in any of these matters, they always impose a penalty* (Xen. 1, 2²).—*Εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ... ἐπὶ τὴν ὑπόθεσιν*

ἐπ' αὐτῷ γενῆναι πάντα τὸν λόγον, whenever any one contradicted him on any point, he would recall the whole argument to the first proposition (Xen. Mem. 4, 6¹³). Xen. Anab. 2, 3¹¹ (ἐπαίσειν αὐτόν).—Εἰ τις ἀντεῖποι, εὐθὺς τεθνήκει, if any one refused, he was instantly put to death (Thuc. 8, 66²).—Simple aorist in Xen. Anab. 1, 9¹⁸.

2100. NOTE.—*Indicative in Protasis.*—Occasionally the indicative is found in the protasis in general suppositions; the form of a particular supposition (2095) is thus used in a general sense.

Εἰ γάρ τις...τολμᾷ βοηθεῖν τοῖς παράνομα γράφουσιν, καταλύει τὴν πολίτειαν, if any one ventures to help those proposing unlawful measures, he is trying to destroy the state (Aeschin. 3, 196). Ἐμίσει οὐκ εἰ τις κακῶς πάσχων ἡμύνετο, ἀλλ' εἰ τις εὐεργετούμενος ἀχάριστος φαίνεται, he hated not a man if, when injured, he defended himself, but if, when benefited, he showed himself ungrateful, here both forms occur together (Xen. Ag. 11, 3). Xen. Anab. 5, 1¹⁶; 5, 5¹⁴.

2101. NOTE.—1. In Homer the subjunctive in general suppositions usually has εἰ; besides this we find ἦν (twice), εἴ κε (twice), and εἴ περ αὖ (once).

Εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ δαιτὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ ἔστηχ', even though the other long-haired Greeks drink by measure, thy cup always stands full (Il. 4, 262).—This is very rare in Attic poetry; as in Soph. Ant. 710; Oed. Tyr. 198.—Compare εἰ with the subjunctive in future conditions,

2. Homer has εἰ with the optative in a past general condition only in Il. 24, 768.

(B) PRESENT AND PAST CONDITIONS WITH SUPPOSITION CONTRARY TO REALITY

2102. The protasis here expressly implies that the condition is not or was not fulfilled (mood of unreality). The scheme then is:—

Protasis: εἰ with past tense of the indicative;

Apodosis: past tense of indicative with αὖ.

The imperfect here refers to an action taking place in present time, sometimes to an action going on or performed repeatedly in past time (2102); the aorist refers to an action simply taking place in past time; and the uncommon pluperfect to an action

completed in present or past time. The tenses of the protasis and apodosis may naturally be different.

Thus εἰ ἔγραφε, καλῶς ἂν ἐποίει, *if he were writing, he would do well*; εἰ ἔγραψε, καλῶς ἂν ἐποίησεν, *if he had written, he would have done well*; εἰ ἔγραφε, καλῶς ἂν εἶχεν, *if he had written, it would be well*.

Φῶς εἰ μὴ εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, *if he had no light, we should be like the blind* (Xen. Mem. 4, 3³). Ταῦτα οὐκ ἂν ἐδύναντο, ποιεῖν, εἰ μὴ καὶ διαίτῃ μετρία ἐχρῶντο, *they would not be able to do this if they did not lead an abstemious life* (Xen. Cyr. 1, 2¹⁶). Hdt. 1, 120⁹. Οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, *Agasias would not have done this if I had not bidden him* (Xen. Anab. 6, 6¹⁵). Λυκούργος οὐδὲν ἂν διάφορον τῶν ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νόμοις μάλιστα ἐνεργάσατο αὐτῇ, *Lycurgus would not have made Sparta at all different from other states, if he had not established in it particularly obedience to the laws* (Xen. Mem. 4, 4¹⁵). Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλεῆ, *if you had not come, we would now be marching against the king* (Xen. Anab. 2, 1⁴). Εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφύγῃ ἄν, *if only thirty of the votes had fallen differently, I should have been acquitted* (Plat. Apol. 36). Dem. 1, 9; 3, 14. Lys. 24, 11.

2103. NOTE.—1. The imperfect sometimes expresses continuance or repetition in past time.

Οὐκ ἂν νήσων...ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν, *he (Agamemnon) would not have been master of islands, if he had not also possessed some naval force* (Thuc. 1, 9⁵), implying he did have a navy and really was master of islands. So Plat. Gorg. 516^e.

2. After a protasis with the imperfect, an aorist of the apodosis may have *inceptive* meaning (1916) and then refer to *present* time; as εἰ ἐπεθύμεις ταύτης τῆς σοφίας,....τί ἂν ἀπεκρίνω; *if you desired this wisdom,....what answer would you give?* (Plat. Theag. 123^b); so Plat. Euthyphr. 12^a.

2104. NOTE.—1. In Homer, who has the ordinary construction in unreal conditions as in Attic, the imperfect always refers to the *past*.

Ἔνθα κε λοιγὸς ἔην...εἰ μὴ ἄρ' ὀξὺν νόησε, *then there would have been ruin if he (Zeus) had not quickly perceived it* (Il. 8, 130). Καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν, εἰ μὴ Ἀχιλλεύς αὐτὸς ἀνίστατο καὶ κατέρυκεν, *and now*

surely the strife would have gone further for both, if Achilles himself had not risen and restrained them (*Il.* 23, 490).—Only once does Homer have εἴ κε with a past (aorist) indicative in an unreal condition (*Il.* 23, 526).

2. In very few cases Homer expresses a past unreal apodosis by the optative with κέ.

Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, and here Aeneas, lord of men, would have perished if Aphrodite, child of Zeus, had not quickly observed him (*Il.* 5, 311). Ἐνθα κε ρεία φέροι κλυτὰ τεύχεα, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων, he would easily have carried away the famous armour, if Phoebus Apollo had not grudged him (*Il.* 17, 70); here ἀπώλετο and ἔφερε would have been the regular Homeric construction. With a past indicative in the protasis only in the above examples, in *Il.* 5, 388, and in *Od.* 1, 236.—Occasionally Homer has potential optatives expressing past time (without a corresponding protasis); as οὐδέ κε φαίης, nor would you have said (*Il.* 3, 392); οὐκ ἂν γνοίης, you would not have known (*Il.* 5, 85). The context must here show whether the potential optative can be translated as referring to the past.

2105. Omission of ἄν.—1. When the apodosis is an imperfect expressing an *unfulfilled necessity, propriety, or possibility*, with an infinitive, the particle ἄν is omitted. A present infinitive here refers to present action or to an action going on or repeated in the past; while an aorist infinitive refers to past time

2. Such imperfects are ἔδει, χρῆν or ἐχρῆν, προσῆκεν, ἐξῆν, ἐνῆν; καιρὸς ἦν, ἄξιον ἦν, εἰκὸς ἦν, δίκαιον ἦν, οἷός τ' ἦν, αἰσχροὺς ἦν, καλῶς εἶχεν, and others; also verbals in -τέος with ἦν.

Thus: ἔδει σε τοῦτο ποιεῖν, *you ought to do this* (but do not) or *you ought to have done this* (but did not), both equivalent to ἐποίεις ἂν τοῦτο, *you would do this* or *you would have done this, if you did* (or *had done*) *your duty*;—ἔδει σε τοῦτο ποιῆσαι, *you ought to have done this* (but did not), equivalent to ἐποίησας ἂν τοῦτο, *you would have done this, if you had done your duty*. The real apodosis in such cases is the infinitive, the contrary of which is implied.

Χρῆν δέ σε, εἴπερ ἦσθα χρηστός, ... μνηστῆρ γένεσθαι, *if you had been honest, you ought to have laid an information* (*Lys.* 12, 32). Εἰ ἦσαν ἄνδρες ἀγαθοί, ... ἐξ ἦν αὐτοῖς τὴν ἀρετὴν δεῖκνύναι, *if they were honest men, they could show their virtue* (*Thuc.* 1, 37⁵). Καλὸν δ' ἦν, εἰ καὶ ἡμερ-

τάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρᾳ ὀργῇ, even if we were wrong, it would have been honourable for them to yield to our temper (Thuc. 1, 38^a). Οὐδ' οὕτως ἀποστατέον τῇ πόλει τούτων ἦν, εἴπερ ἡ δόξης ἢ προγόνων...εἶχε λόγον, not even then should the commonwealth have given up her intention, if she had any regard for glory or ancestors (Dem. 18, 199). Dem. 9, 6; 28, 10. Plat. Crito 44^b. Eur. Med. 586.

For examples without a protasis, see 2119, 3.

2106. NOTE.—As such imperfects originally express a past necessity or propriety or possibility, they may have three possible meanings. Thus: *ἔδει σε τοῦτο ποιεῖν*, may mean *you were obliged to do this (and therefore you did do it)*; or it may mean *you ought to do this (but do not)*; or *you ought to have done this (but did not)*.

2107. NOTE.—If it is implied that the obligation or propriety or necessity is not or was not true, the particle *ἄν* is very generally added. Thus: *εἰ οὕτως εἶχεν, ἔδει σε τοῦτο ποιεῖν*, if this were so, you ought to do this (but you do not do this); but *ἔδει ἄν σε τοῦτο ποιεῖν* means *there would be necessity for you to do this (but there is no necessity)*. In the latter example the necessity is denied; in the former, the action of the infinitive is denied.

Εἰ γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἄν σε ἔδει δεῦρο ἰέναι, if I still had the power to go easily to town, there would be no necessity for you to come hither, implying that there is necessity (Plat. Rep. 328^c). Xen. Anab. 5, 1¹⁰; Cyr. 3, 3¹⁷. Dem. 19, 58.

2108. NOTE.—1. A few other imperfects with the infinitive are occasionally used in this way without *ἄν*. So *ἐβουλόμην*, *I would wish* (for *ἐβουλόμην ἄν*), *ὑσχυνόμην*, *I would be ashamed*, and *ἐμελλον*.

Ἐβουλόμην μὲν οὖν τὴν βουλὴν....ὀρθῶς διοικεῖσθαι, *I would (wish) that the Senate were properly managed*, implying that it is not (Aeschin. 3, 2). *Ἐσχυνόμην*, *I should be ashamed* (Xen. Anab. 7, 6²¹). *Εἴ γε παρ' Ἑλλήνων ἔλαβον οὐνομά τευ δαίμονος, τούτων...μάλιστα ἐμελλον μνήμην εἶναι*, if they had received from the Greeks the name of any divinity, they (the Egyptians) would have preserved the memory of these most of all (Hdt. 2, 43^a). Dem. 19, 159. Od. 13, 384.

2. The aorist *ἐκινδύνευσα*, *I ran a risk*, is also used thus; as *ἡ πόλις ἐκινδύνευσεν πάντα διαφθαρῆναι, εἰ ἄνεμος ἐγενετο*, the city ran the risk of being wholly destroyed if a wind had arisen (Thuc. 3, 74²).

3. In Homer we find the imperfect *ᾤφελον* or *ὀφελον*

and the aorist ὄφελον or ὄφελον, *ought* (from Epic ὀφείλω = Attic ὀφέλλω, *owe*), used in this way.

Τῷ μὲν πέρ μοι ὄφελλον Ὀλύμπιος ἐγγυαλίξαι Ζεὺς, *Olympian Zeus ought to have conferred honour on me* (*Il.* 1, 353). This is the origin of ὄφελον with the infinitive in unattainable wishes (2004, 2).

(C) FUTURE CONDITIONS OF MORE DISTINCT FORM

2109. The protasis here expresses a future condition which may possibly be realised (like the English *if you shall do this* or *if you do this*), and then has εἰ with the subjunctive (mood of expectation). The scheme then is:—

Protasis: εἰ with the subjunctive;

Apodosis: future indicative or some form expressing future time.

Thus εἰ γράφῃ (γράφῃ), καλῶς ἔξει, *if he (shall) write, it will be well*.

Ἐὰν ζητῇς καλῶς, εὐρήσεις, *if you shall seek well, you will find* (Plat. *Gorg.* 503^d). Χάριν εἶσομαι, εἰ ἀκούετε, *I will be grateful if you will listen* (Plat. *Prot.* 310^a). Ἄν δέ τις ἀνθιστῇται, σὺν ἡμῖν πειρασόμεθα χειροῦσθαι, *if any one shall oppose us, with your help we will try to subdue him* (Xen. *Anab.* 7, 3¹¹). Xen. *Anab.* 4, 5⁸. Isoc. 8, 18.—Ἡν πόλεμον αἰρήσῃς, μηκέτι ἤκετε δεῦρο ἄνευ ὀπλων, *if you choose war, do not come here again without arms* (Xen. *Cyr.* 3, 2¹³).—Ἡν σε....ἀφέλωμαι,... ἀπολοίμην, *if I deprive you of them, may I perish* (Ar. *Ran.* 586).—Ἐὰν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἥττον ἂν δύναντο ἡμᾶς θηρᾶν οἱ πολέμοι, *if we watch and keep guard by turns, the enemy will be less able to catch us* (Xen. *Anab.* 5, 1⁹).—So also in the apodosis a subjunctive of exhortation (as in *Il.* 3, 283); a present referring to the future (as Plat. *Rep.* 473^d; Xen. *Cyr.* 5, 5¹³); or a perfect equivalent to a future perfect (as Xen. *Anab.* 1, 8¹²).

2110. NOTE.—1. Homer occasionally has εἰ alone with the subjunctive, instead of εἰ κε or ἤν; εἰ περ γάρ σε κατακτάνῃ, *if he kill you* (*Il.* 22, 86). This also occurs in a few cases in Attic poetry; as in Aesch. *Pers.* 791; Soph. *Oed. Col.* 1442; Eur. *Iph. Aul.* 1240; Ar. *Eq.* 698.—The rare examples in Attic prose are doubtful; as Thuc. 6, 21¹.

2. In Homer we find εἴ κε or αἴ κε several times with the future indicative; as εἴ κ' ἔτι σ' ἀφραίνοντα κιχῇ-σομαί.... (Il. 2, 258).

3. Homer sometimes used the subjunctive with κέ for the future indicative in the apodosis; as εἰ δέ κε μὴ δώρσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *and if he does not give her up, then I will seize her myself* (Il. 1, 324).—For κέ or ἄν with the future indicative in the apodosis in Homer, see 2117, 4 (b).

2111. *Future Indicative with εἰ in Protasis.*—1. The future condition is very often expressed by εἰ with the future indicative. This form of future condition does not differ from the form of εἰάν with the subjunctive; except, perhaps, that it is somewhat more distinct.

Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά, *if you do not hold your tongue, you will have trouble* (Eur. fr. 5). Εἰ τῖμωρήσεις Πατρόκλη τῷ ἐταίρῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενείς, αὐτὸς ἀποθανεῖ, *if you shall avenge the murder of your companion Hector, you yourself will be slain* (Plat. Apol. 28^c). Od. 12, 382. Hdt. 1, 32¹. Aesch. Cho. 683.

2. This use of the future indicative in future suppositions must not be confounded with its occasional use to express a *present* purpose or necessity (2096).

2112. In indirect discourse, both the subjunctive and the future indicative of the protasis may pass into the oblique optative (without ἄν) after a secondary tense. Thus, direct discourse: εἰάν τοῦτο ποιήσῃς (or εἰ τοῦτο ποιήσεις), καλῶς ἔξει. Indirect discourse: ἔφη καλῶς ἔξειν εἰ τοῦτο ποιήσεις (opt. aor.) or ποιήσεις (opt. fut.), *he said that it would be well, if you should do this*; but εἰάν τοῦτο ποιήσῃς or εἰ τοῦτο ποιήσεις could be retained.

(D) FUTURE CONDITIONS OF LESS DISTINCT FORM

2113. The protasis here expresses a possible future case less distinctly, as *if you should do this*; such a vague supposition is properly only *conceived* by the speaker. The scheme then is:—

Protasis: εἰ with the optative (never future);

Apodosis: optative with ἄν (never future).

This form is especially frequent with Attic writers, who use this

form to politely intimate that a future statement or supposition, even if quite true, is only conceived by the speaker and thus holds good only for him.

Thus *εἰ γράψειε, καλῶς ἂν ἔχοι*, *if he should write, it would be well*.—The optative with *ἂν* in the apodosis is the Potential Optative (1993).

Εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι, *if it should be necessary to do wrong or to suffer wrong, I should prefer to suffer wrong* (Plat. *Gorg.* 469^c). *Ἐπιλίποισι ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ πάσας τὰς ἐκείνου πράξεις καταριθμησαίμεθα*, *all time would fail us if we were to enumerate all his doings* (Isoc. 1, 11). *Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν*, *the house itself, if it should find a voice, would tell most plainly* (Aesch. *Ag.* 37). Xen. *Anab.* 5, 6^g; 7, 7¹¹. *Od.* 3, 223. Dem. 57, 44.—The future optative is never so used; see 1942.

2114. NOTE.—1. Other forms of apodosis may also occur (2117). In indirect discourse after past tenses, an optative of the protasis may represent an original indicative or subjunctive of direct discourse; see Indirect Discourse, 2324.

2. The potential optative is sometimes found without *ἂν*; see 1995.

3. Homer rarely uses an optative with *κέ* in unreal apodoses; see 2104, 2.

2115. NOTE.—Homer sometimes has *εἴ κε* with the optative in protasis; as *πῶς ἂν ἐγὼ σε δέοιμι...*, *εἴ κε ν* *Ἄρης οἴχοιτο*, *how could I bind you, if Ares should escape* (*Od.* 8, 352). Once he has *εἴ περ ἂν* (*Il.* 2, 597).

VARIOUS PECULIARITIES OF CONDITIONAL SENTENCES

2116. 1. The regular forms of ordinary conditional sentences are given above in 2094 and 2095—2113. The following sections, 2117—2132, treat of various peculiarities which cannot conveniently be grouped under the typical forms.

2. For dependent clauses with *ἐάν* or *εἰ* after verbs of *implied* inquiry, see 2034.—For *εἰ* used for *ὅτι*, *because*, see 2074, 2329.

MIXED FORMS

2117. The apodosis sometimes does not correspond in form to the protasis. The following are the possible cases (of these 1 and 2 were already given in 2095, 2109) :—

1. The protasis may be a present or past indicative, and the apodosis a potential optative or potential indicative.

Εἰ πολέμιός γε ὦν σφόδρα ἔβλαπτον, καὶ ἂν φίλος ὦν ἱκανῶς ὠφελοίην, *if as an enemy I injured you greatly, I could also benefit you sufficiently as a friend* (Thuc. 6, 92^a). *Il.* 6, 128. *Dem.* 18, 223. See also the two last examples under 2095.

2. The protasis may be a subjunctive or future indicative, and the apodosis a potential optative.

Φρούριον εἰ ποιήσονται, τῆς μὲν γῆς βλάπτουσιν ἂν τι μέρος, *if they shall build a fort, they might injure some part of the land* (Thuc. 1, 142³). See also *Xen. Anab.* 5, 1⁹, given in 2109.

3. A protasis is occasionally expressed by εἰ and a potential optative (with ἂν) or a potential indicative (with ἄν).

Εἴπερ ἄλλω τῷ ἀνθρώπῳ πειθοίμην ἂν, καὶ σοὶ πείθομαι, *if I would trust any man, I trust you* (Plat. *Prot.* 329^b). Εἰ τοίνυν ἂν ἐμοὶ τότε ὠργίζεσθε, ὅτι οὐκ ἐπετηράρχησα, πῶς οὐχὶ νῦν προσήκει τοῦτον εἰσπράξαι μοι τὰ ἀναλώματα, *if you would have been angry with me then, for not serving as trierarch beyond the legal time, why ought you not now to compel this man to pay me for the expenses* (*Dem.* 50, 67).—Such forms are really present or past suppositions with the real verb of the protasis suppressed: *if (it is so that)* or *if (it was so that) you would, etc.*

4. (a) A protasis with the optative is occasionally followed by a future indicative, also by a present indicative (with or without future meaning). This is not frequent in poetry and very uncommon in prose.

Εἰ...βουλοίμεθα τῷ ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεῦσαι ἢ θυγατέρας παρθένους διαφυλάξαι ἢ χρήματα διασῶσαι, ἂρ' ἀξιοπίστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῆ; *if we should wish to commit to any one our sons or unmarried daughters or our money to take care of, would we think an intemperate man worthy of confidence for that purpose?* (*Xen. Mem.* 1, 5^a). *Thuc.* 2, 39^o. *Hdt.* 1, 32^o. *Il.* 10, 222.

(b) Homer occasionally has κέ with the future indicative (2110, 3); as *Od.* 17, 540.—For the future indicative, he also has the subjunctive with ἂν (2110, 3); as *Il.* 11, 386; 2, 488.

DISJUNCTIVE CONDITIONAL CLAUSES

2118. Disjunctive suppositions are introduced by εἴτε....εἴτε and εἰάν τε....εἰάν τε, *whether....or*. Their construction is like that of other conditional clauses.

Τὸ φιλούμενον ἄρα τῷ φιλοῦντι φίλον ἐστίν, εἰάν τε φιλήῃ, εἰάν τε μῖσῃ, *the beloved is dear to the lover, whether it love or hate* (Plat. *Lys.* 212^a). Xen. *Hell.* 1, 6⁵; *Cyr.* 3, 3¹⁷.

ELLIPSIS AND SUBSTITUTION IN THE PROTASIS

2119. 1. The protasis may be completely suppressed. When an apodosis of the *fourth form* (optative with ἄν) thus stands alone, we have the potential optative; as λέγοι ἄν, *he may (might, could, would) speak*. See 1993.

2. When an apodosis of the *second form* (indicative with ἄν) stands alone, we have the *potential indicative*. This expresses a *past possibility*.

Ἐπερρώσθη δ' ἄν τις κἀκείνο ἰδών, *any one seeing that would have been encouraged* (Xen. *Hell.* 3, 4¹⁸). Ἐδωκε γὰρ τότε γε ὁ θεὸς αὐτοῖς ἔργον, οἷον οὐδ' εὖ εἰαντό ποτ' ἄν, *the gods then gave them such occupation as they could not even have wished for* (Xen. *Hell.* 4, 4¹²). Soph. *Oed. Tyr.* 523. *Il.* 4, 421. Ὅψε ἦν, καὶ τὰς χεῖρας οὐκ ἄν καθέωρων, *it was late, and they could not have seen the raising of the hands* (Xen. *Hell.* 1, 7⁷). Τίς ἄν ποτ' ᾤετο; *who could have thought* (Soph. *Aj.* 430). Ἐνθα δὲ ἔγνων τις ἄν, *there one might have perceived* (Xen. *Cyr.* 3, 3⁷⁰). Eur. *Iph. Aul.* 1582. Xen. *Anab.* 1, 5⁸.

3. Similarly the imperfects ἔδει, ἔχρην, ἐξήν, etc., without ἄν.

Ἐξήν αὐτοῖς....μηδένα λιπεῖν, *they might have left not one of us* (Xen. *Hell.* 2, 3⁴¹). Οὐκ ἀποκρίνεσθαι χρὴν, *one ought to be answering* (Plat. *Rep.* 343^a). Ἀξιόν γ' ἦν ἀκοῦσαι, *it would have been worth while to hear* (Plat. *Euthyd.* 304^d). Xen. *Anab.* 7, 7⁴⁰. Dem. 20, 63.

2120. NOTE.—1. The imperfect with ἄν here refers to present time chiefly in the expression ἐβουλόμην ἄν, *I would wish*, Lat. *vellem* (Xen. *Cyr.* 7, 2¹⁰; Aeschin. 3, 115).

2. With the potential indicative, compare such Latin subjunctive imperfects as *putares, crederes, diceres, videres, you might (would) have thought, believed, said, seen*. The presents *putes, credas*, etc., correspond to the potential optative; as ἴδοις ἄν, *you could (might) see*.

3. For the periphrastic forms ἔδει, etc., with the infinitive, see 2105—2108.

2121. The protasis may be represented by a participle or it may be implied in some word or phrase. The tense of the participle is the same as the finite verb would have had; the present representing also the imperfect, and the perfect also the pluperfect. The negative is, of course, μή.

Thus ἔχων τι may represent εἴ τι ἔχω (ἔχεις, ἔχει) or εἰάν τι ἔχω or εἴ τι ἔχοιμι or εἴ τι εἶχον.

Σὺ δὲ κλύων εἴσει τάχα, *but if you will listen, you will soon know*, i.e. εἰάν κλύης (Ar. Av. 1390). Ταῦτ' ἄν....ὁ αὐτὸς ἀνὴρ μὴ διαφθαρεῖς ἐτόλμῃσεν εἰπεῖν; *would this same man have dared to say this, if he had not been corrupted?* i.e. εἰ μὴ διεφθάρη (Dem. 19, 308). Xen. Mem. 1, 4¹⁴. Νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, *if they were victorious they could not kill one of them*, i.e. εἰ νικῶνεν (Xen. Anab. 3, 1²). Andoc. 1, 5. Xen. Cyr. 8, 7²⁸; Ag. 10, 2.—Τῶν ἀθλητῶν δις τοσαύτην ῥώμην λαβόντων οὐδὲν ἂν πλεον γένοιτο τοῖς ἄλλοις, *if athletes should acquire twice as much strength, no benefit would accrue to others*, here the genitive absolute stands for εἰ οἱ ἀθληταὶ λάβοιεν (Isoc. 4, 2). Od. 1, 390.—Ἀνευ τοῦ τὰ τοιαῦτα ἔχειν, οὐκ ἂν οἶός τ' ἦν, *without having such things, I should not be able*, i.e. εἰ μὴ...εἶχον (Plat. Phaedo 99^a). Οὕτω γὰρ πρὸς τὸ ἐπιέναι τοῖς ἐναντίοις εὐψυχότατοι ἂν εἴεν, *for in this way, they would be most full of courage in attacking the enemy*, here οὕτω = εἰ οὕτως ἔχοιεν (Thuc. 2, 11⁶). Διὰ γε ἑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλετε, *by yourselves (if it had depended on yourselves) you would have been ruined long ago* (Dem. 18, 49).

2122. NOTE.—The future participle is only so found in the sense of a present intention or necessity (2243, 2256), and does not stand for εἰ with the future indicative in future suppositions, because the present or aorist participle may always represent a future supposition with εἰάν and the subjunctive.

2123. NOTE.—Observe the Homeric εἰ δ' ἄγε, *come now!* (Il. 1, 524).

ELLIPSIS AND SUBSTITUTION IN THE APODOSIS

2124. 1. The apodosis is sometimes suppressed in vehement or passionate language; as εἴποτε δ' αὖτε χρεῖω ἐμέω γένηται—, *but if ever any need of me should arise,—very well* (Il. 1, 340).—In Attic this is specially frequent when two suppositions are introduced; one by εἰ (εἰάν) μὲν, and the other by εἰ (εἰάν) δὲ μή. The apodosis of the first is then sometimes omitted.

Ἐὰν μὲν ἐκὼν πείθεται· εἰ δὲ μή,...εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς, *if he obeys willingly,—well and good, but if not, he is straightened by threats and blows* (Plat. Prot. 325^d). Xen. Cyr. 4, 5¹⁰.

2. In wishes with εἰ or εἴθε or εἰ γάρ with the indicative or optative, the apodosis is of course suppressed.

2125. 1. The apodosis may be an infinitive or participle depending on some verb of *declaring, thinking, perceiving* or the like (2192, 2193; 2300, 2301). If the finite verb represented by the infinitive or participle would have taken ἄν, the infinitive or participle in indirect discourse also takes it. The present and perfect infinitive or participle may here represent also the imperfect and pluperfect (1948, 1955).

Φησὶν, εἰ τοῦτο ποιεῖτε, καλῶς ἔχειν, *he says that it is well if you do this, i.e. "καλῶς ἔχει"*. Φησὶν ἂν τοῦτο ποιῆτε (ποιήσητε), καλῶς ἔξειν, *he says that if you shall do this, it will be well, i.e. "καλῶς ἔξει"*. Ἔφην εἰ τοῦτο ἐποιήσατε, καλῶς ἂν ἔχειν, *he said that if you had done this, it would be well, i.e. "καλῶς ἂν εἶχεν"*.—Οἶδα πάντα, ἂν τοῦτο ποιῶσι (ποιήσωσι), καλῶς ἔξονται, *I know that if they do this, all will be well*. Οἶδα πάντα, εἰ τοῦτο ποιοῖεν (ποιήσειαν), καλῶς ἂν ἔχοντα (= καλῶς ἂν ἔχοι), *I know that if they should do this, all would be well*.

2. The infinitive may depend on a verb of *commanding* or *desiring*; this is the regular form of indirect command (2207).

Εἰ μοι τοῦτο λέγετε, κελεύω ὑμᾶς ἀπελθεῖν, *if you tell me this, I bid you to depart*.

2126. NOTE.—Sometimes the infinitive with ἄν is found where it evidently does not stand in indirect discourse. In such cases a protasis is expressed or implied, and the infinitive with ἄν represents an indicative or optative with ἄν.

Καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμνην, ὥστε καὶ ἰδιώτην ἂν γνῶναι, *and the gods gave me such signs in the sacrifices, that even an untaught person would have understood* (Xen. Anab. 6, 1³¹; like εἴ τις ἰδιώτης ἦν, ἔγνω ἄν). Ἐν τῷ ἀσφαλὲι ἤδη ἔσομαι, ὥς μηδὲν ἂν ἔτι κακὸν παθεῖν, *I shall then be in safety, so as not to suffer any evil* (Xen. Cyr. 8, 7²⁷; like οὐδὲν ἂν ἔτι κακὸν πάθοιμι). Thuc. 2, 49⁴; 7, 42³. Plat. Meno 94^d. ("Οχλῷ) ναυμαχίαν ποιοῦμενοι ἐν πελάγει οὐκ ἂν ἐχρώμεθα διὰ τὸ βλάπτειν τὸ τῆς ἐπιστήμης ἂν τῇ βαρύτητι τῶν νεῶν, *in fighting a naval battle in the open sea, we could not use the multitude, through the interference with our skill by the weight of our ships* (Thuc. 7, 62²; like ὅτι ὁ ὄχλος ἔβλαπτεν ἂν εἰ αὐτῷ ἐχρώμεθα). Plat. Symp. 174^d.

2127. NOTE.—1. The apodosis may be a participle not depending on another verb.

Σωκράτης ῥαδίως ἂν ἀφ' ἐθ' εἰς ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο...ἀποθανεῖν, *whereas Socrates might easily have been acquitted (ἀφείθη ἂν), by the judges if he had done any of these things even moderately, he preferred to die (Xen. Mem. 4, 4⁴). Πάντα τὰλλ' εἰ πῶν ἂν ἰδέω, ἔασω, although I would gladly say everything else, I will omit it (Dem. 8, 52; like εἶπον ἂν). Δυνήθεις ἂν αὐτὸς ἔχειν, εἴπερ ἐβουλήθη, παρέδωκε, although he would have been able to hold it (Potidaea), if he had wished, yet he gave it up (Dem. 23, 107). Plat. Crito 48^c. Xen. Anab. 6, 4⁷; Mem. 4, 2⁶; Anab. 1, 1¹⁰.*

2. Such participles are either circumstantial or attributive.

OMISSION OF THE VERB ONLY

2128. The verb of the protasis or apodosis is sometimes omitted when the sense makes the omission sufficiently clear.

Εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, *we, if any, believe we are worthy of administering a rebuke to our neighbours (Thuc. 1, 70¹). With the verb of the apodosis omitted, Plat. Apol. 29^b.*

2129. 1. In this way arise conditional clauses of comparison or simile introduced by ὥσπερ ἂν εἰ, *as, just as if, even as*.

Παραπλήσιον οἱ τοιοῦτοι πάσχουσιν ὥσπερ ἂν εἴ τις ἵππον κτήσαιο καλὸν κακῶς ἵππεύειν ἐπιστάμενος, *such persons are affected nearly in the same way as any one (would be) who acquired a good horse and knew only how to ride badly (Isoc. 1, 27). Διεφθάρσαν ὥσπερ ἂν εἰ πρὸς ἅπαντας ἀνθρώπους ἐπ' ὀλέμῃσαν, they perished just as if they had fought against the whole world (Isoc. 4, 69).*

In such conditional clauses of comparison, ἂν (with optative or past indicative) really represents an apodosis with the verb suppressed. The full forms would be πάσχουσιν ὥσπερ ἂν τις πάσχοι εἰ κτήσαιο, and διεφθάρσαν ὥσπερ ἂν διεφθάρσαν εἰ ἐπολέμῃσαν.

2. So in Homer ὥς εἰ and ὥς εἴ τε; as in *Od.* 9, 314.

2130. NOTE.—1. With ὥσπερ ἂν εἰ both the protasis and apodosis may be suppressed; ὥσπερ ἂν εἰ (also written ὥσπερ ἀνεί) then means simply *as* or *like*. Thus φοβούβενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι, *fearing, like a boy, to be cut (Plat. Gorg. 479^a). The full form would be φοβούμενος ὥσπερ ἂν ἐφοβεῖτο εἰ παῖς ἦν.*

2. So in poetry, especially in Homer, we find ὥς εἰ or ὥς εἴ τε, *as* or *like (Od. 7, 36).*

2131. Εἰ μὴ, εἰ μὴ διά, πλὴν εἰ (εἰ μὴ εἰ).—These expressions arise from the (conscious or unconscious) omission of a verb.

1. Εἰ μὴ without a verb, *except*; as πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ, *it was impossible to buy any except in the Lydian market* (Xen. Anab. 1, 5⁶); Xen. Anab. 2, 1¹²; Ar. Nub. 229.

2. Εἰ μὴ διά, *except for*; as εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν, *except for the Prytanis* (= had it not been for the Prytanis) *he would have been thrown into the pit* (Plat. Gorg. 516^e). Dem. 19, 74.

3. Πλὴν εἰ standing without a verb, *except* (like εἰ μὴ); as οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἰ τις ἄρ' ὄρνις, *no one knows of the treasure except some bird* (Ar. Av. 601).

4. Εἰ μὴ εἰ, *except if*, is rare; as in Thuc. 1, 17¹; Plat. Gorg. 480^b.

2132. NOTE.—Εἰ δὲ μὴ, *but if not, otherwise*, follows a preceding assertion or condition or command, which it negatives. Εἰ δὲ μὴ can be used even if the preceding clause was introduced by εἰ μὲν; and it may even stand after negative clauses, when εἰ δέ would rather be expected. So εἰ δέ is sometimes found where εἰ δὲ μὴ is more logical.

Εἰ βούλεσθε συναπιῖναι, ἤκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αἴριον πρῶι ἀπιῖναι φησιν, *if you desire to return with him, he bids you to come this very night, but if not, he says he will set out early in the morning* (Xen. Anab. 2, 2¹). Δεῖ...πειράσθαι, ὅπως, ἦν μὲν δυνάμεθα, καλῶς νικῶντες σφώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκειν, *we must try, if we can, to save ourselves by conquering gloriously; but if (we can) not, then to die nobly* (Xen. Anab. 3, 2³). Μὴ οὕτω λέγε, εἰ δὲ μὴ, οὐ θαρροῦντά με ἔξεις, *do not speak thus; otherwise (if you do speak thus), you will not find me confident* (Xen. Cyr. 3, 1³⁵).—Εἰ μὲν βούλει,...εἰ δέ, *if you wish,...but if not* (Plat. Symp. 212^e).

VIII. CONCESSIVE CLAUSES

2133. A conditional clause becomes *concessive* if καί is prefixed or added to εἰ or εἰάν. Thus εἰ καί or εἰάν καί, *if even, although*, Lat. *quamquam*; καὶ εἰ or καὶ εἰάν (καῖν), *even if*, Lat. *etiāmsi*. The construction is the same as that of conditional clauses. The apodosis often contains the adversative particle ὅμως, *nevertheless, yet*.

Τὰ μὲν δίκαια πάντες, εἰ καὶ μὴ βούλωνται,...αἰσχύνονται μὴ πράττειν, *all persons are ashamed not to do what is just even if they do not wish to do so* (Dem. 16, 24). Ἐγούμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ

εἰ μηδεὶς μέλλοι εἴσεσθαι, regarding it to be the duty of a good man to help his friends, even if no one should find it out (Lys. 19, 59). Εἰ καί (Soph. Oed. Tyr. 302, with ὅμως in apodosis). Καὶ ἔάν or καὶ ἂν (Plat. Menex. 248^d; Men. Mon. 19).

2134. NOTE.—1. Καὶ εἰ or καὶ ἔάν emphasises rather the condition; but often there is hardly any difference between εἰ (ἐάν) καί and καὶ εἰ (ἐάν).

2. Sometimes with εἰ καί the καί does not belong to εἰ, but to the next or oftener to some following word; as in Soph. Ant. 90, Aj. 1127; Xen. Mem. 1, 6¹².

2135. NOTE.—Concession is more frequently expressed by a participle with or without καίπερ (or καί); see 2258, 2274. Ἐπεὶ may also express concession (Plat. Protag. 333^c).

IX. RELATIVE CLAUSES

2136. 1. Relative clauses are introduced by relative pronouns or relative adverbs.

2. The antecedent of a relative is said to be *definite*, when the relative refers to a definite person, thing, place, or manner. It is said to be *indefinite* when the relative does not refer to a definite person, thing, place, or manner. The antecedent may be understood.

2137. Explanatory Relative Clauses.—The antecedent is here definite. Such clauses may have the construction of any simple sentence.

Παρὴν ὁ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ πάντοτε, Medosades, who acted as ambassador for him on all occasions, was present with Seuthes (Xen. Anab. 7, 2³³). Dem. 18, 35.—Potential Indicative: Ἰπποκράτης παρ' ἐμὲ ἀφικόμενος οὐ πείσεται, ὅπερ ἂν ἔπαθεν ἄλλω τῷ συγγενόμενος τῶν σοφιστῶν, Hippocrates coming to me will not have the experience which he would have in meeting with any other of the philosophers (Plat. Prot. 318^d).—Potential Optative: ὁ Παρθένιος ποταμὸς ἄβατος ἐστίν, ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε, the river Parthenius, to which you would arrive if you should cross the Halys, is unfordable (Xen. Anab. 5, 6⁹).—Hortative Subjunctive: Ἄνυτος ὅδε παρεκαθίξετο, ᾧ μεταδῶμεν τῆς ζητήσεως, Anytus has sat down here, to whom let us give a share in the inquiry (Plat. Meno 89^c).—Imperative: πιστεῦσαι...τῷ χρόνῳ ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίζατε, to trust to time, which I enjoin that you consider the clearest

test of truth (Lys. 19, 61).—Optative in Wishes: οἴομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν, *I believe we should be so treated, as I pray the gods may treat our enemies* (Xen. Anab. 3, 23).

2138. Causal Relative Clause.—A relative clause expressing a cause has the same construction as an ordinary causal clause.

Θαυμαστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως, *you do a strange thing in that you give us nothing* (Xen. Mem. 2, 7¹³). Xen. Anab. 3, 1¹⁷.

2139. NOTE.—When the negative is μή, the cause is considered as *conceived* rather than absolutely true; as ταλαίπωρος... ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρώοι εἰσιν μήτε ιερά, *a wretched being are you to whom, as appears, there are neither ancestral gods nor shrines* (Plat. Euthyd. 302^b).

2140. Consecutive Relative Clauses.—1. A relative clause may express result. It then has any tense of the indicative, sometimes also the potential optative or potential indicative.

Τὶς οὕτως εὐήθης (ἐστιν) ἡμῶν, ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρ' ἔξοντα; *who of you is so simple as not to know that the war in that part will come hither?* (Dem. 1, 15). Λόγων... τοιούτων οἷς ἂν ὑμᾶς ἔπεισα, *of words such as I could have persuaded you with* (Plat. Apol. 38^d). Dem. 18, 43. Τοιοῦτος γίνου περὶ τοὺς γονεῖς, οἷους ἂν εὖξαιο περὶ σεαυτὸν γενέσθαι τοὺς ἑαυτοῦ παῖδας, *be such toward your parents as you would pray for your own children to become toward yourself* (Isoc. 1, 14). Isoc. 8, 52.—In such cases the consecutive relative clause is used like ὥστε with a finite verb (2078).

2. If the consecutive relative clause denotes a result which is possible or necessary or intended in consequence of something mentioned in the leading clause, it takes the future indicative. The negative is μή. Such a consecutive relative is equivalent to ὥστε with the infinitive (2080). For the future indicative we sometimes have the potential optative.

Ἰκανοὶ ἐσμεν ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας, οἵτινες συμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται (= ὥστε συμμαχεσθαι), *we are able to send you both ships and men, who will be your auxiliaries and will guide you on the way* (Xen. Anab. 5, 4¹⁰). Ἐκεῖ οὐ πλοῖα ἔστιν, οἷς ἀποπλευσοῦμεθα (= ὥστε ἀποπλεῦσαι), *there are no vessels there by which we can sail away* (Xen. Anab. 6, 3¹⁶). Παιδες δέ μοι οὕτω εἰσιν οἷ με θεραπεύουσιν, *I have no longer children who (= such as) might support me* (Lys. 24, 6). Ἔδει ψήφισμα νίκησαι τοιοῦτο, δι' οὗ Φωκεῖς ἀπολοῦνται, *it was necessary for a decree to pass by which the Phocians would be destroyed* (Dem. 19, 43).

Χρή....διελθεῖν τοσούτον μέρος τοῦ λόγου, ὅσον μὴ λυπήσει τοὺς παρόντας, it is necessary to run over such a part of the discourse as will not weary the spectators (Isoc. 15, 12). Plat. *Euthyd.* 306^d. Isoc. 4, 89 (pres. for fut.).—Potential Optative: οὐκ ἔχομεν ἄνδρας, οὓς ἀναβιβάσασαιμεν ἂν ἐπὶ τούτους τοὺς ἵππους, we have no men to mount upon these horses (Xen. *Cyr.* 4, 5⁸⁰).

2141. NOTE.—Instead of a relative clause with the future indicative, the future participle with the generic article (1389) may be used.

2142. Final Relative Clauses.—When a relative clause expresses purpose, it takes the future indicative. The negative is μή.

*Ἐδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους συγγραψουσιν, the people resolved to choose thirty men to compile the ancestral laws (Xen. *Hell.* 2, 3²). Θαλάσσιον ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι, throw me out into the sea, where ye may never more see me (Soph. *Oed. Tyr.* 1410). Πάντα ποιεῖν ἐξ ὧν μὴ λειτουργήσεις μεμάθηκας, you have learned to do everything so as not to perform public duties (Dem. 42, 23).

2143. NOTE.—For the future indicative, μέλλω and an infinitive may be used; as in Xen. *Cyr.* 1, 4¹⁶; 2, 1²⁹.

2144. NOTE.—Instead of a final relative clause, the future participle is much oftener used (2243, 2256).

2145. NOTE.—1. Rarely is the indicative changed to the future optative after past tenses; as Xen. *Hell.* 2, 3¹¹.

2. So rarely do we find the optative aorist or present after secondary tenses or after another optative; as in Ar. *Ran.* 96; Soph. *Trach.* 903.

2146. NOTE.—1. In Homer final relative clauses take the subjunctive (usually with κέ) after primary tenses, and the optative (not future) after secondary tenses. Thus ἐπιθήσει φάρμαχ' ἃ κεν παύσῃσι, he will apply remedies to give relief (*Il.* 4, 191); ἄγγελον ἦκαν, ὃς ἀγγείλει, they sent a messenger to announce (*Od.* 15, 458); *Il.* 3, 287.

2. Homer perhaps never uses the future indicative here.

2147. Conditional Relative Clauses.—1. When a relative clause has an indefinite antecedent, it is of the nature of a conditional

clause, and is then called a conditional relative clause. The negative is *μή*. A conditional relative clause can be changed to an ordinary conditional clause with *εἰ* or *ἐάν*.

2. Conditional relative clauses have the four regular forms of conditional sentences (2094).

2148. First Class.—(1) Simple Present or Past *Particular* Suppositions. The relative clause (protasis) has a present or past tense of the indicative; the antecedent clause (apodosis) may have any form of the verb. Compare 2095.

*Ἄ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι, what I do not know (= εἴ τινα μὴ οἶδα), I do not even think I know (Plat. Apol. 21^a). Τῶν Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθειον, those who did not happen to be in the ranks (= εἰ τινες μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες), ran to their places (Xen. Anab. 2, 2¹⁴).—The conditional character of the relative clause is only recognised by *μή*.*

The conditional relative clause may also have the future indicative to express present *purpose* or *necessity* (2096); as in Thuc. 2, 8⁶.

(2) *General* Suppositions. If the general supposition is present, the relative clause (protasis) takes the subjunctive with *ἄν*, and the antecedent clause (apodosis) takes the present indicative or some equivalent form. If the general supposition is past, the relative clause (protasis) takes the optative, and the antecedent clause (apodosis) takes the imperfect indicative or some equivalent form. Compare 2098.

Οἱ Πέρσαι δὲ ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσιν ἰσχυρῶς, *whomever the Persians find able to return a benefit and not returning it, they punish severely* (Xen. Cyr. 1, 2⁷). Οὗ ἂν τις ὑπ' ἀρχontos ταχθῇ, ἐνταῦθα δεῖ μένοντα κινδυνεύειν, *wherever a man has been placed by his commander, there he ought to remain and bear dangers* (Plat. Apol. 28^d). Πατρίς γάρ ἐστι πᾶς ἔν' ἂν (wherever) πρᾶττη τις εὖ, *his country is every country wherever a man is well off* (Ar. Plut. 1151). Κῦρος οὕστινας μάλιστα ὀρώη τὰ καλὰ διώκοντας, τούτους πᾶσαις τιμαῖς ἐγέραιρεν, *whomever Cyrus saw the most zealously following noble pursuits, these he rewarded with all kinds of honours* (Xen. Cyr. 8, 1³⁹). Οἱ πολέμοι καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυν τὰς παρόδους, *wherever there was a narrow place, the enemy by pre-occupying it, obstructed the advance* (Xen. Anab. 4, 2²⁴).

2149. NOTE.—General relative suppositions sometimes have the indicative instead of the subjunctive or optative (2100).

Ἀγησιλαὸς ὅπου ᾗτε οὐ τὴν πατρίδα τι ὠφελήσῃ, οὐ πόνων ἰφίετο, *whenever Agesilaus thought that he could benefit his country in anything, he did not shrink from toils* (Xen. Ages. 7, 1). Thuc. 2, 64⁶.

2150. NOTE.—Occasionally we find the optative instead of the subjunctive, when the relative clause belongs to an infinitive depending on a verb in the present.

Τοῦ μὲν αὐτὸν λέγειν ἂ μὴ σαφῶς εἰδεῖν, εἶργεσθαι δεῖ, *it is necessary for him to be restrained from saying what he does not clearly know* (Xen. Cyr. 1, 6¹⁹). Dem. 3, 14. Soph. Oed. Tyr. 134.—This is against the general rule 2012.

2151. NOTE.—In general relative conditions with the subjunctive, Homer usually omits ἄν or κέ; as οὐ δὴ ναιὸς, ὅς ἀθανάτοισι μάχεται, *he is not long-lived who fights with the immortal gods* (Il. 5, 407). This occurs sometimes in other poetry; as in Soph. Oed. Tyr. 1231. Examples in prose are rare and doubtful.

2152. Second Class.—Present and Past Suppositions contrary to Reality. The relative clause (protasis) has a past tense of the indicative, and the antecedent clause (apodosis) a past tense of the indicative with ἄν. Compare 2102.

Οὐ γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἂ μὴ ἡπιστάμεθα, *we should not ourselves be trying to do (as we are) what we did not understand* (Plat. Charm. 171^c). Eur. Iph. Aul. 1213. Lys. 32, 23.

2153. Third Class.—Future Condition of more Distinct Form. The relative clause (protasis) takes the subjunctive with ἄν; the antecedent clause (apodosis) has the future indicative or some form referring to the future. Compare 2109.

Τῷ ἀνδρί, ὃν ἂν ἐλῃσθῇ πείσομαι, *whatever man you select, I will obey* (Xen. Anab. 1, 3¹⁵). Ἀποκρίναι ὃ τι ἄν σε ἐρωτῶ, *answer whatever I shall ask you* (Lys. 12, 24).

2154. NOTE.—In indirect discourse, the subjunctive with ἄν may be changed to the optative without ἄν, after secondary tenses.

2155. NOTE.—The future indicative is not used here for the subjunctive with ἄν as in 2111.

2156. NOTE.—In Homer we occasionally find the subjunctive without ἄν or κέ here also (2110); as κατάλεξον γήμασθ', ὅς τις ἄριστος ἀνὴρ καὶ πλείστα πόρρησιν,

tell her to marry whoever may be the best man and may offer the most (*Od.* 20, 335).

2157. Fourth Class.—Future Condition of less Distinct Form. The relative clause (protasis) has the optative, and the antecedent clause has the optative with *ἄν*. Compare 2113.

Ὁ κ ν ο ί η ν ἄ ν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, *I should be reluctant to embark in any vessels that he might give us* (*Xen. Anab.* 1, 3¹⁷). *Xen. Mem.* 2, 9^a.

2158. NOTE.—In Homer a relative clause depending on an optative of wishing, takes the optative; after an optative with *κέν* (*ἄν*), such a dependent clause takes the optative with or without *κέν*. See 2183.

Μὴ θάνοι ὅς τις ἐμοί γε φίλος εἴη, *may not any one die who is a friend to me* (*Od.* 15, 359). *Od.* 18, 142.—Ἀνδρὶ κ' οὐκ εἴξειεν Αἴας ὁς θνητὸς εἴη, *Ajax will yield to no man who may be (= is) mortal* (*Il.* 13, 321). *Od.* 13, 291.—Ἡ δέ κ' ἔπειτα γήμαιθ' ὅς κ' ἐπλείστα πόροι, *and she then would marry whoever might bring the most gifts* (*Od.* 16, 392). *Od.* 21, 162, same sentence.

2159. Peculiarities of Conditional Relative Clauses.—Most of the various peculiarities of conditional clauses (2116—2132), as mixed forms and substitutions, occur also in conditional relative clauses.

2160. Assimilation of Mood.—For assimilation of mood both in relative and temporal clauses, see 2183, 2184.

X. TEMPORAL CLAUSES

2161. 1. Temporal clauses are introduced by the following temporal particles: (a) ὅτε, ὁπότε, ὥς, ἡνίκα, ὁπηνίκα, *when, as*; ὁσάκις, ὁποσάκις, *as often as*; ἐν ᾧ, *while, as long as*; μέχρι, ἄχρι, ἕσ τε, ἕως, *while, as long as*; (b) ἐπεὶ, ἐπειδὴ, *when = after, since*; ἐξ οὗ, ἐξ ὅτου, ἀφ' οὗ, ἐξ ὧν, *after, since*; ὥς τάχιστα, ἐπεὶ τάχιστα, ἐπειδὴ τάχιστα, ἐπειδὴ πρῶτον, *as soon as*; (c) πρὶν, πρὶν ἢ, also πρότερον ἢ, *before*; μέχρι, ἄχρι, ἕσ τε, ἕως, μέχρι οὗ ἢ ἄχρι οὗ, *until*.

2. Add also: Ionic εἵτε = ὅτε; ὥσπερ = ὥς (*Hdt.*); ὅπως (*Hdt.* ὅκως), Ionic, also Attic poetic; ἥμος = ὅτε, Ionic, tragic, lyric; ὅφρα, *as long as, until*, Epic, lyric, tragic in lyric parts; ἐπεῖτε, Ionic = ἐπεὶ; πρὶν ὅτε, *Hom.* = πρὶν; πάρος = πρὶν, *Hom.* but only with inf.; ἕως οὗ,

until, Hdt.; ἐς ὃ, ἐς οὗ, Hdt.; Hom. εἰς ὃ κε or εἰσόκε, *as long as, until*; Hom. εἴως or εἰος for ἔως. Ἔσσε is not in Homer.

2162. Temporal clauses have in general the same construction as relative clauses; but those introduced by particles meaning *until* or *before*, have peculiarities of their own (2172—2182).

2163. NOTE.—The correlatives to the temporal particles are seldom expressed; oftenest τότε, *then*, corresponding to ὅτε or ὅταν, and πρότερον to πρὶν. So ἔως...τέως (poet.); ἡμος (poet.)...τῆμος (poet.); ὅφρα (poet.)...τόφρα (poet.); ἡνίκα...τηνίκα (poet.) or τηνικαῦτα; ἐν ᾧ...ἐν τούτῳ; ὥς...ὥς (Hom.); etc.

2164. Temporal clauses which express an *actual occurrence* take the indicative. The negative is οὐ.

Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε, *when they approached nearer, brazen armour began to flash* (Xen. Anab. 1, 8^s). Ἡρκει τῇ πόλει τὰ τεῖχη διασφῆναι, ὁπότε οἱ Λακεδαιμόνιοι ἐνέβαλον, *it was sufficient for the city to save its walls when the Lacedaemonians invaded* (Xen. Hipparch. 7, 4). Ἡνίκα δὲ δειλὴ ἐγίγνετο, ἐφάνη κονιορτός, *when it was afternoon, there appeared dust* (Xen. Anab. 1, 8^s). Ἐν ᾧ ὡπλίζοντο, ἦκον οἱ προπεμφθέντες σκοποί, *while they were arming themselves, the scouts that had been sent forward returned* (Xen. Anab. 2, 2¹³). Ἔως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων, *while there is a chance, take hold of the business* (Dem. 1, 20). Ἐπεὶ ἡ σθένει Δαρείου...ἐβούλετό οἱ τὸ παῖδε ἀφοπλίσαι, *after Darius had fallen sick, he wanted both of his sons to attend him* (Xen. Anab. 1, 1¹). Ἐξ ὅτου περ ἐγενόμην, κατεψηφισμένος ἦν μου ὑπὸ τῆς φύσεως ὁ θάνατος, *from the moment that I was born, death was decreed for by nature* (Xen. Apol. 27). Ὡς εἰδὼν τὰ χίστα τοὺς πολεμίους, συνέπραξαν, *as soon as they saw the enemy, they engaged with them* (Xen. Hell. 7, 5¹⁴). So ὥς (Hdt. 7, 7¹); ἐπειδὴ (Thuc. 1, 18¹; Xen. Cyr. 2, 1¹); ἐς οὗ (Il. 1, 6; Od. 2, 27); ἀφ' οὗ (Thuc. 1, 18¹); ἐπεὶ (ἐπειδὴ) τάχιστα, *as soon as* (Xen. Anab. 7, 2^s; Plat. Prot. 310^d); μέχρι, ἄχρι (οὗ), ἔσσε, *while* (Thuc. 3, 10⁴; Xen. Hell. 6, 4³⁷; Xen. Anab. 3, 1¹⁹); ὡςάκις (Xen. Mem. 3, 4³).

So also εὐτε (Od. 13, 93); ὥσπερ (Hdt. 6, 41²); ὅπως or ὅκως (Hdt. 7, 229²); ἡμος (Il. 11, 86); ὅφρα, *as long as* (Il. 4, 220); ἐπεῖτε (Hdt. 7, 8³); ἐς ὃ, *until* (Hdt. 1, 115⁴); ἐς οὗ, *until* (Hdt. 1, 67⁵) but some prefer to read ἐς ὃ in Hdt.

2165. NOTE.—Observe the use of ὅτε with verbs of *remembering*; as μένημαι ὅτε, *I remember when for I remember that* (as Thuc. 2, 21¹). See 2303.

2166. When temporal clauses (apart from those introduced by *before* or *until*) do not express an actual occurrence, they have the construction of ordinary conditional clauses. When *ἄν* is required, it is either added after the temporal particle, or it coalesces with it, forming regularly *ὅταν*, *ὁπόταν*, *ἐπ'άν* or *ἐπήν* (Hdt. *ἐπεάν*), *ἐπειδάν*, also *ἡνίκ' ἄν*.

1. The temporal clause may be *general*, expressing a repeated occurrence; it then takes the subjunctive with *ἄν* after the present tense, and the optative (without *ἄν*) after a past tense (2098). The negative of the temporal clause is *μή*.

2. The temporal clause may express an unreal condition; it then takes a past tense of the indicative; the antecedent clause has a past tense of the indicative with *ἄν* (2102). The negative of the temporal clause is *μή*. This form is very uncommon with temporal clauses.

3. The temporal clause may express an expected future occurrence of the more distinct form. It then takes the subjunctive with *ἄν*; the antecedent clause has the future indicative or some form referring to future time (2109). The negative of the temporal clause is *μή*. This form is very common.

4. The temporal clause may express an expected future occurrence of the less distinct form. It then takes the optative (2113); the antecedent clause has the optative with *ἄν*. The negative is *μή*. This form is not common.

1. Οἱ Χαλδαῖοι μισθοῦ στρατεύονται, ὁπόταν τις αὐτῶν δέηται, *the Chaldeans perform military service for hire, whenever any one requests it of them* (Xen. *Cyr.* 3, 27). 'Ηνίκ' ἄν οἱκοὶ γένωνται, δρῶσιν οὐκ ἀνασχετά, *whenever they are at home they do intolerable things* (Ar. *Pax* 1179). Σωκράτης πίνειν οὐκ ἐθέλων, ὁπότε ἀναγκασθεῖη, πάντας ἐκράτει, *Socrates, although unwilling to drink, always vanquished all when he was compelled to drink* (Xen. *Symp.* 220). Ὅτε ἐκ τοῦ δεινοῦ γένοιντο, πολλοὶ τὸν Κλέαρχον ἀπέλιπον, *whenever they were out of danger, many would desert Clearchus* (Xen. *Anab.* 2, 6¹²). Ἐστ' ἄν ἡ χειμῶνα ἡ πολέμους δέισωσιν, ... τὰ κελεύόμενα πάντα ποιῶσιν, *as soon as they begin to dread a storm or enemies, they obey all orders* (Xen. *Mem.* 3, 5⁶). Plat. *Phaedo* 108^c. *Od.* 8, 147.

2. Καὶ ὁπηνίκα ἐφαίνετο ταῦτα πεποιηκώς, ὡμολογεῖτ' ἄν ἡ κατηγορίᾳ τοῖς ἔργοις αὐτοῦ, *and whensoever (= if ever) he appeared to have done these things, his accusation would agree with his acts* (Dem. 18, 14).

3. Ὅποταν καιρὸς ᾗ, ᾗξω, *when it shall be the proper time, I will come* (Xen. *Anab.* 7, 3³⁶). Ἐπειδ' ἄν δὲ διαπραξώμαι ἃ δέομαι, ᾗξω, *as soon as*

I have accomplished what I wish, I shall come (Xen. *Anab.* 2, 3²⁰). 'Ἡ ν ἰ κ' ἄ ν τ ις ἡ μᾶς ἀ δ ι κ ῆ, ἡ μῆϊς ὑ πέρ ἡ μῶν μα χού μεθα, *whenever any one shall wrong you, we will fight for you* (Xen. *Cyr.* 4, 4¹¹). Κῦ ρ ος ὑ πέρ σ χε το ἀ νδρὶ ἐ κά σ τ ω δώ σειν πέν τε ἀ ρ γυ ρί ον μ νᾶς, ἐ π ἅ ν εἰς Βα βυ λῶ να ἤ κω σι, *Cyrus promised to give to each man five minae of silver when they should arrive at Babylon* (Xen. *Anab.* 1, 4¹³). Ἔ ω σ π ε ρ ἄ ν ἐ μ π ν έ ω καὶ οἶ ός τε ὦ, οὐ μὴ παύσωμαι φιλοσοφῶν, *as long as I live and am able, I shall never cease to philosophise* (Plat. *Apol.* 29^d). Xen. *Oec.* 1, 23. *Od.* 2, 124.—In indirect discourse the subjunctive with ἄ ν may pass into the optative without ἄ ν, after past tenses.

4. Ἀ π ί ο ι μ ε ν ἄ ν ὁ π ό τ ε τὸ ν μισθὸν ἔ χ ο ι ε ν οἱ τὰ ῦ τα ἡ μῖν καταπράξαντες, *when those who have effected these services for you have received their pay, we shall be ready to depart* (Xen. *Anab.* 7, 7¹⁷). Xen. *Cyr.* 1, 3¹¹; 3, 1¹⁶. Ἔ ω σ ἴ σ ο ν εἴ η αὐτὸ ἐ α ν τ ῶ, *as long as it should remain equal to itself* (Plat. *Theaet.* 155^a).

2167. NOTE.—Observe that ὥς ἄ ν with the subjunctive is never temporal in meaning; ὥς ἄ ν means either *in what way soever* (1964, 2), or *in order that* (2045, 1).

2168. NOTE.—In *general* temporal clauses, the indicative is seldom used; as in Xen. *Anab.* 4, 7¹⁶; Xen. *Cyr.* 2, 3²³. Compare 2100.

2169. NOTE.—As with conditional relative clauses, conditional temporal clauses have certain poetic peculiarities.

1. In *general* temporal conditional clauses, Homer usually omits ἄ ν or κέ; as in *Il.* 1, 163. This occurs rarely in other poetry.

2. Homer occasionally has the subjunctive without ἄ ν or κέ in future conditions; as in *Od.* 18, 132.

3. In Homer the optative occasionally has ἄ ν or κέ in temporal clauses; as in *Il.* 9, 304.

2170. NOTE.—*Homeric Similes with ὥς or ὥς τε, as, ὥς ὅτε* (rarely ὥς ὁ π ό τ ε), *as when*.—1. In Homer similes introduced by these particles often take the subjunctive like *general* relative clauses.

᾽Ως δὲ γυνὴ κ λ α ἰ ῃ σ ι..., ὥς ᾽Οδυσσεὺς...δάκρυον εἶβεν, *as a wife weeps..., so Ulysses shed a tear* (*Od.* 8, 523). ᾽Ω σ τ ε μέ γ α κῦ μα...ὑ πέρ τοί χ ω ν κ α τ α β ῆ σ ε τ α ι (for καταβήσεται), ὁ π πό ρ' ἐ πεί γ η ἴ σ ἀ νέ μ ο ν, *as a mighty wave...dashes over the sides of a ship when the force of the wind urges it* (*Il.* 15, 382). ᾽Ως δ' ὅ τ ε πο ρ φ ῶ ρ η π έ λ α γ ος..., ὥς ὁ γέ ρ ω ν ὤ ρ μ α ι ν ε, *as when the*

sea surges,....so meditated the old man (*Il.* 14, 16). 'Ὡς ὁπότε (*Od.* 4, 335).—The subjunctive has *ἄν* several times with ὥς ὅτε, as in *Il.* 10, 5; otherwise neither *ἄν* nor *κέ*.

2. The simile sometimes begins with the subjunctive and continues with the indicative; as in *Il.* 6, 506-514.

2171. NOTE.—Conditional temporal clauses are also liable to the various peculiarities mentioned in 2116—2132; but they occur much less frequently.

TEMPORAL CLAUSES INTRODUCED BY “UNTIL”

2172. 1. The particles μέχρι, ἄχρι, ἕστε, ἕως (epic and lyric ὄφρα, epic εἰς ὃ κε or εἰσόκε, Herodotean εἰς ὅ), are all used both in the sense of *while*, *as long as*, and in the sense of *until*. After a *negative* leading clause ἕως and πρίν have the same meaning (*Xen. Mem.* 4, 8²; *Plat. Phaedo* 58^b).

2. When these particles are used in the sense of *while*, *as long as*, their clauses have the ordinary constructions of temporal clauses (2162). The tense used is mostly the present.

2173. When these particles mean *until*, they have the following constructions, mostly with the aorist:—

1. When they refer to an *actual occurrence*, they have the indicative, mostly aorist.

Ταῦτα ἐποίουν μέχρι σκότος ἐγένετο, *they did this till darkness came on* (*Xen. Anab.* 4, 2⁴). *Od.* 1, 363. *Xen. Hell.* 1, 1³; *Cyr.* 7, 5³⁹. *Hdt.* 6, 83¹. This is like a relative clause with a definite antecedent.

2. When the temporal clause with *until* depends on a clause implying *non-reality*, it takes a past tense of the indicative without *ἄν* (2102).

Οὐκ ἂν ἐπανόμην, ἕως ἀπεπειράθην, *I should not cease until I had made an attempt* (*Plat. Cratyl.* 396^c). Ἐβασάνιζον ἂν μέχρι οὐ αὐτοῖς ἐδόκει, *they would question them under torture as long as they pleased* (*Dem.* 53, 25). Ἡδέως ἂν Καλλικλεί τοῦτ' ἔτι διελεγόμην, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν, *I would gladly have gone on discussing with Callicles here until I had given him back the saying of Amphion* (*Plat. Gorg.* 506^b). Compare 2184.

3. When the temporal clause with *until* expresses an *expectation*, it takes the subjunctive with *ἄν* after a primary tense or its equivalent; and the optative (without *ἄν*) after a past tense. But the subjunctive with *ἄν* may be retained after past tenses.

Περιμένετε, ἔστ' ἂν ἐγὼ ἔλθω, *wait till I come* (Xen. *Anab.* 5, 1⁴). Σπονδαὶ ἔσονται μέχρις ἂν βασιλεῖ τὰ παρ' ἑμῶν διαγγελθῇ, *the truce will last till what you say be reported to the king* (Xen. *Anab.* 2, 3⁷). Xen. *Cyr.* 3, 3¹⁸; *Anab.* 2, 3². *Il.* 15, 332; 2, 332. Hdt. 2, 115⁷. Compare 2109.

Ἔδοξεν αὐτοῖς ἐξοπλισαμένοις προίεσθαι εἰς τὸ πρόσθεν, ἕως Κέρφ συμμίξειαν, *it seemed best to them to pack up their baggage and to march forward till they could effect a junction with Cyrus* (Xen. *Anab.* 2, 1²). Xen. *Anab.* 1, 9¹¹. *Od.* 12, 437. This is on the principle of indirect discourse, 2324. With subjunctive retained after past tense: Xen. *Hell.* 5, 3²⁵.

4. When the temporal clause with *until* expresses repeated or customary action, it has the construction of present and past general suppositions (2098).

Τὸ τεττίγων γένος...ἄδει ἕως ἂν τελευτήσῃ, *the race of grasshoppers sings until it dies* (Plat. *Phaedr.* 259^c). Περιεμένονεν οὖν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμωτήριον, *we used to wait each day until the prison was opened* (Plat. *Phaedo* 59^d).

2174. NOTE.—1. Thucydides occasionally omits ἂν with the subjunctive in clauses introduced by μέχρι, μέχρι οὖν, and ἄχρι οὖν, *until*; as μηδένα ἐκβῆναι μέχρι πλοῦς γίνονται, *that no one should leave the ship until she sailed* (Thuc. 1, 137³; 4, 46; 3, 28). Compare the similar omission with πρίν (2178).

2. This occurs with the same particles in Herodotus, also with ἐς ὃ and ἐς οὖν; and with ἕως and other particles in tragedy; as Hdt. 4, 119⁶; 1, 117⁴; 3, 31³; Soph. *Oed. Col.* 77; *Aj.* 1183. This occasional omission of ἂν occurs mostly in Tragedy.

2175. NOTE.—Clauses introduced by *until* and taking the subjunctive with ἂν or the optative (after past tenses) without ἂν (as in 2173, 3 and 4) often resemble final clauses and have a similar construction, except that the final clauses regularly take the simple subjunctive, and the temporal clauses with *until* take the subjunctive with ἂν. After past tenses, the original construction may pass into the optative without ἂν; with the temporal clause this is usual; with final clauses the usage varies (2040, 2042).

TEMPORAL CLAUSES INTRODUCED BY "BEFORE"

2176. The temporal particle πρίν, *before, until*, has the following constructions:—

1. If the leading clause is *affirmative*, πρίν, *before*, usually takes

the infinitive. Whether the action expressed by the temporal clause really occurs, is not indicated (as in ὥστε with the infinitive, 2080).

2. If the leading clause is *negative* or *interrogative*, πρὶν, *before, until*, usually has the same constructions as ἕως (2173).

Ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινα αἰσθῆσθαι τῶν πολεμίων, *Cheirisophus mounted the summit before any of the enemy perceived it* (Xen. *Anab.* 4, 1⁶). Πρὶν τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσιν, *before an arrow could reach them, the barbarians gave way and fled* (Xen. *Anab.* 1, 8¹⁹). Μεσσήνην εἴλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, *we took Messene before the Persians acquired their kingdom* (Isoc. 1, 6). Πρὶν ἡμᾶς ἀπιέναι, μάχη ἐγγόνει ἐν τῇ Ποτιδαίᾳ, *before we came away, a battle took place at Potidaea* (Plat. *Charm.* 153^b). Ναίε δὲ Πήδαιον, πρὶν ἐλθεῖν υἱᾶς Ἀχαιῶν, *he dwelt in Pedaeum before the sons of the Greeks came* (Il. 13, 172). Hdt. 6, 119². Lys. 16, 4.

Οὐκ ἤθελε Κύρω εἰς χεῖρας ἵεναι, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε, *he did not wish to go into the power of Cyrus before his wife persuaded him* (Xen. *Anab.* 1, 2²⁸). Οὐ πρόσθεν ἐπαύσαντο πρὶν ἐξεπολιόρκησαν τὸν Ὀλουρον, *they did not cease before they had reduced Olurus by siege* (Xen. *Hell.* 7, 4¹⁸). Dem. 8, 65. This form is like that of a relative clause with a definite antecedent.

Χρῆν Λεπτίνην μὴ πρότερον τιθέναι τὸν ἐαυτοῦ νόμον, πρὶν τοῦτον ἔλῃσε γραψάμενος, *Leptines should not have passed his law before he had indicted and repealed this one* (Dem. 20, 96). This form (2173, 2) depending on an unfulfilled condition is very uncommon.

Ἐγὼ σε οὐκέτι ἀφήσω, πρὶν ἂν μοι ἂ ὑπέσχησαι ἀποδείξῃς, *I will never let you go before you have shown me what you have promised* (Xen. *Oec.* 3, 1). Μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσῃτε, *do not go away before you have heard* (Xen. *Anab.* 5, 7¹²). Eur. *Med.* 276. Hdt. 1, 32⁷. This form is very common; compare 2173, 3.

Ἀπηγόρευε μηδὲνα βάλλειν, πρὶν Κῦρος ἐμπλησθεῖν θηρῶν, *he forbade any one to shoot until Cyrus should be satisfied with the hunt* (Xen. *Cyr.* 1, 4¹⁴). Il. 21, 580. Soph. *Phil.* 551. Xen. *Hell.* 6, 5¹⁹; *Anab.* 1, 2². This is the optative of indirect discourse, as in 2173, 3; the original subjunctive with ἂν is often retained.

Οὐ πρότερον οἷός τε ποιεῖν (sc. ποιητής), πρὶν ἂν ἐνθεὸς γένηται, *a poet is not able to compose before (until) he is inspired* (Plat. *Ion* 534^b). Antiphon, 1, 29. Compare 2098.—The optative is perhaps never used with πρὶν in such general suppositions.

2177. NOTE.—When the leading clause is an optative with or without ἂν, the clause with πρὶν very rarely takes the optative by assimilation.

Οὐ γὰρ ἂν εἰδείης ἀνδρὸς νόον οὐδὲ γυναικὸς, πρὶν πειρηθεῖης, *you cannot know the mind of a man or a woman before (until) you have tried it* (Theog. 125). Soph. Phil. 961 (after an optative of wishing). But oftener the infinitive is used (2179, 3 (c)).

2178. NOTE.—Like *ἔως*, etc. (2174), *πρίν* occasionally has the subjunctive without *ἂν* in Herodotus and Attic Greek, even in prose.

Μὴ στέναζε πρὶν μάθης, *groan not ere you have learnt* (Soph. Phil. 917). Eur. Alc. 848. Ar. Ran. 1281. Hdt. 4, 157⁴. Thuc. 6, 10⁵; 8, 9³. Xen. Oec. 12, 1. Plut. Theaet. 169^b. Some editors consider the omission of *ἂν* in prose suspicious, and restore it in the texts.

2179. NOTE.—(a) Occasionally *πρίν*, *before*, takes the infinitive after *negative* clauses.

1. So for a past indicative:—

Οὐ, πρὶν πάσχειν, ... τοὺς ξυμμάχους τοῖσδε παρεκάλεσάτε, *not before we suffered have you called in the allies here* (Thuc. 1, 68²). Dem. 30, 33. Lyx. 19, 55.

2. For a subjunctive with *ἂν*:—

Καὶ μοι μὴ θορυβήσῃς μηδεὶς, πρὶν ἀκοῦσαι, *and let no one cry out before hearing me* (Dem. 5, 15). Soph. Aj. 1418. Eur. Med. 94. Dem. 3, 12.

3. For the optative:—

Ἴκέτευον μηδαμῶς ἀποτρέπεσθαι, πρὶν ἐμβαλεῖν εἰς τὴν τῶν Λακεδαιμονίων χώραν, *they entreated them on no account to return before they had made an incursion into the territory of the Lacedaemonians* (Xen. Hell. 6, 5²³).

(b) *Πρίν* is also found with an infinitive for a past indicative after an unattainable wish or a clause implying unreality.

Ὡς ὄφελον πάροιθεν ἐκλιπεῖν βίον, πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι, *would that I had quitted life before I sent thee out to a foreign land* (Soph. El. 1133). Καὶ μ' οὐθ' ὁ Πλούτωνος κύων οὐθ' οὐπὶ κώπη ψυχοπομπὸς ἂν Χάρων ἔσχον, πρὶν εἰς φῶς σὸν καταστῆσαι βίον, *neither the dog of Pluto nor the Charon at his oar, the ferryman of departed spirits, should stay me before I had brought thy life into the light* (Eur. Alc. 362).

(c) After a leading optative clause, *πρίν* generally takes the infinitive.

Οὐκ ἂν μεῖτο, πρὶν καθ' ἡδονὴν κλύειν, *he would not let him go up before hearing (or until he had heard) to his satisfaction* (Soph. Trach. 197). Ὅλοιο..., πρὶν ἐμὸν ἐσθορεῖν δόμον, *may he perish before he burst into my dwelling* (Aesch. Sept. 451—54). For the rare assimilation to the optative, see 2177.

(d) In Homer *πρίν*, *before*, *until*, regularly takes the infinitive after both affirmative and negative clauses.

Οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο, *I will not cease before the Trojans are fully satiated with war* (Il. 19,

423; here the Attic would have $\pi\rho\acute{\iota}\nu$ $\acute{\alpha}\nu$ with the subjunctive).
See also 2180, 2181.

2180. NOTE.—1. $\pi\rho\acute{\iota}\nu$ with the indicative is found after affirmative clauses in Thuc. 7, 71⁵; Aeschin. 1, 64; so Thuc. 7, 39; 1, 51²; 1, 118²; 3, 29¹; 3, 104⁹. But in several of these a negative idea is implied.

2. $\pi\rho\acute{\iota}\nu$ with the indicative is absent from the *Iliad* and *Odyssey*. Except in the Homeric Hymn *Apol. Pyth.* 178, in Pindar (*Ol.* 9, 57; 13, 65; *Nem.* 4, 28), and in Herodotus; we do not find $\pi\rho\acute{\iota}\nu$ with the indicative before the Attic authors.

3. $\pi\rho\acute{\iota}\nu$ with the indicative is found in Attic poetry very rarely; as in Aesch. *Pro.* 481; Soph. *Oed. Tyr.* 777 (after affirmative); Ar. *Av.* 700; Eur. *Iph. Aul.* 489.

4. $\pi\rho\acute{\iota}\nu$ γ' $\delta\tau\epsilon$, *until*, occurs with the indicative in Homer in *Il.* 9, 588; 12, 436; *Od.* 13, 322; 23, 43; 4, 180;—Hom. Hymns *Apol. Del.* 49; *Cer.* 96, 195, 202.

2181. NOTE.—1. In Homer and Hesiod the few cases of $\pi\rho\acute{\iota}\nu$ with the subjunctive have neither $\acute{\alpha}\nu$ nor $\kappa\acute{\epsilon}$. They are *Il.* 18, 135 and 190; 24, 781; *Od.* 10, 175; 13, 336; 17, 7;—Hes. *Theogon.* 222; *Op.* 738.

2. Homer has $\pi\rho\acute{\iota}\nu$ γ' $\delta\tau'$ $\acute{\alpha}\nu$ (= $\pi\rho\acute{\iota}\nu$) with the subjunctive in *Od.* 2, 373 and 4, 477.

2182. NOTE.—1. $\pi\rho\acute{\omicron}\tau\epsilon\rho\omicron\nu$ $\tilde{\eta}$ (= $\pi\rho\acute{\iota}\nu$ $\tilde{\eta}$), *sooner than, before*, occasionally occurs in Thucydides and Herodotus: with the infinitive after past tenses; with the subjunctive without $\acute{\alpha}\nu$; and with the indicative.

$\text{Ἐπὶ τοὺς πομπεῖας τοὺς ὀπλίτας πρότερον ἢ αἰσθέσθαι αὐτοὺς...εὐθὺς ἐχώρησεν, he proceeded immediately to the armed men in the procession before they perceived it (Thuc. 6, 58¹). Hdt. 7, 2².—(Χρὴ) μὴ πρότερον ἀξιοῦν ἀπολύεσθαι, ἢ τοὺς...ὀπλίτας ἀπαράξῃτε, it is necessary to determine not to separate before you have swept off the soldiers (Thuc. 7, 63¹, his only case). Hdt. 4, 196³.—Οὐδὲ ᾔδεσαν εἶδαν (τὴν ἄτραπον) πρότερον ἢ περ ἐπύθοντο Τρηχινίων, they did not know of the existence of the path before they found it out from the Trachinians (Hdt. 7, 175³). Thuc. 2, 65¹³.—But $\pi\rho\acute{\omicron}\tau\epsilon\rho\omicron\nu$ $\tilde{\eta}$ is also in general use when it merely connects two independent verbs.$

2. Thucydides once has $\tilde{\upsilon}\tau\epsilon\rho\omicron\nu$ $\tilde{\eta}$, *later than* (Thuc. 6, 4²).

3. In Attic Greek we often find $\pi\rho\acute{\omicron}\tau\epsilon\rho\omicron\nu$ or $\pi\rho\acute{\omicron}\sigma\theta\epsilon\nu$ in the leading clause, with $\pi\rho\acute{\iota}\nu$ in the temporal clause.

Ὅν πρότερον κακῶν παύσονται αἱ πόλεις, πρὶν ἂν αὐταῖς οἱ φιλόσοφοι ἄρξωσιν, *the cities will not have relief from troubles before the philosophers rule them* (Plat. Rep. 487*). Xen. Anab. 3, 1¹⁶; 6, 1²⁷.

4. So Homer often has πρὶν...πρὶν (as in Il. 7, 481).

He very rarely has πάρος...πρὶν.

5. Homer uses πάρος like πρὶν, but only with the infinitive; as πάρος δόρποιο μέδεσθαι, *before taking thought of supper* (Il. 18, 245).

6. Πρὶν ἢ, *sooner than, before*, is found twice in Homer (Il. 5, 287, and 22, 266, with infinitive) and often in Herodotus, who uses it in the same constructions as πρότερον ἢ above (2182).

Ὅν πρότερον παύσονται πρὶν ἢ ἔλω τε καὶ πυρώσω τὰς Ἀθῆνας, *I shall not cease until I take and burn Athens* (Hdt. 7, 8^o); 2, 2¹ (inf.); 6, 45² (indic.).—Although πρὶν ἢ is found occasionally in Attic prose, the ἢ is usually eliminated by editors.

ASSIMILATION OF MOOD IN RELATIVE AND TEMPORAL CLAUSES

2183. A conditional relative or temporal clause, depending on a subjunctive or optative, is usually assimilated in mood to its leading verb.

"Ελεγχος δέ (sc. ἐστίν), ὅταν ὦν ἂν εἴπῃ τις τᾷληθές ὁμοῦ δείξῃ, *it is a proof whenever any one shows the truth of what he says* (Dem. 22, 22, here ὦν ἂν εἴπῃ is assimilated to ὅταν δείξῃ). Οὐδ', ἐπειδὴν ὦν ἂν πρίηται κύριος γένηται, τῷ προδότῃ συβούλῳ περὶ τῶν λοιπῶν ἔτι χρήται, *nor, when he has got possession of what he has bought, does any one use the traitor as an adviser concerning future matters* (Dem. 18, 47). Εἰ ἀποθνήσκοι μὲν πάντα ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, ...καὶ μὴ πάλιν ἀναβιώσκοιτο, ἄρ' οὐ πολλὴ ἀνάγκη (εἴη ἂν) τελευτῶντα πάντα τεθνάναι; *if all things that partake of life were to die, and after they had died did not come to life again, would not necessarily all things at last be dead?* (Plat. Phaedo 72^c).—Such examples fall also under the general principles of 2109 and 2113; and are like ordinary protases.

Τεθναίην ὅτε μοι μηκέτι ταῦτα μέλτοι, *may I die when these are no longer my care* (Mimnermus 1, 2). Ar. Vesp. 1431.—See 2157 and 2158 for Homeric usage.

2184. A relative or temporal clause, depending on a clause implying non-fulfilment, takes by assimilation a similar form of verb, i.e., a *past tense* of the indicative.

Ξυνεργυνώσκετε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον,

ἐν οἷσπερ ἔτεθράμην, you would no doubt pardon me, if I were speaking in that language and manner in which I had been brought up (Plat. Apol. 17^d). Xen. Rep. Ath. 1, 16. Dem. 8, 1. Xen. Mem. 3, 5^a.—Εἰ περὶ καινοῦ τινος πράγματος προὔτίθετο λέγειν, ἐπέσχον ἂν ἕως οἱ πλείστοι τῶν ἐιωθότων (sc. λέγειν) γνώμην ἀπεφάναντο, if the question for discussion were anything new, I should have waited till most of those accustomed to speak had expressed their view (Dem. 4, 1).—Such examples have the form protases implying non-fulfilment (2102; compare also 2173, 2).

THE INFINITIVE

2185. *Nature of the Infinitive.*—1. The infinitive is a verbal neuter noun and as such can stand with or without the article. It may be the subject or object of a verb, and may have the same general government as nouns.

2. It shows its verbal nature by the following characteristics: (a) it can be qualified only by adverbs, as τὸ καλῶς μάχεσθαι, (the act of) fighting well or to fight well;—(b) it retains the government of its verb; as (τὸ) ἐπιμελεῖσθαι τέχνης, the caring for an art; (τὸ) χρῆσθαι τέχνῃ, the using of an art; (τὸ) ἀσκεῖν τέχνην, the practising of an art;—(c) it may have a subject in the accusative; as τὸ ἀμαρτάνειν ἀνθρώπους οὐδὲν θαυμαστόν, for men to err is nothing wonderful;—(d) each verb has various infinitives according to voice and tense;—(e) the infinitive may take ἄν and represent a finite verb with ἄν.

3. The infinitive with the article τό often corresponds to the English participial noun in -ing; as nom. τὸ γράφειν, writing; gen. τοῦ γράφειν, of writing; dat. τῷ γράφειν, to or for or by writing; acc. τὸ γράφειν, writing.

4. Often the infinitive is translated by an ordinary English noun; as τὸ θανεῖν, death; τὸ ἀδικεῖν, injustice.

I. SUBJECT AND PREDICATE-NOON WITH THE INFINITIVE

2186. The subject of the infinitive is not expressed when it is identical with the subject of the leading verb and is not emphatic. A predicate-noun or predicate-adjective belonging to the infinitive is here put in the same case as the subject of the leading verb: thus usually in the nominative.

Ἄδικεῖσθαι νομίζει ὑφ' ἡμῶν, *he believes he is wronged by us* (Xen. Anab. 1, 3¹⁰). Τὰ πυρὰ οὐκ ἔφη ἰδεῖν, *he declared not to have seen the watch-fires* (Xen. Anab. 4, 4¹⁶). Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; *do you then admit to have been unjust to me?* (Xen. Anab. 1, 6⁸). Πέρσης ἔφη εἶναι, *he said he was a Persian* (Xen. Anab. 4, 4¹⁷).—So when a participle takes the place of the subject: ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι, *being rid of those professing to be judges* (Plat. Apol. 41^a). Isoc. 15, 221.

So with the infinitive and article: Ἐκ τοῦ πρότερος λέγειν, ὁ διώκων ἰσχύει, *by speaking first the prosecutor gains strength* (Dem. 18, 7). Xen. Cyr. 5, 3⁴⁸. Thuc. 7, 28¹. Περικλῆς πρὸς τῷ εὐφυῆς εἶναι ἐκτήσατο τὸ ὑψηλόνουν, *Pericles, in addition to being naturally gifted, acquired loftiness of thought* (Plat. Phaedo 270^a). Thuc. 1, 34¹. Ἡ τῆς ψυχῆς φιλιᾷ διὰ τὸ ἀγνή εἶναι καὶ ἀκορεστοτέρᾳ ἔστιν, *the love of mind, through being pure, is also less liable to satiety* (Xen. Symp. 8, 15).

2187. NOTE.—An interposed δεῖν or χρῆναι does not prevent this assimilation of case.

Ἐκείνοι ἐπὶ τῷ σίτῳ οἴονται δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι, *they think they ought to appear discreet and temperate at their meals* (Xen. Cyr. 5, 2¹⁷). Lys. 25, 18. Dem. 51, 1.

2188. NOTE.—If the subject is emphasised, especially in contrast with other persons, the nominative or accusative of the personal pronoun is inserted for the first and second persons, and the nominative of αὐτός for the third.

Ἐγὼ εὐχομαι, πρὶν ταῦτα ἐπιδεῖν ὑφ' ἡμῶν γενόμενα, μῦριάς ἐμέ γε κατὰ τῆς γῆς ὀργυῖās γενέσθαι, *I pray that before I see this done by you, I may be ten thousand fathoms below the earth* (Xen. Anab. 7, 1³⁰). Εἰ δ' οἴεσθε Χαλκιδεῖās τὴν Ἑλλάδα σώσειν ἢ Μεγαρέās, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε, *if you think that the Chalcideans or the Megarians will save Greece, and that you will escape the trouble, you do not think right* (Dem. 9, 74). Κλέων οὐκ ἔφη αὐτός, ἀλλ' ἐκείνον στρατηγεῖν, *Cleon said that not he himself, but that man (Nicias) was commander* (Thuc. 4, 28¹).—The emphatic, and not the enclitic, forms of the personal pronoun are here used.

2189. If the subject of the infinitive is not identical with that of the leading verb, it stands in the accusative. A predicate-noun or predicate-adjective referring to the subject of the infinitive is also in the accusative.

Ὡμην τὴν ἑμαντοῦ γυναῖκα πᾶσῶν σωφρονεστάτην εἶναι τῶν ἐν τῇ πόλει, *I believed my wife to be the most prudent of all in the city* (Lys. 1, 10). Τὸν καλὸν κἀγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναί φημι,

I assert the virtuous man and the virtuous woman are happy (Plat. Gorg. 470^s). Κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν, *they made so much noise in calling each other that even the enemy could hear them* (Xen. Anab. 2, 2¹⁷).—The subject of an infinitive may be another infinitive; as δοθῆναι αὐτῷ σῶζειν τοὺς Ἕλληνας, *that it should be granted to him to save the Greeks* (Xen. Anab. 2, 3²⁵; here σῶζειν is the subject of δοθῆναι).

2190. When the subject of an infinitive is identical with an *object* in the leading clause, it is here also omitted. A predicate-noun or predicate-adjective referring to such an omitted subject of the infinitive, is either assimilated in case to the object in the leading clause, or else it takes the accusative. But the assimilation to the genitive occurs only with adjectives, very rarely with nouns.

Κύρου ἐδέοντο ὡς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι, *they begged of Cyrus to be as favourable to the war as possible* (Xen. Hell. 1, 5²). Isoc. 4, 71.—With accusative: Διαβρυπτόμενος ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι, *corrupted by those requesting of me to be leader* (Xen. Cyr. 7, 2²³). Δέομαι ὑμῶν μεμνημένους τῶν εἰρημένων τὰ δίκαια ψηφίσασθαι, *I beg of you to be mindful of (lit. remembering) what has been said and to vote what is just* (Isoc. 19, 51). Ἀνδρῶν ἀγαθῶν ἐστὶν ἀδικουμένους ἐξ εἰρήνης πολεμεῖν, *it is the part of brave men, when injured to go from peace to war* (Thuc. 1, 120^s).—Rarely with a predicate-noun assimilated to a genitive; as in Hdt. 5, 80²: Αἰγῖνι τῶν δέεσθαι... τῶν τῶν τῶν γενέσθαι, *to ask the Aeginetans to become our helpers*.

Νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι, *now it is in your power to become a (great) man* (Xen. Anab. 7, 1²¹). Οὐκ ἐνδόσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι, *to no one will we give a pretext to be a coward* (Thuc. 2, 87¹¹). Xen. Cyr. 6, 4⁹. Hdt. 6, 11². Dem. 3, 23.—With accusative: Συμφέροι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους, *it behoves them to be friends rather than enemies* (Xen. Oec. 11, 23). Ἐξεστὶν ὑμῖν...εὐεργετὰς φανῆναι τῶν Λακεδαιμονίων, *it is in your power to show yourselves the benefactors of the Lacedaemonians* (Xen. Hell. 4, 8⁴). Plat. Polit. 274^a. Xen. Anab. 1, 3⁵; Hell. 4, 1³⁵.

Ἐκέισε ἄλλους πέπεικα συμμαθητὰς μοι φοιτᾶν, *there I persuaded others to go as my fellow-pupils* (Plat. Euthyd. 272^c).

So after participles assimilation is regular: Βουλομένων ὑμῶν προθύμων εἶναι, *if you will be zealous, lit. you willing to be zealous* (Thuc. 1, 71⁷). Ἀνεγέλασεν ἐπὶ τῷ κρείττονι τοῦ Ἔρωτος φάσκοντι εἶναι, *he laughed at him who declared he was stronger than Love* (Xen. Cyr. 6, 1²⁴).

2191. An infinitive often has a predicate-accusative with no subject-accusative expressed; some indefinite subject of the infinitive, like *τινά* (*any one*) or *ἀνθρώπους*, is then understood.

Φιλάνθρωπον εἶναι δεῖ, *one ought to be a lover of mankind* (Isoc. 2, 15). *Δρῶντας ἢ μὴ δρῶντας ἥδιον θανεῖν*, *'tis sweeter for men to die acting than not acting* (Eur. *Hel.* 814).

II. INFINITIVE WITHOUT THE ARTICLE

(a) INFINITIVE IN INDIRECT DISCOURSE

2192. The infinitive is used in indirect discourse after verbs of *saying* and *thinking* and the like.—The verb *φημί*, *say*, regularly has the infinitive; *λέγω* passively in the sense, *is said*, regularly has the infinitive, but actively it usually takes a clause with *ὅτι* or *ὥς*. Other verbs of saying usually take *ὅτι* or *ὥς*. See 2198.—For verbs of *promising*, *hoping*, *expecting*, and *swearing*, see 2195.

2193. When a dependent *assertion* is expressed in indirect discourse by an infinitive, the tense of the infinitive represents the tense of the finite verb which would be used in direct discourse; the present and perfect infinitive may here represent the imperfect and pluperfect respectively (compare 1955, 2018, 2300). If the verb in the direct discourse would take *ἄν* (potential optative or potential indicative), the infinitive must also take *ἄν*. The negative is *οὐ* (but see 2341—2344).

Οἱ ἡγεμόνες οὗ φασι εἶναι ἄλλην ὁδόν, *the guides declare that there is no other road* (Xen. *Anab.* 4, 1²¹; direct *οὐκ ἔστιν ἄλλη ὁδός*). *Ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι*, *I hear that there are many other such nations* (Xen. *Anab.* 2, 5¹³; direct *εἰσι*). *Τοὺς δ' αἰχμαλώτους οὐδ' ἐν θύμῃ θῆναι φησι λύσασθαι*, *he says he did not even think of ransoming the prisoners* (Dem. 19, 39; direct *οὐδ' ἐνεθῆμην*). *Ἐφη...ἄξιεν τοὺς Λακεδαιμονίους*, *he said he said ἄξω*. *Εἵκαζον ἢ διώκοντα οἷχεσθαι ἢ καταληψόμενόν τι προεληλακέναι*, *they conjectured that either he had gone off in pursuit or had pushed forward to take some point* (Xen. *Anab.* 1, 10¹⁷, they thought *ἢ διώκων οἷχεται ἢ καταληψόμενός τι προελήλακεν*). For an example of the fut. perf. inf., see Xen. *Anab.* 1, 5¹⁶).—*Ἐφη Κύρον ἀρχειν τοῦ λόγου ὥδε*, *he said that Cyrus opened the inquiry thus* (Xen. *Anab.* 1, 6², here *ἄρχειν* stands for *ἥρχε*). *Ἀλίσκεσθαι ἔφασαν*, *they said they were about to be captured or came near being captured* (Xen. *Anab.* 5, 2³¹, they said *ἡλίσκόμεθα*, impf. of

attempted action). Dem. 19, 130. Xen. Mem. 2, 6³¹. Λέγεται ἄνδρα τινὰ ἐκ πεπληγῆσθαι...ἐπὶ τῷ κάλλει τοῦ Κύρου, it is said that a certain man had been struck with wonder at the beauty of Cyrus (Xen. Cyr. 1, 4²⁷, here ἐκπεπληγῆσθαι stands for ἐξεπέπληκτο).—Ἐνόμιζον παρὰ Κίρῳ ὄντες ἀγαθοὶ ἀξιωτέρως ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ, they believed that by being brave under Cyrus, they would obtain more adequate reward than under the king (Xen. Anab. 1, 9³⁹, direct τυγχάνοιμεν ἂν). Δοκεῖτέ μοι πολὺ βέλτιον ἂν περὶ τοῦ πολέμου....βουλευέσασθαι, εἰ τὸν τόπον τῆς χώρας, ἣ πολεμεῖτε, ἐνθυμηθίητε, it seems to me that you would deliberate better concerning the war if you should consider the position of the place where you are fighting (Dem. 4, 31, direct βουλευέσασθε ἂν). Κύρος εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, if Cyrus had lived, it seems to me that he would have become a most excellent ruler (Xen. Oec. 4, 18, direct ἄριστος ἂν ἐγένετο ἄρχων). Οἶεῖ ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφυῖσθαι,...εἰ μὴ δυνατοὶ ἦσαν; do you suppose that the gods would have implanted an opinion in men....if they were not able (Xen. Mem. 1, 4¹⁶, direct ἐνέφυσαν ἂν). Dem. 49, 35. Lys. 27, 9 (for perf. opt. with ἂν). Dem. 19, 312 (for pluperf. ind. with ἂν).—For the rare and doubtful fut. inf. with ἂν, see 1967.

2194. NOTE.—The context must determine whether the infinitive with ἂν represents a potential optative or potential indicative of the direct discourse.

2195. Verbs of promising, hoping, expecting, threatening, and swearing, take either a future infinitive of indirect discourse or an aorist or present infinitive as object (2207). So ἐλπίζω τοῦτο ποιήσκειν, I hope I shall do this, or ἐλπίζω τοῦτο ποιήσαι or ποιεῖν, I hope to do this. The negative with the infinitive is regularly μή (but see 2338—2340).

Ἵπισχνοῦντο μηδὲν χαλεπὸν αὐτοὺς πείσεσθαι, they promised that they would suffer no harm (Xen. Hell. 4, 4⁶). Ἵπέσχετό μοι βουλευέσασθαι, he promised me to consider (Xen. Anab. 2, 3²⁰). Xen. Anab. 1, 2³ (pres. inf.).—Ἐλπίζει ῥαδίως ὑμᾶς ἐξαπατήσκειν, he expects to deceive you easily (Dem. 29, 54). Ἐλπίζω ἐκείνους ἐλθεῖν, I hope that they will come (Xen. Cyr. 2, 4¹⁸). Plat. Rep. 573^c.—Τὸν στρατηγὸν προσδοκῶ ταῦτα πράξειν, I expect that the general will do this (Xen. Anab. 3, 1¹⁴). Andoc. 3, 27.—Νῦν ἀπειλοῦσιν ἐμβαλεῖν εἰς τὴν Ἀττικὴν, the Boeotians now threaten to make an incursion into Attica (Xen. Mem. 3, 5⁴). Xen. Hell. 5, 4⁷.—Δικάσειν ὁμωμόκατε, you have sworn that you will give judgment (Dem. 39, 40). Ἀναγκάζει τὸν Κερσοβλέπτην ὁμόσαι εἶναι μὲν τὴν ἀρχὴν κοινὴν..., πάντας δ' ἡμῖν ἀποδοῦναι τὴν χώραν, he compels Kersobleptes to swear that the government should be common, and that all should give up the land to you (Dem. 23, 170).—With the infinitive and ἂν: Xen. Anab. 7, 7⁴⁰.

2196. NOTE.—1. Ἐλπίζω (or ἐλπίζει) rarely has also these constructions: ὡς with a finite verb: Thuc. 5, 9²; 6, 30²; Eur. *El.* 919;—ὅπως with future indicative: Soph. *El.* 963; infinitive with ἄν: Xen. *Mem.* 2, 6³⁸.

2. Ἀπειλέω may take ὅτι with the indicative or optative future; as in Xen. *Anab.* 5, 6³⁴; Ar. *Plut.* 88.

2197. *Personal and Impersonal Constructions.*—1. Some verbs, which may be used impersonally and be followed by an accusative with the infinitive in indirect discourse, may also be used *personally* in the passive form. Thus we may say λέγεται τὸν Κῦρον τεθνάναι, *it is said that Cyrus is dead*, or λέγεται ὁ Κῦρος τεθνάναι *Cyrus is said to be dead*. With the impersonal passive construction the infinitive is the subject.

2. With verbs of *saying, announcing, and admitting*, the personal and impersonal constructions are used indifferently; with verbs of *thinking*, the personal construction is regular.—Compare δίκαιός εἰμι, etc., for δίκαιόν ἐστι 2204.

Ἐλέγετο Κέρφ δοῦναι χρήματα πολλά, *she was said to have given Cyrus considerable money* (Xen. *Anab.* 1, 21³). Ἐς τοῦτον τὸν χῶρον λέγεται ἀπικέσθαι τὸν στρατὸν, *it is said that the army reached this place* (Hdt. 3, 26²). Ὁ Ἀσσύριος εἰς τὴν χώρην ἐμβαλεῖν ἀγγέλεται, *it is announced that the Assyrian has made an incursion into the land* (Xen. *Cyr.* 5, 3³⁰). Ἐρως ὁμολογεῖται παρὰ πάντων μέγας θεὸς εἶναι, *Eros is admitted by all to be a mighty god* (Plat. *Symp.* 202^b). Ὁμολογεῖται τὴν πόλιν ἡμῶν ἀρχαιοτάτην εἶναι, *it is admitted that our city is the most ancient* (Isoc. 4, 23).

2198. 1. Of φημί, εἶπον, and λέγω, all meaning *to say*,

(a) φημί nearly always takes an infinitive construction;

(b) εἶπον takes ὅτι or ὡς;

(c) λέγω takes indifferently ὅτι or ὡς, or an infinitive construction; but passively λέγω regularly takes the infinitive, and actively it takes generally ὅτι or ὡς.

2. Verbs of *thinking*, and δοκέω when it means *to think*, regularly have the infinitive. Ὁμολογέω, *to admit*, nearly always takes the infinitive construction.

3. Λέγω and εἶπον with the infinitive usually mean *to command*.

4. Φημί with ὅτι or ὡς occurs several times: as Xen. *Hell.* 6, 3⁷; Dem. 4, 48.—Εἶπον with the infinitive in indirect discourse occurs occasionally; as Hdt. 2, 30⁸; Thuc. 7, 35².

5. For *πίθειν* *ὥς*, see 2211.—For the construction of verbs of *disputing*, *doubting*, and *denying*, see Redundance of Negatives, 2350—2357.

2199. *Assimilation of Relative and Temporal Clauses to Infinitive.*—1. When a relative or temporal clause (with *ὥς*, *ὅτε*, *ἐπεί*, *ἐπειδή*) depends on an infinitive in indirect discourse, it sometimes has the infinitive by assimilation instead of an indicative or optative.

Τὰ δὲ μέγιστα τῶν ἐν τοῖτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις, he said that the gods reserved to themselves the most important particulars attending these matters, of which nothing is apparent to men (Xen. Mem. 1, 1⁸). Plat. Rep. 616^b, 490^c. *Ὡς ἀκοῦσαι τοὺς παρόντας, θόρυβον γενέσθαι (φᾶσιν)*, they say that there was a tumult when those present heard it (Dem. 19, 195). Thuc. 2, 102⁷ (*ὅτε*). Plat. Prot. 353^a (*ἐπεί*); Rep. 614^b (*ἐπειδή*).

2. In Herodotus this occurs also with *εἰ*, *ἵ*, and *διότι*, because: Hdt. 3, 108¹; 3, 55³.

3. The use of the infinitive in indirect questions is uncommon; as *διορίζουσι σαφῶς ἐφ' οἷς ἐξεῖναι ἀποκτιννύναι*, they define clearly under what circumstances it is lawful to kill (Dem. 23, 74); compare Dem. 36, 25.

2200. *Historical Infinitive.*—Sometimes in narrative, the infinitive appears to stand alone, even throughout a series of sentences, where the indicative would be expected; but it here depends on some word of *saying* either expressed or understood.

“*Ἄλλ', ὦ παῖ,*” *φάναι τὸν Ἀστυάγην*, “*οὐκ ἀχθόμενοι τὰτα περιπλανώμεθα,*” etc., “*but, child,*” said Astyages, “*it is not with pain that we ramble through these windings,* etc. (Xen. Cyr. 1, 3⁵, see this passage and its continuation); similarly in Hdt. 1, 24³; Plat. Rep. 614^b.

(b) INFINITIVE NOT IN INDIRECT DISCOURSE

2201. The infinitive not in indirect discourse may be used—

1. Like a noun, as a subject, object, predicate, or appositive (Nominal Infinitive).

2. To complete or limit the meaning of verbs, adjectives, nouns, or adverbs (Supplementary Infinitive).

3. In various constructions; i.e., to express *conditions*, *commands*, *wishes*, *resolutions*; it is also used *absolutely*, and in certain *idiomatic expressions*.

NOMINAL INFINITIVE

2202. Infinitive as Subject-Nominative.—The infinitive (with or without a subject-accusative) is used as the subject of a finite verb, especially of impersonal verbs and expressions.

Such are *χρή, δεῖ, it is necessary, δοκεῖ, it seems good, πρέπει, προσήκει, it is proper, ἔξεστι, it is permitted, ἔστι, it is possible, ἀδύνατον (or ἰδύνατά) ἔστι, οὐχ οἶόν τέ ἔστι, it is impossible, καλόν ἔστι, it is honourable, αἰσχρὸν ἔστι, it is base, νόμος ἔστι, it is the law, ὥρα ἔστι, it is time, καιρός ἔστι, there is opportunity, and many others. The negative is μή.*

Τί χρὴ ποιεῖν; what is it necessary to do? (Xen. Anab. 2, 1¹⁶). "Ἐδοξεν αὐτοῖς...προῖέναι, it seemed best to them to proceed (Xen. Anab. 2, 1²). Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, it is safer for them to fly (Xen. Anab. 3, 2¹⁹). Οὐχ ἡδὺ (ἔστι) πολλοὺς ἐχθροὺς ἔχειν, it is not pleasant to have many enemies (Dem. 19, 221). Αἰσχρὸν ἀκούσαντα χρήσιμον λόγον μὴ μαθεῖν, it is disgraceful for one who has heard a useful discourse not to learn (Isoc. 1, 18). "Ὡρᾷ ἡμῖν βουλευέσθαι, it is time for us to consider (Xen. Anab. 5, 7¹²). Xen. Hell. 7, 1²¹.

2203. NOTE.—1. With verbs meaning *to happen*, ὥστε sometimes precedes the infinitive.

Ἐγένετο αὐτῷ ὥστε χρήμασιν εὐεργετεῖν, he happened to have the means of benefiting friends with money (Xen. Cyr. 8, 2³). Συνέβη...ὥστε πολέμου μηδὲν ἔτι ᾤσασθαι μηδετέρους, it happened that neither party applied themselves any longer to war (Thuc. 5, 14¹). Hdt. 3, 71².

2. Rarely ὥστε appears before such an infinitive after other verbs; as *ἀδύνατον ἔστιν ἡμῖν ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα ἐλέσθαι, it is impossible for you to select a wiser man than Protagoras here (Plat. Prot. 338^c).*

2204. NOTE.—*Personal Construction.*—1. Instead of the impersonal construction, the Greek here often uses a personal construction, as with the infinitive in indirect discourse (2197). Thus we may say *δίκαιόν ἐστιν αὐτὸν ζημιούσθαι* or *δίκαιός ἐστι ζημιούσθαι, it is right for him to be punished.*

2. The personal construction is almost regular with *δοκέω, εἵμαι, φαίνομαι, I seem*, and *συμβαίνει, it happens*; it is wholly regular with *ἐπίδοξός εἰμι, it is expected that I* —, also with *δὲ πολλοῦ (μικροῦ or ὀλίγου, τοσούτου), it lacks much (little, so much) that I* —, or *I am*

far from —, and παρὶ μικρὸν ἔρχομαι, *I come near* —; it is usual with δίκαιός εἰμι, *it is just that I* —, ἀξίός εἰμι, ἐπιτήδειός εἰμι, and a few similar expressions.

Δοκῶ μοι ἀδύνατος εἶναι, *I seem to myself to be unable* (Plat. Rep. 368^b, impers. Xen. Anab. 1, 4¹⁸). Ἐοικᾶσι, *they seem* (Xen. Oec. 7, 11). Ὡς φαίνει, *as you seem* (Plat. Polit. 280^b). Πολλή τις ἀλογία ξυμβαίνει γίγνεσθαι, *there would be a considerable absurdity* (Plat. Phil. 55^a; impers. Plat. Rep. 375^e). Ἐπίδοξός εἰμι τυχεῖν τῆς τιμῆς ταύτης, *I expect to attain to this honour* (Isoc. 6, 8). Πολλοὺ δ' ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι, *I am far from speaking in my defence* (Plat. Apol. 30^d). Isoc. 9, 62. Lys. 17, 1.—Δίκαιός ἐστι βοηθεῖν τῷ ἀνδρί, *it is just for you to help the man* or *you are right to help the man* (Plat. Prot. 339^e). Ar. Nub. 1434. Xen. Hell. 5, 2⁸².

2205. NOTE.—Δηλόν ἐστι and φανερόν ἐστι, *it is clear*, take only a clause with ὅτι; as in Xen. Anab. 3, 1¹⁰.—We have also δηλός or φανερός εἰμι ὅτι; as in Xen. Anab. 5, 2²⁶, Cyr. 1, 4². For δηλός εἰμι and φανερός εἰμι and a participle, see 2301.

2206. NOTE.—Κίνδυνός ἐστι takes either the infinitive or else the construction of a verb of fearing.

Οὐ σμικρὸς κίνδυνός ἐστιν ἐξαπατηθῆναι, *there is not a little danger of being deceived* (Plat. Cratyl. 436^b). Κίνδυνός ἐστιν μὴ οἱ Ἕλληνες συστῶσιν, *there is danger lest the Greeks combine* (Xen. Hell. 4, 8²).—Κινδυνεύω with the infinitive means *to run a risk* (Xen. Mem. 4, 7⁶).

2207. Infinitive as Object.—1. The infinitive is used as the object of many verbs and expressions which denote an action influencing another action which is its object; as βούλομαι τοῦτο ποιῆσαι, *I wish to do this*. The negative is μή.

2. Such verbs are those meaning *to wish, to desire; to command, to compel, to permit, to demand, to beg; to advise, to persuade; to attempt, to begin, to dare, to intend; to teach, to accustom; to resolve, to choose, to fear*;—those meaning *to take care, to be unwilling; to forbid, to dissuade, to hinder, to avoid, and others*. Such constructions are usually the same in Greek as in English.

Βούλεται καταμεῖναι τὴν στρατιάν καὶ πόλιν οἰκίσαι, *he wishes the army to remain and to found a city* (Xen. Anab. 5, 6¹⁷). Τοὺς ὀπλίτας ἐκέλευσεν αὐτοῦ μεῖναι, *he commanded the hoplites to remain on the spot* (Xen. Anab. 1, 5¹³). Πάντες ἔλεγον τοὺς μὲν τούτων ἀρξάντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι, *all said that the leaders of these proceedings should suffer punishment, and that for the future*

it should no longer be permitted to enter upon lawlessness (Xen. *Anab.* 5, 7³⁴). Ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι, they called out to each other not to run, but to follow in order (Xen. *Anab.* 1, 8¹⁹). So εἶπον, commanded (Thuc. 7, 29¹), κηρύσσω, command by herald (Xen. *Anab.* 7, 1⁷), γράφω, decree, move (Xen. *Hell.* 6, 3¹²). Ὑμῖν συμβουλεύω ἐγὼ γνῶναι ὑμᾶς αὐτοὺς, I advise you to know yourselves (Xen. *Hell.* 2, 4¹⁰). Ἐπεχείρησα λέγειν ἐν τῷ δήμῳ, I tried to speak in public (Lys. 16, 20). Τυραννεῖν ἐπινοεῖ, he intends to be ruler (Ar. *Thesm.* 338). Ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν, I would rather choose to suffer wrong than to do wrong (Plat. *Gorg.* 469c). Xen. *Anab.* 1, 3¹. Lys. 1, 25. Isoc. 10, 3. Xen. *Symp.* 8, 23. Ar. *Eccl.* 238. Plat. *Gorg.* 457^e. Φοβοῦνται λέγειν, they fear to tell (Xen. *Cyr.* 8, 2¹²).

For those meaning to take care, to be unwilling, to forbid, to dissuade, to hinder, to avoid, see Redundance of Negatives, 2351.—Τί τὸ κωλύον αὐτὸν ἔσται βαδίζειν ὅποι βούλεται; what will hinder him from marching whither he pleases (Dem. 1, 12).

2208. NOTE.—Observe that verbs of *saying* may express a *command* or *request*. As a command or request takes the infinitive like an indirect assertion, the nature of the infinitive, whether expressing an indirect assertion or an indirect command, can only be recognised by the negative if the infinitive has one; otherwise only by the context.

2209. NOTE.—In poetry and in the dialects, especially in Homer, the object-infinitive may accompany other verbs which do not take this construction in prose.

Οἷον ἐπόρσειαν πολεμίζειν (*Il.* 7, 42). Μάστιξεν ἐλάαν (*Il.* 5, 366). Ὅσιον ἄνδρ' ἐρρῦσάμην θανεῖν, I delivered a pious man from dying (Eur. *Alc.* 11). Hdt. 7, 11. With σφῶω (Eur. *Phoen.* 600). Frequent in Homer are βῆ λέναι or ἵμεναι, he proceeded to go (*Od.* 6, 130), and βῆ θέειν (*Il.* 2, 183).

2210. NOTE.—Occasionally we find ὥστε prefixed to an object-infinitive with some of the verbs in 2207; as ψηφισάμενοι ὥστε...ἀμύνειν, having voted to defend (Thuc. 6, 88⁸); Thuc. 1, 119²; 3, 25³; especially with πείθω (2211).

2211. NOTE.—Πείθω, to persuade any one to do anything, takes the infinitive; in the sense to convince, it usually takes ὥς and a finite verb, less often an infinitive.

Αἱ ἡδοναὶ πείθουσιν τὴν ψυχὴν μὴ σωφρονεῖν, pleasures persuade the soul not to exercise self-control (Xen. *Mem.* 1, 2²³). Ἦν πείσωμεν ὑμᾶς, ὥς χρὴ ἡμᾶς ἀφείναι, if we persuade you that you ought to let us go (Plat.

Rep. 327^o). *Xen. Mem.* 1, 1¹. Ἐπειίσθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, *the Athenians were persuaded that Socrates did not have right sentiments concerning the gods* (*Xen. Mem.* 1, 1²⁰).—Πείθουσιν ὥστε...ἐπιχειρῆσαι (*Thuc.* 3, 102⁷). *Thuc.* 3, 31¹. *Hdt.* 7, 6².

2212. NOTE.—Μένω, *wait, await*, and its compounds, may take an object-infinitive; as οὐκ ἀνέμεινεν ἡμέρῶν γενέσθαι, *they did not wait for day to appear* (*Thuc.* 4, 135¹); *Plat. Theaet.* 173^e; it may also take a clause with ἥως; also in poetry a participial construction (*Il.* 13, 38).

2213. NOTE.—The verbs of *commanding* sometimes take a clause with ὅπως; as διακελεύονται τῷ νέῳ, ὅπως,...τῆμωρήσεται τοὺς ἀδικοῦντας, *they exhort the young man to take revenge on those who do wrong* (*Plat. Rep.* 549^e); ἐδέοντο ὅπως (*Thuc.* 5, 36²).

2214. NOTE.—For the construction of verbs of *causing*, see 2216, 2.

2215. Infinitive as Predicate and as Appositive.—An infinitive may be used as a predicate or as an appositive.

Τὸ γὰρ γινῶναι ἐπιστήμην που λαβεῖν ἐστίν, *to learn is to acquire knowledge* (*Plat. Theaet.* 209^e). Πτωχοῦ γὰρ βίος...ζῆν ἐστίν μηδὲν ἔχοντα, *the life of a beggar is to live possessed of nothing* (*Ar. Plut.* 552).—Εἰς οἷον ὁς ἄριστος, ἀμύνεσθαι περὶ πατρὸς, *one omen is the best, to fight for our country* (*Il.* 12, 243). *Isoc.* 4, 38. *Xen. Cyr.* 2, 2^s.

SUPPLEMENTARY INFINITIVE

2216. With Verbs.—1. The supplementary infinitive is used to complete the meaning of verbs expressing *power* or *ability* or *fitness*.

Σοὶ οὐκ ἂν δυνάμην ἀντιλέγειν, *I should not be able to contradict you* (*Plat. Symp.* 201^e). Ἐπίσταμαι νεῖν, *I can swim, I know how to swim* (*Xen. Anab.* 5, 7²⁶). Μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι, *they learn to rule and to be ruled* (*Xen. Anab.* 1, 9⁴). Ἀθῆναι μάλιστα πεφύκασιν ἐν εἰρήνῃ αὐξέσθαι, *Athens is the best adapted by nature to flourish during time of peace* (*Xen. Vect.* 5, 2). So ἔχω in the sense, *I can*: ἐκ τῆς χώρᾶς οὐδὲν εἴχομεν λαμβάνειν, *we can get nothing from the country* (*Xen. Anab.* 2, 2¹¹).

2. It is used with verbs meaning *to cause, to bring about*.

Ἐποίησε τὸν τῆς Κιλικίας ἄρχοντα Συνέννεσιν μὴ δύνασθαι κατὰ γῆν ἐναντιοῦσθαι Κύρῳ, *he prevented Syennesis the governor of Cilicia from being able to oppose Cyrus by land* (*Xen. Hell.* 3, 1¹). Κλέαρχος διεπράξατο πέντε

στρατηγοὺς ἵεναι, *Clearchus succeeded in getting five generals to go* (Xen. Anab. 2, 5³⁰).

3. It is also used to express *purpose*, especially with verbs of *giving, leaving, and choosing*.

Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν, *this country he turned over to the Greeks to plunder* (Xen. Anab. 1, 2¹⁹). Ἀριστάρχῳ ἔδωκε ἡμέραν ἀπολογήσασθαι, *you gave Aristarchus a day to defend himself* (Xen. Hell. 1, 7²⁸). Τὸ ἥμισυ (τοῦ στρατεύματος) φυλάττειν κατέλιπε τὸ στρατόπεδον, *he left half the army to guard the camp* (Xen. Anab. 5, 1). Παρέχω ἑμαυτὸν ἐρωτᾶν, *I give myself up to be questioned*, lit. *to question* (Plat. Apol. 33^b). Τῷ Κίρῳ προσήνεγκαν οἱ θεράποντες ἐμπιεῖν καὶ φαγεῖν, *the attendants brought Cyrus something to drink and to eat* (Xen. Cyr. 7, 1¹). Ἐῖλοντο Δρακόντιον Σπαρτιάτην δρόμον τ' ἐπιμελεθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι, *they chose Dracontius a Spartan to prepare the course and to preside at the contest* (Xen. Anab. 4, 8²⁵).

4. Often in poetry (especially Homer), and very rarely in prose, the infinitive is connected with an intransitive verb as an accusative of specification (1595).

Ἀριστεύσκε μάχεσθαι, *he was the first in fighting* (Il. 6, 460). Il. 16, 195. Ὅστις διαφέρει ἡμῶν προβαίνει εἰς ἀρετὴν, *if any one is superior to us in advancing virtue* (Plat. Prot. 328^a).

2217. NOTE.—With some verbs of *power, fitness, and causing*, we occasionally find ὥστε before the infinitive (2216):

Τὸ δύνασθαι, ὥστε ἀγωνιστὴν τέλειον γενέσθαι, *to be able to become a finished orator* (Plat. Phaedr. 269^a). Ἐποίησα, ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, *I caused this man to resolve to cease from war with me* (Xen. Anab. 1, 6^o).

2218. NOTE.—The infinitive of *purpose* is usually active, even where the passive would be expected; the passive rarely occurs (Plat. Charm. 157^b).

2219. NOTE.—Πάντα ποιεῖν, *to do everything*, takes an infinitive clause with ὥστε, or a final clause with ὅπως or ὡς, or an object-clause with ὅπως (Xen. Mem. 2, 9^o; Anab. 3, 1³⁶; 3, 1¹⁸).

2220. NOTE.—In prose verbs of *going, coming, and sending* usually take a future participle of purpose (2256) instead of an infinitive of purpose; examples with the infinitive: Soph. Oed. Col. 12; Il. 9, 442; Thuc. 6, 50⁴.

2221. Infinitive with Adjectives.—As in English, the adjective is used to complete or to limit the meaning of adjectives.

Such adjectives are especially those expressing *power, ability, fitness, willingness*, and those meaning *good, beautiful, agreeable, easy, worthy*, and the like, with their opposites. In poetry this use of the infinitive with adjectives is much more extended than in prose.

Ἰκανὸς ἀνὴρ διαγνῶναι, *a man able to distinguish* (Plat. *Gorg.* 489^a). Οἱ λέγειν δεινοί, *those skilful in speaking* (Isoc. 21, 5). Φαγεῖν δεινός, *a terrible fellow for eating* (Xen. *Anab.* 7, 3²³). Ἐτοιμος ἐπαινεῖν, *ready to approve* (Plat. *Gorg.* 510^b). Γυνὴ εὐπρεπὴς ἰδεῖν, *a woman comely to behold* (Xen. *Mem.* 2, 1²²). Κλέαρχος ὁρᾶν στυγνὸς ἦν, *Clearchus was gloomy to look upon* (Xen. *Anab.* 2, 6⁹). Οἰκίᾳ ἡδίστῃ ἐνδιστασθαι, *a house most agreeable to live in* (Xen. *Mem.* 3, 8⁸). Οὐ ῥᾶδιον ἀπιστεῖν, *not easy to disbelieve* (Plat. *Rep.* 331^e). Μοναρχίᾳ ἄνομος χαλεπὴ καὶ βαρυστάτη ξυνοικῆσαι, *a monarchy when lawless is most disagreeable and oppressive to live in* (Plat. *Polit.* 302^e). Ἄξιος θαυμάσαι, *worthy to admire* (Thuc. 1, 138³). Ὁ χρόνος βραχύς ἀξίως διηγῆσασθαι, *the time is (too) short for relating it fitly* (Plat. *Menex.* 239^b).—So with τοιοῦτος...οἷος or οἷος alone, *such as, fit, capable* (Xen. *Hell.* 2, 3⁴⁵).

2222. NOTE.—The infinitive is here also generally active even where the passive would be more natural, but the passive sometimes occurs; as Βορυσθένης πίνεσθαι ἡδιστός ἐστι, *the Borysthenes is most pleasant to drink* (Hdt. 4, 53², πίνειν would be more common); αἰσχροὶ ὁρᾶσθαι (Xen. *Ven.* 3, 3).

2223. NOTE.—We seldom find ὥστε before the infinitive with these adjectives; as φρονιμώτεροι ὥστε μαθεῖν...ἢ ἄνδρες, *more intelligent in learning...than men* (Xen. *Cyr.* 4, 3¹¹).

2224. Infinitive after Comparatives.—After comparatives, ἢ ὥστε (less often ἢ ὥς or ἢ alone) is used with the infinitive.

Οἱ Λακεδαιμόνιοι ᾗσθοντο Ἐκδικον ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν, *the Lacedaemonians perceived that Ecdicus had too small a force to help their friends* (Xen. *Hell.* 4, 8²³). Xen. *Mem.* 3, 5¹⁷. Οἱ Αἰγύπτιοι τὰς ἀσπίδας μεῖζους ἔχουσιν ἢ ὥς ποιεῖν τι καὶ ὁρᾶν, *the Egyptians have their shields too large to act and to see with* (Xen. *Cyr.* 6, 4¹⁷). Νόσημα μείζον ἢ φέρειν, *a disease too great to bear* (Soph. *Oed. Tyr.* 1293).

2225. Infinitive with Nouns and Adverbs.—The infinitive may also be used with nouns, when they express a *fitness or willingness* for anything; seldom, and chiefly with θαῦμα, to limit their meaning

like an accusative of specification (1595). A limiting infinitive with adverbs is very uncommon.

Ἡλικίᾱν ἔχουσι παιδεύεσθαι, *they are of the age to be educated* (Plat. Lach. 187^c). Ἑκμαθεῖν σπουδὴν ἔχων, *have great desire to know* (Eur. And. 1050). Πόᾱ καθίζεσθαι, *grass to sit down* (Plat. Phaedr. 229^b). Rarely with ὥστε prefixed; as εἰς ἀνάγκην καθίσταμεν ὥστε κινδυνεύειν, *we have stepped into the necessity of incurring danger* (Isoc. 6, 51).—Θαῦμα καὶ ἀκοῦσαι, *a wonder even to hear of* (Plat. Leg. 656^d). Θαῦματ' ἀνθρώποις ὀρᾶν, *wonders for men to behold* (Eur. Ion 1142). Φόβος ἀκοῦσαι, *a terror to hear* (Hdt. 6, 112⁴).—Κάλλιστα ἰδεῖν (ποιεῖν) τὴν ἐξέτασιν, *to make the muster in a manner most beautiful to behold* (Xen. Cyr. 8, 3⁵).

INFINITIVE IN OTHER CONSTRUCTIONS

2226. Conditions.—After ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, the infinitive is used, less often the future indicative in Herodotus and Thucydides; sometimes ἐπὶ τούτῳ precedes. Sometimes ὥστε with the infinitive expresses *on condition that* (2081).

Ἀφίμεν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν, *we release you, but on the condition that you shall no longer philosophize* (Plat. Apol. 29^c). Xen. Anab. 4, 4⁶. Xen. Hell. 2, 3¹¹.—Ξυνέβησαν... ἐφ' ᾧτε ἐξίῃσιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς, *they made an agreement with the condition that they should leave Peloponnesus and never set foot on it again* (Thuc. 1, 103¹). Hdt. 3, 83³.

2227. Result, Purpose; Infinitive with πρίν.—For the infinitive expressing *result*, see 2080; *purpose*, see 2216, 3; for πρίν with the infinitive, see 2176—2182.

2228. Infinitive Absolute.—1. The infinitive, generally preceded by ὥς, is used absolutely in a number of phrases. The most common of these are the following:—

Ὡς ἔπος εἰπεῖν or ὥς εἰπεῖν, *so to speak*, the most frequent of these phrases (Plat. Gorg. 450^d; Xen. Oec. 12, 8); ὥς συνελόντι (or συντόμως) εἰπεῖν, *to speak briefly* (Xen. Anab. 3, 13⁸; Oec. 12, 19); ὥς τὸ ὅλον, *on the whole* (Plat. Rep. 377^a); ὥς ἀπλῶς εἰπεῖν, *to speak simply* (Isoc. 4, 154); ὥς γε τᾷληθῇ εἰρησθαι, *to tell the truth* (Plat. Gorg. 462^b).—Ἐμοὶ δοκεῖν or ὥς ἐμοὶ δοκεῖν, *as it seems to me* (Plat. Euthyd. 273^a); (ὥς γε) οὕτως ἀκοῦσαι, *at first hearing* (Plat. Lys. 216^a; Dem. 20, 18); ὥς ἀπεικάσαι, *so to judge* (Eur. Or. 1298); ὅσον γέ μ' εἰδέναι, *as far as I know* (Ar. Nub. 1252).—Note particularly ὀλίγον δεῖν and μικρὺ δεῖν, *alm st, lit. to want a little* (Æschin. 3, 165; Dem. 18, 269).

Herodotus has many infinitive expressions of this sort; as *ὡς λόγῳ εἰπεῖν*, so *to speak*; *ὡς ἐν ἐλαχίστῳ δηλῶσαι*, *to show very briefly*; *ὡς ἐμὲ εὖ μεμνήσθαι*, *as far as I remember correctly*; *οὐ πολλῷ λόγῳ εἰπεῖν*, *in short*, besides others (Hdt. 2, 15⁴; 2, 24³; 2, 125⁵; 1, 61⁷).

2. In some expressions, *εἶναι* seems to be unnecessary. Such are: *ἐκὼν εἶναι*, *willingly*, usually in a negative sentence (Xen. *Cyr.* 2, 2¹⁵; Plat. *Apol.* 37^a); *τὸ νῦν εἶναι*, *at present* (Isoc. 15, 270); *τὸ ἐπ' ἐκείνοις εἶναι*, *as far as depends on them* (Xen. *Hell.* 3, 5⁹); *ὡς παλαιὰ εἶναι*, *considering their antiquity* (Thuc. 1, 21¹);—so in Herodotus, *ὡς εἶναι*, *as ὡς εἶναι Αἰγύπτου*, *for (a country like) Egypt* (Hdt. 2, 8⁴).

2229. *Infinitive in Commands, Proclamations, Wishes.*—1. The infinitive is sometimes used as an imperative of the second person; the subject is in the nominative. This use is rare in Attic prose; it occurs mostly in Homer.

Σὺ δ', ἄν τι ἔχῃς βελτίον ποθεν λαβεῖν, *πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι*, *if you have anything better to bring from any quarter, try to communicate it to me* (Plat. *Cratyl.* 426^b). *Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι*, *with courage, Diomedes, fight now against the Trojans* (Il. 5, 124). Hdt. 1, 32¹². Od. 11, 72.—For the infinitive in commands of the third person, see 2 and 3 below.

2. As an imperative of the third person, the infinitive with a subject-accusative is often used in *laws, treaties, and public or formal orders* (legal language). Some word of command may be regarded as understood.

Ποιεῖσθαι δὲ τὴν αἵρεσιν ἐν ἱερῷ, *let the election be held in a temple* (Plat. *Leg.* 753^{b,c}). *Ἔτη δὲ εἶναι τὰς σπονδὰς πεντήκοντα*, *and that the treaty shall be for fifty years* (Thuc. 5, 18³). *Ἀκούετε λεῶ· τοὺς γεωργοὺς ἀπιέναι*, *hear, ye people; let the husbandmen depart* (Ar. *Pax* 551). Il. 3, 285. Xen. *Anab.* 5, 3¹³.

3. In poetry and in Herodotus, the infinitive with a subject-accusative may express a *wish* or an *entreaty*.

Ζεῦ πάτερ, ἧ Ἀἶαντα λαχεῖν ἧ Τυδεὸς νιόν, *Father Zeus, may Ajax or the son of Tydeus draw the lot* (Il. 7, 179). *Θεοὶ πολῖται, μὴ με δουλείᾳς λαχεῖν*, *O gods of our country, may I not fall into slavery* (Aesch. *Sept.* 253). Ar. *Ach.* 816. *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηνᾶς τίσασθαι*, *O Zeus, grant that I may revenge myself on the Athenians!* (Hdt. 5, 105¹).—Some word of prayer or entreaty is considered understood, as *εὐχομαι*, or *δός, grant*; the latter is sometimes expressed

(*Il.* 3, 351).—For a similar exclamatory infinitive in prose and poetry, see 2237.

III. INFINITIVE WITH THE NEUTER ARTICLE

2230. 1. With the neuter article prefixed, the infinitive assumes more clearly the character of a substantive, while it still retains its verbal qualities. It is declinable (as τὸ γράφειν, τοῦ γράφειν, τῷ γράφειν, τὸ γράφειν); it retains its government; its subject, if it has one, is in the accusative; it can stand in most of the relations of a noun.

2. The articular infinitive is absent from Homer; it is not very frequent in Herodotus and the dramatists, being here chiefly a nominative or accusative; it is most common in the Orators, especially Demosthenes.

3. Often the articular infinitive can be conveniently translated by “*that*” or “*the circumstance that*” and a clause. The infinitive with the article may not only have a subject and other adjuncts of a verb, but it may even have a clause depending on it or on its adjuncts, the infinitive with everything depending on it appearing like any ordinary substantive.

Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πείσθῃν αἱ τινες, ὡς Σωκράτης τοὺς νέους διέφθειρεν, (*the circumstance*) *that some persons were persuaded that Socrates was corrupting the young, seems astonishing to me* (*Xen. Mem.* 1, 2¹). here τὸ το διέφθειρεν is the subject. Τὰ μὲν ἄλλα ζῶα...πείθεσθαι μαθάνουσιν, ἐκ τοῦ, ὅταν ἀπειθεῖν ἐπιχειρῶσι, κολάζεσθαι, *the other animals learn to obey by being punished whenever they try to disobey* (*Xen. Oec.* 13, 6). *Xen. Mem.* 2, 1³.

2231. The infinitive with the article may be a subject-nominative, appositive in any case, object-accusative (especially with verbs different from those which take the simple infinitive, 2207), also sometimes in indirect discourse after verbs of *saying* and *thinking*.

The infinitive with τὸ is sometimes used with adjectives and nouns which usually have the simple infinitive (2221), not often with nouns.

The infinitive with τοῦ may be used as a genitive *with nouns*, genitive *after comparatives*, *partitive* genitive, genitive of *cause*, genitive *after verbs or adjectives*, genitive *absolute*.

The infinitive with τῷ may follow *verbs* or *adjectives* which take the dative; or it may be a dative of *instrument* or *cause*.

The infinitive with τοῦ, τῆ, τό, often depends on a preposition or on an adverb used as such.

The negative with the articular infinitive is μή.

NOMINATIVE:—Τὸ κολάζεσθαι τῇ ψυχῇ ἀμείνων ἐστὶν ἢ ἡ ἀκολασία, chastisement is better for the soul than intemperance (Plat. Gorg. 505^b). Οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπὸν (ἐστὶν), ὥσπερ τὸ λαβόντα στέρηθῆναι λυπηρόν, it is not so hard not to have acquired advantages, as it is painful to be deprived of them after having acquired them (Xen. Cyr. 7, 5^{8a}).—Τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν, this is to commit wrong, to desire to have more than others (Plat. Gorg. 483^c).

ACCUSATIVE:—Μόνον ὁρῶν τὸ παίειν τὸν ἀλσκόμενον, seeing only the beating of the captive (Xen. Cyr. 1, 4²¹). Αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβέται, nobody fears mere dying (Plat. Gorg. 522^a). Τὸ μὲν εὐνοεῖν τε καὶ προορᾶν ἀγαμαί σευ, I admire your friendly disposition and your foresight (Hdt. 9, 79¹).—Τὸ προειδέναι τὸν θεὸν τὸ μέλλον...πάντες λέγουσι, all men say that the divinity knows the future beforehand (Xen. Apol. 13). Ἐξομῇ τὸ μὴ εἰδέναι; will you swear that you do not know? (Soph. Ant. 535). Τὸ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων εὐτυχίαν οἶμαι εἶναι, for any one to light upon something he wants without seeking for it, I consider to be good fortune (Xen. Mem. 3, 9⁴).—Τὸ δὲ βία πολὺτῶν δρᾶν ἔφυν ἀμύχανος, I am incapable of acting against the will of the citizens (Soph. Ant. 78). Μακρὸς τὸ κρῖναι ταῦτα χῶ λυπὸς χρόνος, the time left is long enough to decide this (Soph. El. 1030). Thuc. 2 53⁴. Ἄλλ' οὐδ' ἐμοί τοι τοῦ ξανιστάναι πόλεως δίχ' ἔστι θάρσος, but I too lack boldness without the city's authority to dislodge thee (Soph. Oed. Col. 48). Thuc. 2, 87¹.—Βασιλέως ἀγαθοῦ τοῦτο ἔργον ἐνόμζε, τὸ τοὺς ἀρχομένους ὡς πλείστα ἀγαθὰ ποιεῖν, he believes this to be the business of a good king, to do as much good as possible to those governed (Xen. Ag. 7, 1).—Διὰ τὸ Δήλια ἐκείνου τοῦ μηνὸς εἶναι, on account of the Delian festival being in that month (Xen. Mem. 4, 8²). Πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (Xen. Mem. 1, 2¹). Dem. 1, 4. Xen. Cyr. 1, 4³; 1, 3¹.

GENITIVE:—Ἐς ἐλπίδα ἦλθον τοῦ εἰλεῖν, they entertained a hope of taking the city (Thuc. 2, 56⁴). Τοῦ πιεῖν ἐπιθυμία, the desire to drink (Thuc. 7, 84²). Xen. Cyr. 1, 4⁴. Plat. Leg. 935^d.—Νέους τὸ σῆγαν κρεῖττον ἐστὶ τοῦ λαλεῖν, for the young silence is better than prattling (Men. Mon. 387).—Ἀφορμὴ τοῦ κακῶς φρονεῖν, the beginning of foolish thinking (Dem. 1, 23).—Ζηλῶ σε...τοῦ μηδὲν φρονεῖν, I envy thee...for that thou knowest nothing (Eur. Iph. Aul. 677).—Ἡμεῖς ἄρξωμεν τοῦ ἐξορμήσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν, let us be the first to excite others to valour (Xen. Anab. 3, 1²⁴). Ἐπιμελείσθαι τοῦ ὡς φρονιμώτατον εἶναι, to study to become as intelligent as possible (Xen. Mem. 1, 2⁵⁵).—Ἀθήεις τοῦ κατακούειν, unaccustomed to obeying (Dem. 1, 23). Κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλα

ἀποδεδόςθαι τὸν μισθόν, *he cursed him who was the cause of the wages not having been paid long before* (Xen. Anab. 7, 7⁴⁸). Τοῦ δραπετεύειν ἀπείργουσι, *they restrain them from running away* (Xen. Mem. 2, 1¹⁶). "Ἀξίος... τοῦ τοιαύτ' ἀκοῦειν (Dem. 21, 134).—Τοῦ γ' ἀποθανεῖν ὑπάρχοντος ἤδη, *death being already imminent* (Lys. 12, 13).—Τί τοῦτου μακαριώτερον, τοῦ γῇ μῖχθῆναι; *what can be more desirable than this, to be mixed with the earth?* (Xen. Cyr. 8, 7²⁵).—Ἀγησιλάος ἀντὶ τοῦ ἐπὶ Καριᾶν ἰέναι εὐθὺς ἀντιστρέψας ἐπὶ Φρυγίᾳ ἐπορεύετο, *Agessilaus, instead of advancing towards Caria, turned in the opposite direction and proceeded straight to Phrygia* (Xen. Ages. 1, 16). Πρὸ δὲ τοῦ ἀναβαίνειν τοὺς μάρτυρας βραχέα βούλομαι διαλεχθῆναι ὑμῖν, *before the witnesses go up, I wish to say a few words to you* (Lycurg. 20). "Ἐτοιμοὶ εἰσιν ὅτιοῦν πάσχειν, ὑπερ τοῦ μὴ ποιεῖν τὸ προσταττόμενον, *they are ready to suffer anything for the sake of not submitting to dictation* (Isoc. 7, 64). So Isoc. 1, 19 (ἐρεκα); Xen. Mem. 4, 1² (ἐκ); Dem. 5, 5 (μετά); Xen. Mem. 4, 3¹ (ἀνευ); Plat. Leg. 670^d (μέχρι).

DATIVE:—Ἵνα ἀπιστῶσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων, *that you may disbelieve my being honoured by the gods* (Xen. Apol. 14). Τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν; *is there anything contrary to living, as sleeping is to waking?* (Plat. Phaedo 71^c).—Κεκράτηκε... τῷ πρότερος πρὸς τοῖς πράγμασι γίνεσθαι, *he has conquered by being quicker in action* (Dem. 8, 11). Ἡ βασιλείᾳ ἀρχὴ ἀσθενῆς ἦν... τῷ διεσπᾶσθαι τὰς δυνάμεις, *the empire of the king was weak through the dispersion of its forces* (Xen. Anab. 1, 5⁹). Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, *Menon delighted in being able to deceive* (Xen. Anab. 2, 6²⁶).—Τούτῳ διαφέρειν..., τῷ τιμῇς ὀρέγεσθαι, *to differ in this, namely, in seeking honour* (Xen. Hier. 7, 3).—Ἐθαυμάζετο ἐπὶ τῷ εὐθῶς τε καὶ εὐκόλως ζῆν, *he was admired for his living cheerfully and calmly* (Xen. Mem. 4, 8²). Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing from the embassy* (Dem. 19, 229). So Soph. Aj. 554 (ἐν); Plat. Rep. 468^a (ἄμα).

2232. NOTE.—For the peculiarities of verbs of *hindering*, see 2351—2356.

2233. NOTE.—Many verbs which regularly take a simple object-infinitive sometimes take the infinitive with τó; even a few which govern a genitive sometimes take an object-infinitive with τó. This usage is common in tragedy and occurs also in prose.

Τὸ πλουσιωτέρᾳ τὴν πόλιν ποιεῖν ἀναβαλούμεθα, *we will put off making the state richer* (Xen. Mem. 3, 6⁶). Ἔστιν, ὅς σε κωλύσει τὸ δρᾶν, *there is one that shall prevent thy executing it* (Soph. Phil. 1241). Τλήσομαι τὸ κατθανεῖν, *I shall endure to die* (Aesch. Ag. 1290). Τὸ δρᾶν οὐκ

ἐβέλησαν, *they did not wish to act* (Soph. Oed. Col. 442). Κλέαρχος μῖκρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι, *Clearchus barely escaped being stoned to death* (Xen. Anab. 1, 3²). Ἀναγκάζονται τὸ ὑπὸ οἴνου μὴ σφάλλεσθαι ἐπιμελίσθαι, *they are compelled to be careful not to slip from the effects of the wine* (Xen. Rep. Lac. 5, 7).—For the negative here with verbs of hindrance and separation, see 2351—2356.

2234. NOTE.—1. We find τό with the infinitive after διά, ἐπί, εἰς, κατά, παρά, πρὸς; τοῦ with the infinitive after ἀντί, ἀπό, διά, ἐξ, μετά, περί, πρό, ὑπέρ, and after ἕνεκα, χάριν, ἀνεύ, χωρίς, μέχρι, ἔξω, πόρρω; τῷ with the infinitive after ἐν, ἐπί, πρὸς, and ἅμα.—The adverb πλὴν, *except*, which is used also as a preposition with the genitive, often takes the infinitive alone; as πλὴν...στρατηλατεῖν, *except in warring* (Eur. Or. 718); see 2 below.

2. An infinitive depending on a preposition must have the article. But Herodotus omits it after ἀντί in a few cases.

Ὅς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους εἶναι, ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων ἄρχειν πάντων, *who didst make them free instead of slaves, and instead of being ruled by others, to rule all nations* (Hdt. 1, 210³), here perhaps on account of the antithesis to ἀντὶ μὲν δούλων; but in 6, 32² ἀντὶ εἶναι without any antithesis.—For πλὴν with simple infinitive, see above.

2235. NOTE.—*Purpose.*—Sometimes τοῦ with the infinitive expresses *purpose*, especially a negative purpose; as ἐτειχίσθη Ἀταλάντη ἡ νῆσος, τοῦ μὴ λησπᾶς κακουργεῖν τὴν Εὐβοίαν, *the island Atalanta was fortified that pirates might not ravage Euboea* (Thuc. 2, 32¹); Xen. Cyr. 1, 3⁹; Thuc. 1, 4.

2236. NOTE.—Sometimes τό with the infinitive stands in loose construction like an accusative of specification, *in respect to*.

Τὸ ἀρχὴν μὴ κάμνειν τὸ στράτευμα, τοῦτου σοι δεῖ μέλειν, *you ought to make this your care, that the army may never be diseased at all* (Xen. Cyr. 1, 6¹⁶). Μὴ ὑστερίζειν δεῖ τὸν ἄρχοντα μήτε τὸ εἰδέναι ἂν δεῖ μήτε τὸ πράττειν ἂν καιρὸς ἤ, *the commander ought not to be the last to know what ought to be known, or to do what occasion may require* (Xen. Cyr. 7, 5⁴⁶). Ἵσως ἐγὼ αἴτιος, τὸ σὲ ἀποκρίνασθαι μὴ τοῦτο ὁ ἥρόμην, *perhaps I am at fault that you did not answer what I asked* (Plat. Lach. 190^{*}).—See also the examples in 2231.

2237. Infinitive in Exclamations.—The infinitive, mostly with the article, is used in *exclamations*.

Τῆς μωρίας, τὸ Δία νομίζειν, *what folly! to believe in Zeus!* (Ar. Nub. 819). Xen. Cyr. 2, 2³. Without the article: Aesch. Eum. 837; Dem. 21, 209.

THE PARTICIPLE

2238. Nature of the Participle.—1. The participle is a verbal adjective. It shows its verbal nature by these qualities: (a) it retains the government of its verb; as κρατοῦντες τῆς θαλάσσης, *commanding the sea*; τῇ ἰατρικῇ χρώμενος, *employing the medical art*; νικῆσās τοὺς πολεμίους, *having conquered the enemy*;—(b) it may be used as the equivalent of a protasis or apodosis; it may be used with ἄν for a finite verb with ἄν;—(c) each verb has several participles, according to voice and tense;—(d) it expresses the same time as the indicative.

2. The participle has three general uses which sometimes blend into each other. (a) It may be used *attributively*, like an adjective. (b) *Predicatively* it may be used as the equivalent of a subordinate clause, to express *time, condition, cause, manner, concession, purpose*, etc. (*circumstantial participle*); or it may be used *absolutely*. (c) It may be used *predicatively* to complete the meaning of many verbs; here it may refer to the subject or to the object of the verb (*supplementary participle*).

I. ATTRIBUTIVE PARTICIPLE

2239. The participle may qualify a noun attributively like any adjective; it then has attributive position with respect to the article.

Οἱ παρόντες πολῖται or οἱ πολῖται οἱ παρόντες, *the citizens who are present*; παῖς καλῶς πεπαιδευμένος, *a well-educated child*; οἱ ξένοι οἱ ἐν τῇ πόλει κατοικοῦντες, *the strangers living in the city*; οἱ πρέσβεις οἱ παρὰ βασιλέως πεμφθέντες, *the ambassadors sent by the king*; πόλις κάλλει διαφέρουσα, *a city excelling in beauty*; ὁ ἀνὴρ ὁ ἡγήσόμενος, *the man who will lead*.—Observe that the participle is often conveniently rendered by a relative clause.

2240. NOTE.—Our “so-called” is expressed in Greek by καλούμενος, λεγόμενος, ὀνομαζόμενος; as τὸν ἱερὸν καλούμενον πόλεμον, *the so-called Sacred War* (Thuc. 1, 112^b); Plat. Phaedo 68^c; Rep. 493^d.

2241. The attributive participle may be used with the article alone as a substantive, like an adjective or any other attribute.

It is then often to be translated by a noun or by *the one who* or *those who*.

Ὁ λέγων, *the speaker, the one now speaking*; ὁ τοῦτο δράσας, *the doer, the one who did this*, ὁ οὐ τοῦτο δράσας, *the one who did not do this*; ὁ φεύγων, *the defendant*; οἱ πεπεισμένοι, *those who have been persuaded*; οἱ γραψάμενοι Σωκράτην, *those who accused Socrates*; ὁ βουλόμενος, *any one who wishes*; ὁ τυχών, *any one, the first one you meet*; οἱ πολίτευόμενοι, *statesmen*; ὁ ἡγησόμενος, *one who will lead*. τὸ συμφέρον, *the advantage*; τὸ διαλείπων, *the space between*; τὸ μέλλον, *the future*.

2242. NOTE.—Even without the article the participle is used indefinitely as a noun; as πολεμούντων πόλις, *a city of belligerents* (Xen. Cyr. 7, 57³); Plat. Lys. 221^b; Xen. Heli. 5, 1¹⁹; Eur. Phoen. 270.

2243. NOTE.—As the participle expresses the same time as the indicative, the future participle strictly means *the one who is to do anything* or *who is expected to do something*.

Ὁ ἡγησόμενος οὐδεὶς ἔσται, *there will be no one who will lead us* (Xen. Anab. 2, 4⁵). Οὐδ' ὁ κωλύσων παρῇν, *there was not present any one to prevent it* (Soph. Ant. 261). Οὐ σπανίζει τῶν βοηθησόντων, *he is not in want of people to lend him aid* (Xen. Anab. 7, 7⁴²).

2244. NOTE.—1. A few participles are so completely felt to be nouns, that they may even take the genitive instead of the case which the verb governs.

Βασιλέως προσήκοντές τινες, *certain relations of the king* (Thuc. 1, 128⁶). Παρὰ τὸ συμφέρον τῆς πόλεως, *against the interest of the state* (Lycurg. 130). Τὰ συμφέροντα ἀνθρώποις, *the advantages of men* (Plat. Leg. 875^a).

2. But such constructions are generally poetic; as ὁ ἐκείνου τεκών, *his parent* (Eur. El. 335, for ὁ ἐκείνον τεκών).

2245. NOTE.—Like the infinitive, the neuter participle with the article is sometimes used as an abstract noun. This occurs mostly in Thucydides, also in the poets.

Τὸ δειδώς, *the fear* (Thuc. 1, 36¹). Τὸ ὀργιζόμενον τῆς γνώμης, *the irritation of their feelings* (2, 59⁴). Τὸ τιμώμενον τῆς πόλεως, *the honour of the state* (2, 63¹). Ἐν τῷ μὴ μελετῶντι, *in not practising* (1, 142⁶). Τὸ νοσοῦν, *sickness* (Soph. Phil. 674).

II. PREDICATE PARTICIPLE

(A) CIRCUMSTANTIAL PARTICIPLE

2246. The participle is used to state a *circumstance* connected with an action. It expresses various relations, often more than one at the same time. The negative of the circumstantial participle is οὐ; but when it is equivalent to a condition, the negative is μή. For the omission of ὧν, *being*, see 2277.

2247. *Time*.—The participle may simply express *time* and be thus equivalent to a temporal clause.

Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύμα, ἐπολιόρκει Μίλητον, *Cyrus, having received the exiles and having assembled an army, laid siege to Miletus* (Xen. Anab. 1, 17). Ταῦτα ποιήσαντες ἐπὶ τὰς ἄλλους νήσους ἀνάγοντο, *having done this, they set out against the other islands* (Hdt. 6, 96). Νῦν μὲν δειπνεῖτε· δεῖπνήσαντες δὲ ἀπελαύνετε, *now pray dine; and after dinner (= having dined), depart* (Xen. Cyr. 3, 137). Οἱ Ἕλληνες διαβηκότες ἀπέειχον τῆς χαράδρας ὅσον ὀκτὼ σταδίου, *the Greeks, having crossed, were about eight stadia distant from the ravine* (Xen. Anab. 3, 4³). Ἀκούσασιν τοῖς στρατηγοῖς ταῦτα, ἔδοξε τὸ στρατεύμα συναγαγεῖν, *when the generals heard this, they resolved to collect the force* (Xen. Anab. 4, 4¹⁹). Ἀγησιλάος ἔτι νέος ὧν ἔτυχε τῆς βασιλείας, *Agésilas, while yet young, obtained the kingship* (Xen. Ages. 1, 6).

2248. NOTE.—As in the last example above, the participle ὧν cannot be omitted.

2249. NOTE.—These temporal participles are practically equivalent to adverbs: ἀρχόμενος, *at first*; τελευτῶν, *at last*; διαλειπὼν χρόνον, *after a while*; διαλείπων χρόνον, *at intervals of time*.

Ἄπερ καὶ ἀρχόμενος εἶπον, *as I also said at first* (Thuc. 4, 64¹). Τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θρᾶκες, *at last the Thracians shut them off even from the water* (Xen. Anab. 6, 3⁸). Ὀλίγον χρόνον διαλειπὼν ἐκινήθη, *after a little while he moved* (Plat. Phaedo 118^a); πολὺ διαλειπὼν (Thuc. 5, 10¹¹). Οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἦκε, *after waiting no long time he came* (Plat. Phaedo 59^a); μικρὸν ἐπισχὼν (Aeschin. 3, 10). Διαλείπουσαν χρόνον, *at intervals* (Plat. Rep. 617^c).

2250. NOTE.—Time is often expressed by a noun with a participle in agreement depending on ἐπὶ, with the genitive, *during*; with the dative, *just after*; μετὰ with the accusative, *after*; seldom πρό, *before*; ὑπό with the accusative, *at about, towards*; ἅμα (seldom σύν) with the dative, *at the same time with, just as*.

Ἐπὶ Αἰνησιῶν ἐφόρου, *while Aenesias was ephor, during the ephorate of Aenesias* (Thuc. 2, 2¹). Ἐπὶ χιόνι πεσούσῃ, *after snow had fallen* (Hdt. 2, 22⁴). Μετὰ Σόλωνα οἰχόμενον, *after Solon was gone* (Hdt. 1, 34¹). Πρὸ ἡλίου δύνοντος, *before sunset* (Aeschin. 1, 12). Ὑπὸ τὴν πρώτην ἐπελθούσαν νύκτα, *on the first oncoming of night* (Hdt. 6, 2¹). Ἄμα ἡλίου ἀνίσχοντι, *with the rising sun* (Xen. Anab. 2, 1³). Σύν (Xen. Cyr. 4, 5²¹).

2251. Cause.—The circumstantial participle may express *cause*.

Ὀλείσθε δ' ἡ δίκη κότες τὸν ἄνδρα τόνδε, *ye shall perish for having injured me (= this man)* (Soph. Phil. 1035). Παρανομοῦσιν ἄρα Λακεδαιμόνιοι οὐ διδόντες σοι χρῦσιον, *they then act contrary to law in not giving you their gold* (Plat. Hipp. Maj. 285^b). Τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἀληθῶς δεσποτᾶς ἀμείνους αὐτῶν φεύγοιεν; *what can be the reason that truly wise men would wish to flee from masters better than themselves? lit. wishing what?* (Plat. Phaedo 63^a).

2252. NOTE.—The expressions τί παθὼν (lit. *having suffered what?*) and τί μαθὼν (lit. *having learned what?*) both mean *wherefore?* or *why?*

Τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε; *why on earth (or with what idea) did you insult the gods?* (Ar. Nub. 1506). Τί παθοῦσαι...θνηταῖς εἴξασιν γυναιξίν; *what on earth makes them look like mortal women?* (Ar. Nub. 340).—So also ὅ τι μαθὼν, *become*, used dependently: Plat. Apol. 36^b.

2253. Means, Manner, Accompanying Circumstance.—The participle may express *means* or *manner* or an *accompanying circumstance*.

Ἀγξόμενοι ζῶσιν. *they live by plunder* (Xen. Cyr. 3, 2²⁵). Τοὺς Ἕλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην ἂν τὴν Ἑλλάδα ποιήσειαν, *they taught the Greeks by what means of governing their own states, and by carrying on war against what peoples, they might make Greece great* (Isoc. 12, 44).—Προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦντες αὐτοὺς, *they prefer thus to get gains from each other than to unite for their mutual benefit* (Xen. Mem. 3, 5¹⁶). Καὶ ἡ γελᾶσα α...ἔφη, *and she said with a laugh* (Plat. Symp. 202^b). Προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws than to live transgressing them* (Xen. Mem. 4, 4⁴).—Ἄδωκε ξίφος ἀργυρόηλον...φέρον, *he gave him the silver-studded sword,...presenting it* (Il. 7, 303). Ἐρχεται ἡ Μανδάνη...τὸν Κῦρον τὸν υἱὸν ἔχουσα, *Mandane comes with her son Cyrus* (Xen. Cyr. 1, 3¹). Ξενία ἤκειν παρήγειε λαβόντα τοὺς ἄνδρας, *he ordered Xenias to come and bring all his men* (Xen. Anab. 1, 2¹). Βοῇ χρώμενοι, *with a shout* (Thuc. 2, 84³). Πείραος...ἦλθεν ξείνον ἄγων, *Piraeus came bringing the stranger* (Od. 17, 72).

2254. NOTE.—The participles ἄγων, ἔχων, φέρων, λαβών, and χρώμενος, may be generally translated by *with*. See the last four examples in 2253.

2255. NOTE.—These participles of manner are practically equivalent to adverbs. ἔχων, *constantly*; φέρων, *hastily, rapidly*; φερόμενος, *with a rush*; ἀνύσας, *quickly*; χαίρων, *with impunity (rejoicing)*; κλαίων, *to one's sorrow, at one's peril*; θαρρῶν, *boldly*; φθάσας, *before (having anticipated)*; λαθών, *secretly (having escaped notice)*.

Ληρεῖς ἔχων, *you trifle continually* (Plat. Gorg. 497^a). Εἰς τοῦτο φέρων περιέστησε τὰ πράγματα, *he rapidly brought matters to this point* (Aeschin. 3, 82). Ὡς ἐπέπεσον φερόμενοι ἐς τοὺς Ἕλληνας οἱ Μῆδοι, *when the Medes (Persians) fell upon the Greeks with a rush* (Hdt. 7, 210³). "Ἀνοιγ' ἀνύσας τὸ φροντιστήριον, *make haste and open the thinking-shop* (Ar. Nub. 181). Οὐ χαίροντες ἀν ἀπαλλάξαιτε, *you will not get away with impunity* (Xen. Anab. 5, 6³²). Κλάων ἄψει τῶνδε, *you will touch these at your peril* (Eur. Heracl. 270). Λέγε τοίνυν θαρρῶν, *speak then boldly* (Plat. Phaedr. 243^o). —For φθάσας and λαθών, see 2286.

2256. Purpose.—The future participle is used to express *purpose*, especially in connection with verbs of *going, coming, sending, and calling*. Occasionally the present active participle is used.

Ὁ δ' ἀνὴρ λαγῶς ᾤχετο θηρᾶσων, *the man was gone to hunt hares* (Xen. Anab. 4, 5²⁴). Οὐκ ἐς λόγους ἐλήλυθ', ἀλλὰ σε κτενῶν, *I have not come for words, but to kill thee* (Eur. Tro. 905). Ἐπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζει, *he sent some one to say that he wished to meet him* (Xen. Anab. 2, 5²). Οἱ Θηβαῖοι συνεκάλεσαν ἀπὸ τῶν πόλεων ἀπᾶσων ἀκουσόμενους τῆς παρὰ βασιλέως ἐπιστολῆς, *the Thebans summoned deputies from all the cities to hear the king's letter* (Xen. Hell. 7, 1³⁹). Xen. Anab. 5, 5⁸. Hdt. 6, 70¹. Plat. Crito 51^b). —Ταῦτ' ἐκδικάζων ἦλθον, *I went to avenge this wrong* (Eur. Supp. 154). Ἐπεμψαν...πρέσβεις ἀγγέλλοντας, *they sent ambassadors to announce* (Thuc. 7, 25⁹).

2257. Condition.—The participle may be used as the equivalent of a protasis. For examples, see 2121.

2258. Concession.—The participle may express *concession*. Its force is then usually expressed in English by *although*.

Πολλοὶ μὲν ὄντες εὐγενεῖς εἰσιν κακοί, *many, although born noble, are base* (Eur. El. 553). Ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν, *although we men are able to foresee little with regard to the future, we undertake much* (Xen. Cyr. 3, 21⁵). Ἡ Σπάρτη τῶν ὀλιγανθρωποτάτων πόλεων οὐσα δυνατωτάτη ἐν τῇ Ἑλλάδι ἐφάνη, *Sparta,*

although being one of the least populated states, proved the most powerful (Xen. Rep. Lac. 1, 1). Plat. Lach. 197^c. Xen. Oec. 15, 3.

PARTICIPLE WITH GENITIVE AND ACCUSATIVE ABSOLUTE

Genitive Absolute

2259. When the circumstantial participle agrees with a genitive which is grammatically independent of any word in the sentence, the two (genitive and participle) are said to be in the *genitive absolute*. Regularly, but not always, the subject (genitive) of the participle does not occur in the main clause.

Ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, *he ascended the heights, no one hindering* (Xen. Anab. 1, 2²²). Τούτων λεχθέντων ἀνέστησαν, *these things said, they arose* (Xen. Anab. 3, 3¹). Θεμιστοκλῆς ἤρχε Μαγνησίας δόντος βασιλέως αὐτῷ, *Themistocles governed Magnesia which the king had given him* (Thuc. 1, 138⁸). Τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχαὶ πολὺ ἀρρωστότεραι γίνονται, *(our bodies being weakened) by the weakening of the body, the spirit also becomes weaker* (Xen. Oec. 4, 2). Τῶν ἀθλητῶν δις τοσαύτην ῥώμην λαβόντων οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, *if athletes were to acquire twice their strength, no advantage would accrue to man* (Isoc. 4, 2). Ὁντος γε ψεύδους ἔστιν ἀπάτη, *where there is falsehood, there is deceit* (Plat. Soph. 260^c). Ἀφίκετο δεῦρο τὸ πλοῖον, γνόντων τῶν Κεφαλλήνων, ἀντιπράττοντος Ζηνοθέμιδος, ...καταπλεῖν, *the ship approached, the Cephallenians having resolved to sail in, although Zenothemis opposed it* (Dem. 32, 14). Il. 1, 88. Xen. Hell. 5, 1^o. Thuc. 7, 13². Dem. 9, 76.

2260. NOTE.—The participle ὄν, *being*, cannot be omitted; but see 2277.

2261. NOTE.—1. The subject (genitive) of the participle is sometimes omitted when it is easily supplied from the context or when some indefinite subject, like ἀνθρώπων or πρᾶγμάτων, is understood.

Θάττον προϊόντων...δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς, *(the soldiers) proceeding faster, a run was made by the soldiers toward the tents* (Xen. Anab. 1, 2¹⁷; the subject is στρατιωτῶν understood). Ἰόντων εἰς μάχην, *when men go to battle* (Xen. Cyr. 3, 3⁵⁴; sc. ἀνθρώπων). Οὕτω γε ἔχόντων, *things being so* (Xen. Anab. 3, 1⁴⁰; sc. πρᾶγμάτων). Πράττοντων (Xen. Vect. 6, 3; sc. πρᾶγμάτων). Xen. Anab. 4, 8⁵.—So ἐμοῦ may be omitted; as ἐρωτᾷ ὡς ἀποκρινουμένου, *ask, as I will answer* (Plat. Parm. 137^c).

2. So with impersonal participles like *δοντος*, *when raining* (Xen. *Hell.* 1, 1¹⁶; Ar. *Vesp.* 774); with such expressions *Διός* was originally understood. Other impersonal expressions like *ἀδύλου ὄντος* (Xen. *Hipparch.* 4, 2), *οὕτως ἔχοντος* (Plat. *Rep.* 381°), are uncommon, the accusative absolute being here regular (2265); but see 2262.

2262. NOTE.—The passive participles of verbs of *announcing*, *showing*, etc., are sometimes used in the genitive absolute with a dependent declarative clause, introduced by *ὅτι*, serving as a subject.

Ἐσαγγελέντων ὅτι Φοίνισσαι νῆες ἐπὶ τοὺς Ἀθηναίους πλέουσιν, *it having been announced that Phoenician ships were sailing against the Athenians* (Thuc. 1, 116³). Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πρᾶγματα ἐγένετο, *it having been clearly shown that on the fleet of the Greeks their cause depended* (Thuc. 1, 74¹). Xen. *Cyr.* 1, 4¹⁸; 6, 2¹⁹.—The plural participle is used when the subject of the dependent clause is plural, or when several facts are related.

2263. NOTE.—As the Greek has active aorist and perfect participles, it can in many cases use these dependently; whereas the Latin, which lacks an active perfect participle, is obliged to employ the less clear construction of the ablative absolute or to form a subordinate clause.

Ταῦτα ὁ Καῖσαρ λέξας ἀπήει, *having said these things Caesar went away*; Lat. *his Caesar dictis abiit*. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπήγετο τὸν Ἀπόλλω, *having arrived there, Xenophon asked Apollo* (Xen. *Anab.* 3, 1⁶; Lat. *quo quum venisset, Xenophon consuluit Apollinem*). Xen. *Anab.* 3, 1⁵.

2264. NOTE.—The genitive absolute is usually employed when the subject of the participle does not already occur in the sentence in some case to which the participle might be joined. Yet sometimes, for greater emphasis of the participial clause, the genitive absolute is used, even when the subject of the participle does already occur.

Διαβεβηκότος ἤδη Περικλέους στρατιᾷ ἐς Εὐβοίαν, ἡγγέλθη αὐτῷ, ὅτι Μέγαρα ἀφίστηκεν, *when Pericles had already crossed over, it was announced to Euboea that Megara had revolted* (Thuc. 1, 114¹, for διαβεβηκότι ἤδη Περικλεῖ ἡγγέλθη). Xen. *Anab.* 5, 2²⁴. Thuc. 3, 22² (for accusative). Thuc. 3, 13⁹ (for nominative). Usually the genitive absolute in these cases stands for a dative.

Accusative Absolute

2265. 1. Instead of the genitive absolute, the *accusative absolute* in the neuter singular is used of *impersonal participles* and of

impersonal expressions composed of an adjective and ὄν; as δέον, *it being necessary*; προσταχθέν, *it having been commanded*; δυνατόν ὄν, *since it is possible*.

2. Such accusatives are impersonal participles like δέον, ἐξόν, προσήκον, παρέχον and παρασχόν, μέλον, μεταμέλον, δοκοῦν, δόξαν, and others; impersonal passive participles like προσταχθέν, εἰρημένον, γενόμενον; impersonal expressions with ὄν, as δυνατόν ὄν, αἰσχρόν ὄν. The accusative absolute begins with Herodotus and the Attics.

Οὐδὲ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν πρᾶγμα, σταντὸν προδοῦναι, ἐξ ὄν σωθῆναι, *you do not seem to be doing right in betraying yourself when you might be saved* (Plat. Crito 45^c). Ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε, *you cannot properly maintain your rule* (Thuc. 3, 40^r). Καλῶς παρασχόν, οὐ ξυνέβησαν, *they did not treat when they had a favourable opportunity* (Thuc. 5, 14¹). Δοκοῦν ἀναχωρεῖν, *it being resolved to retreat* (Thuc. 4, 125¹). Δέον (Hdt. 3, 65⁶). Προσῆκον (Isoc. 15, 284). Παρόν (Eur. Heracl. 177). Μετόν (Lys. 31, 32). —Προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα...ἄγειν εἰς Ἑλλάσποντον, ὀχόμεν ἀναγόμενος διὰ τάχους, *when the command was given to me by the people to convey Menon to the Hellespont, I put to sea in all speed* (Dem. 50, 12). Εἰρημένον, *when it had been said* (Ar. Lysist. 13). —Παρεκελεύοντο κραυγῇ οὐκ ὀλίγη χρώμενοι, ἀδύνατον ὄν ἐν νυκτὶ ἄλλῳ τῷ σημεῖναι, *they cheered each other with no little shouting, as it was impossible in the night to give signals in any other way* (Thuc. 7, 44³). Αἰσχρόν ὄν ἀντιλέγειν, *it being infamous to deny* (Xen. Cyr. 2, 2³⁰). Οὐχὶ ἐσώσαμεν σε, οἴοντε ὄν, *we did not save you, although it was possible to do so* (Plat. Crit. 46^a).

Were a genitive absolute used in these cases, the gender would be uncertain and the impersonal character of the expression would thus be unrecognisable; except in the case in 2262.

2266. NOTE.—For the omission of ὄν, see 2277.

2267. NOTE.—The neuter participle τυχόν (lit. *in case that*) is altogether an adverb, meaning *perhaps* (Xen. Anab. 6, 1²⁰).

2268. NOTE.—1. With ὥσπερ or ὥς, the accusative of a noun with a *personal* participle in agreement may stand absolutely in any number or gender. Without ὥσπερ or ὥς this also occurs in the neuter, but very rarely.

Τοὺς υἱεῖς οἱ πατέρες ἀπὸ πονηρῶν ἀνθρώπων εἴργουσιν, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίᾳν ἀσκησιν οὗσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (sc. οὖσαν), *fathers keep their sons from bad men in the belief that the association with the good is an exercise of virtue, but that association with the bad is*

a destruction of it (Xen. Mem. 1, 2²⁰). (Πολλοὶ) τῶν ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολῖτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν οὐ γιγνομένους, many neglect their brothers, as if friends were made from fellow-citizens and were not made from brothers (Xen. Mem. 2, 3²). Xen. Mem. 1, 3². Hdt. 9, 42³.

Without ὥσπερ or ὥς: Δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ στρατεύματα ἀπῆλθεν, this having been resolved and settled, the armies drew off (Xen. Hell. 3, 2¹⁹). Ταῦτα δὲ γινόμενα, when this happens (Hdt. 2, 66). Ἄλλο τι δόξαν ἐξαίφνης, some another sudden resolution = lit. something else suddenly having been resolved upon (Thuc. 5, 65³). Plat. Leg. 844^c.

Observe the occasional δόξαν ταῦτα (= ἐπεὶ ἔδοξε ταῦτα), this resolution being passed = lit. this having been resolved upon (Xen. Anab. 4, 1¹³).

2. Otherwise with added subject (as τούτου, τούτων, and the like), we have the genitive absolute; as δοξάντων τούτων, these resolutions having been adopted (Xen. Hell. 5, 2²⁴). Plat. Tim. 30^c. Xen. Hell. 1, 1³⁶.

PARTICLES WITH THE CIRCUMSTANTIAL PARTICIPLE

2269. Certain particles are often added to the circumstantial participle, both dependent and absolute, to mark more clearly the relation of the participle to the verb of the sentence.

2270. *Particles used temporally.*—1. These are: ἅμα, at the same time; μεταξύ, between, while; αὐτίκα and εὐθύς, straightway, immediately after; ἐξαίφνης, on a sudden; ἄρτι, just now, at this moment. They often belong to the verb, although closely connected with the participle.

Ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες, the Greeks fought while marching on (Xen. Anab. 6, 3⁵). Τὸ τοῦ θεοῦ σημεῖον...πολλαχού με ἐπέσχε λέγοντα μεταξύ, the sign of the divinity often restrained me while speaking (Plat. Apol. 40^b); with genitive absolute Plat. Euthyd. 275^c. Διώνυσον...αὐτίκα γενόμενον ἐς τὸν μηρόν ἀνερράφατο Ζεὺς, as soon as he was born, Zeus sewed up Dionysus in his thigh (Hdt. 2, 146³). Ἦπιστάμεθα εὐθύς γενόμενοι ξύμπαντα τὰ τοιαῦτα, we knew all such things immediately after being born (Plat. Phaedo 75^c). Τὴν ψυχὴν θεωροῦντα ἐξαίφνης θανόντος ἐκάστου, viewing the soul of each one just as he is dead (Plat. Gorg. 523^c). Plat. Cratyl. 396^b.

2. These are often joined to the principal verb: ἐνταῦθα, εἴτα, ἔπειτα, τότε, τότε ἤδη, οὕτως, οὕτω δέ, εὐθύς; all implying a succession in time, then, thereupon, after.

Πειθομένων τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην ἐν θ' αὐτὰ οἱ Ζαγκλαῖοι ἐβοήθειον, *after the Samians obeying and having seized Zancle, the Zancleans set out to help it* (Hdt. 6, 23³). Xen. Anab. 4, 7¹³ (εἵτα). Plat. Gorg. 456^d (ἐπειτα). Xen. Symp. 4, 23 (τότε). Andoc. 1, 9 (τότε ἤδη). Xen. Mem. 3, 10² (οὕτως). Plat. Phaedo 61^d (οὕτως δῆ). Thuc. 2, 54⁷ (εὐθύς).

2271. Use of ἄτε, οἶον, οἷα, ὥς, and ὥσπερ with Participles.—1. The particles ἄτε, οἶον, οἷα (also ἄτε δῆ, οἶον δῆ, οἷα δῆ), *inasmuch as, as, are used with the participle expressing cause to denote that the cause is real and that the writer or speaker is responsible for the statement.*

Ὁ Κῦρος, ἄτε παῖς ὦν..., ἤδετο τῇ στολῇ, *Cyrus, inasmuch as he was a boy, was delighted with the robe* (Xen. Cyr. 1, 3³). Καὶ ἄτε θεωμένων τῶν ἐταίρων, *and inasmuch as their companions were viewing them* (Xen. Anab. 4, 8²⁷). Οἶον δὲ διὰ χρόνου ἀφ' ἱγμένους ἀσμένως ἦα ἐπὶ τὰς ξυνήθεις διατριβάς, *inasmuch as I had arrived after a long time, I gladly went to my accustomed haunts* (Plat. Charm. 153^a). Οἷα ὑπὸ Ἰστιαίου πολιορκηθέντες, *inasmuch as they had been besieged by Histiaeus* (Hdt. 6, 46²); with genitive absolute, Hdt. 1, 189⁴. — Ἄτε δῆ, οἶον δῆ, οἷα δῆ: Hdt. 1, 171³; Plat. Symp. 203^b; Xen. Hell. 6, 4²⁶.

2. The particle ὥς, *as, as if*, is used either to denote that the participle expresses an *apparent or pretended* fact, or that the participle expresses merely the *thought* of some prominent person in the sentence, not necessarily the writer's or speaker's. With the future participle it may be rendered by *in the hope of* or *with the intention of*.

Βοῖσκος ὁ πύκτης τότε διεμάχετο ὥς κάμνων ἀσπίδα μὴ φέρειν, *Boiscus the boxer then strove earnestly by pretending to be sick (lit. as being ill) not to carry his shield* (Xen. Anab. 5, 8²³). — Ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν, *having escaped from these evils, they gladly took repose* (Xen. Anab. 4, 3²). Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν ὥς πολεμῖαν οὔσαν, *this country he turned over to the Greeks to be plundered since it was, as he regarded, hostile* (Xen. Anab. 1, 2¹⁹). Ὡς τὰ βέλτιστα βουλευόντες ἰσχυρίζοντο, *they remained firm, as they were counselling the best, as they believed* (Thuc. 4, 68⁶). Συλλαμβάνει Κῦρον ὥς ἀποκτενῶν, *he seizes Cyrus with the (declared) intention of putting him to death* (Xen. Anab. 1, 1³). Οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολέμησοντες, *the Athenians prepared with the (declared) intention of going to war* (Thuc. 2, 7¹). Hdt. 2, 1². Plat. Menex. 241^d. Xen. Anab. 4, 7¹³.

With genitive absolute: Οὐ δεῖ ἀθῦμειν ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων, *one ought not to despair as though the Athenians were not lovers of order* (Xen. Mem. 3, 5²⁰). Ὡς ἀναμενοῦντος καὶ οὐκ ἀποθανομένου (sc. ἐμοῦ), οὕτω παρασκευάζου, *make your preparation in the expectation that I shall remain and shall not die* (Xen. Cyr. 8, 4²⁷). Xen. Hell. 5, 4⁹; Cyr. 3, 1¹³. Isoc. 6, 86.

With accusative absolute impersonal: Παρηγγήσε τοῖς Πέρσαις παρασκευάζεσθαι, ὥς αὐτίκα δεῖ ἡσον ἐπιδιώκειν, *he ordered the Persians to be ready as it would be necessary (as he supposed) to press forward* (Xen. Cyr. 3, 2^o). Plat. Rep. 424^e; 427^e.—For ὥς with the personal accusative absolute, see 2268.

3. The particle ὥσπερ, *as if, as it were*, with the participle, merely expresses a *comparison*.

Ὀρχοῦντο...ὥσπερ ἄλλοις δεικνύμενοι, *they danced as if showing off to others* (Xen. Anab. 5, 4³⁴). Genitive absolute: ὥσπερ ἡ συὸς ἀγρίου ἢ ἐλάφου φανέντος, *as if a wild boar or stag had appeared* (Xen. Anab. 5, 7²⁴). Accusative absolute impersonal: κατακείμεθα ὥσπερ ἐξὶν ἡσυχίᾳ ἄγειν, *we lie down as if it were permitted to enjoy rest* (Xen. Anab. 3, 1¹⁴). Eur. Hipp. 1307. Xen. Symp. 1, 11.

2272. NOTE.—1. Herodotus uses also ὥστε in the same way as ἄτε; as Hdt. 1, 8²; 1, 73^{3.5}. This is very rare and doubtful in Attic: Thuc. 7, 24².

2. The above use of ἄτε, οἶον, οἷα, ὥσπερ, and ὥστε, with the participle, is post-Homeric. So ὥς with the participle rarely occurs in Homer, and not with the force explained in 2271, 2.

2273. NOTE.—These are used in a causal sense and belong to the principal verb: τοῦδε ἕνεκα, διὰ τόδε, διὰ τοῦτο, διὰ ταῦτα, ἐκ τούτου, οὕτως, *for this reason*.

Τοῦδε εἵνεκεν ἀνεβίβασε (τὸν Κροῖσον) ἐπὶ τὴν πυρὴν βουλόμενος εἰδέναι, κ.τ.λ., *therefore he caused Croesus to mount on the pyre wishing to know, etc.* (Hdt. 1, 86²). Thuc. 7, 13² (διὰ τόδε). Xen. Anab. 1, 7³ (διὰ τοῦτο); Anab. 5, 8¹⁵ (ἐκ τούτου). Plat. Lach. 178^b (οὕτω).

2274. Concessive Particles.—1. The particles used to strengthen a concessive participle are: καίπερ and (less often) καί, *though*; καὶ ταῦτα, *and that too*; οὐδέ (μηδέ), *though not*; καίτοι, *though* (very rare, especially in early writers).

Ἀποπλεῖ οἰκαδὲ, καίπερ μέσον χειμῶνος ὄντος, *he set sail homeward though it was mid-winter* (Xen. Ages. 2, 31); Anab. 1, 6¹⁰. Ἀδελφῷ φίλῳ ὄντε καὶ πολὺ διεστῶτε, *brothers being friends although far distant from each other* (Xen. Mem. 2, 3¹⁰). Il. 9, 655. Σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τοίτοις, καὶ ταῦτα σοφὸς ὢν, *you do not seem to give attention to these things, and that too though you are wise* (Plat. Gorg. 508^a). Οὐδὲ πεπονθὼς κακῶς ἐχθρὸν εἶναι μοι τοῦτον ὁμολογῶ, *although I have not suffered ill, yet I admit that this man is my enemy* (Dem. 21, 205). Ἰκανά

μοι νομίζω εἰρησθαι, καίτοι πολλά γε παραλιπών, *I believe I have said enough, although I have passed over much* (Lys. 31, 34).

2. Homer often has *περ*, which occurs also in Aeschylus, rarely in Euripides and Herodotus, once in Sophocles (*Phil.* 1068).—In Homer καί...περ generally stand separated; this is uncommon in tragedy.—The tragedians sometimes have οὐδέπερ (*μηδέπερ*), Homer has οὐδέ...περ separated.

Οὐ τι δυνήσεται ἀχνύμενός περ χραισμείν, *although much grieved thou wilt be unable to help them* (*Il.* 1, 241). Aesch. *Sept.* 1038. Eur. *Ion* 1324. Hdt. 3, 131².—Τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρον κείσθαι, *although grieving for his companion, he then let him lie* (*Il.* 8, 125). Eur. *Or.* 680.—Οὐδέπερ (Aesch. *Supp.* 399; Eur. *Phoen.* 1624; Ar. *Ach.* 222). Οὐδέ...περ (*Od.* 13, 294).

2275. NOTE.—1. In Attic, ὅμως, *yet, nevertheless*, is often joined to the principal verb, when the sentence contains a concessive participle; the participle may also separate ὅμως from its verb.

Τὸ πλῆθος ἄμετρον ὀρώντες, ὅμως ἐτολμήσατε ἰέναι ἐπ' αὐτούς, *though seeing their number was countless, you nevertheless had the courage to march against them* (Xen. *Anab.* 3, 2¹⁶). Σὺν σοὶ ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρροῦμεν, *with you, though we are in the enemy's country, we fear not* (Xen. *Cyr.* 5, 1²⁶). Eur. *Med.* 280.

2. The particles εἴτα, ἔπειτα, κατὰ, κάπειτα, and οὕτως are also used like ὅμως: Ar. *Nub.* 861; Plat. *Charm.* 163^a; Xen. *Mem.* 1, 1⁵; Plat. *Phaedo* 98^c; Dem. 28, 5.

3. So also are used ἔμπης (*epic and tragic*), καὶ ὥς and οὐδ' ὥς (*epic*): *Il.* 15, 339; Soph. *Aj.* 1338; *Il.* 3, 159; *Od.* 1, 6.

2276. Οὕτως is occasionally found with the leading verb when the participle expresses a condition; as in Xen. *Cyr.* 1, 6⁵.

OMISSION OF ὄν

2277. The participle ὄν, belonging to a predicate noun or adjective, is sometimes omitted.

1. (*a*) This occurs after ἄτε, οἶα, καίπερ, and ὥς; occasionally with predicate nouns, oftener with adjectives.

Αὐτοὺς εἰς τὴν πολιτείαν οὐ παραδεξόμεθα ἄτε τυραννίδος ὑμνητάς, *we will not receive them into the state, as they are singers of the praises of tyranny*

(Plat. *Rep.* 568^b). Xen. *Cyr.* 1, 3².—Γινώσκω σαφῶς, καίπερ σκοτεινός (sc. ὦν), *I know well although my sight is darkened* (Soph. *Oed. Tyr.* 1326). Ὡς ἐμοῦ μόνῃς πέλας (sc. οὔσης), *as I alone am near* (Soph. *Oed. Col.* 83). Ὡς καλὸν (sc. ὦν)...ἀγορεύεσθαι αὐτόν, *as it is good for the oration to be spoken* (Thuc. 2, 35¹).

(b) Without these particles, ὦν is very rarely omitted in poetry; as ὄρνις, ὦν ὑφ' ἡγετῶν (sc. ὄντων), *birds, under whose guidance*, like Lat. *quibus ducibus* (Soph. *Oed. Tyr.* 966); accusative absolute, Soph. *Ant.* 44.

2. The adjectives ἐκὼν, *willing(ly)*, and ἄκω:, *unwilling(ly)*, are treated like participles from Homer on, and thus omit ὦν.

Ἐμοῦ μὲν οὐχ ἐκόντοιοι, *against my will* (Soph. *Aj.* 455). Τοῖς βαρβάροις, ὧν δκόντων τὴν χώρην ἔχουσιν, *to the barbarians, against whose will they possess the country* (Isoc. 4, 122).

2278. NOTE.—A predicate adjective or noun connected by a conjunction with a participle, usually has ὦν; as in Ar. *Plut.* 751; *Vesp.* 507. But sometimes the predicate noun or participle here omits ὦν; as in Thuc. 3, 69¹; *Il.* 10, 342.

(B) SUPPLEMENTARY PARTICIPLE.

2279. The supplementary participle completes the meaning of the verb, and may refer to the subject or to the object of the verb. Moreover, it may be used either to qualify the verb by limiting its meaning to a particular circumstance; or else it may be used as the equivalent of a proposition introduced by ὅτι or ὥς.

Thus: Σωκράτης σκοπῶν διῆγεν, *Socrates was continually enquiring*; παύσω σε ἀδικοῦντα, *I will stop you from doing wrong*;—but οἶδα αὐτόν τοῦτο δεδράκοντα = οἶδα ὅτι τοῦτο δέδρακεν, *I know that he has done this*; οἶδα θνητὸς ὦν = οἶδα ὅτι θνητὸς εἰμι, *I know that I am mortal*.

(a) PARTICIPLE LIMITING THE MEANING OF THE VERB

2280. 1. With εἰμί, γίγνομαι, ὑπάρχω.—Like any adjective, the participle may be used predicatively after the copulative verbs εἰμί, *be*, γίγνομαι, *be, become*, and ὑπάρχω, *used in the sense to be or to be taken for granted*.

Εἰ τοῖς πλείοσι ἀρέσκοντές ἐσμεν, *if we are acceptable to the majority or if we please the majority* (Thuc. 1, 38³). Ἦσαν ἀπιστοῦντές

τινες Φιλίππῳ καὶ νοῦν ἔχοντες, *there were some persons distrusting Philip, and having intelligence* (Dem. 19, 53). Γινώσκων που αὐτὸς ἑαυτὸν τότε ἔσται, *he will know himself then or he will be knowing himself* (Plat. Charm. 169^a). Οὐτε γὰρ θρασὺς οὐτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ, *I am neither emboldened nor yet prematurely alarmed by thy present speech* (Soph. Oed. Tyr. 90). Ἦν γὰρ ὁ Θεμιστοκλῆς βεβαίωτατα δὴ φύσεως ἰσχυὴν δηλώσας, *Themistocles was a man who pre-eminently manifested his strength of genius* (Thuc. 1, 138³). Ἐγὼ τὸ πρᾶγμά εἰμι τοῦτο δεκράκως, *I am the one who has done this* (Dem. 21, 104). Οὐδ' ἤσθοντο ὅτε ἦν τετελευτηκὼς Ἀγνίᾱς, *they did not even hear of it when Hagnias was dead* (Dem. 43, 64). Κατελημμένοι ἔσονται, *they will be surprised* (Xen. Cyr. 4, 2^a).—Μῖσοῦντες γίγνονται τοὺς κακοὺς, *they get to hate the wicked* (Plat. Leg. 908^b).—Τοῦτο ὑπάρχειν ἡμᾶς εἰδὼτας ἡγοῦμαι, *I think it may be taken for granted that you know this* (Dem. 18, 95); with ὑπάρχω this occurs mostly in Demosthenes.

2. So with poetic πέλομαι, *be*; as ἐμέῳ λελασμένος ἔπλεν, *thou wert forgetful of me* (Il. 23, 69).

2281. NOTE.—In these constructions with εἰμί, the verb expresses a continued state of being resulting from the action of the participle; hence the present and perfect participles are mostly so used. The simple perfect and pluperfect may express the continued state in the same way, but not so distinctly and sometimes not at all (1928). But the periphrastic form with the perfect participle has the ordinary force of a perfect or pluperfect when it can only be formed periphrastically, as in the third person plural of the perfect and pluperfect passive and middle of mute and liquid verbs; also in the usually periphrastic future-perfect active, as ἐγνωκότες ἔσομεθα, *we shall have known*; and in the periphrastic form of the future-perfect passive, as ἐψευσμένους ἔσομαι, *I shall have been deceived*.

2282. NOTE.—The construction of the predicate participle with εἰμί, especially with the aorist participle, occurs oftener in poetry than in Herodotus or in Attic prose: Il. 5, 873; Soph. Oed. Tyr. 970; Eur. Cycl. 381; Ar. Ran. 36; Hdt. 9, 51².

2283. NOTE.—1. Occasionally we find an impersonal participle, like συμφέρον, used predicatively with εἰμί; as συμφέρον ἦν τῇ πόλει, *it was advantageous to the state* = συνέφερεν (Dem. 19, 75). Isoc. 12, 124.

2. We even find ἔστιν ὧν οἱ γιγνόμενος, ἔστιν (οὕτως) ἔχων; rarely

ὄν with another participle. Thus: ὑπόμνημα ἦσαν ὄντες οἱ στέφανοι, *the crowns, while existing, were a memorial* (Dem. 22, 74); Thuc. 4, 54³ (ἦσαν γινόμενοι); Dem. 20, 113 (ἔστιν...ἔχοντα); Plat. Leg. 963^b (διαφέρων...ὄν).

2284. With ἔχω.—1. The verb ἔχω (εἶχον), *have*, with an active or middle aorist or (seldom) perfect participle, denotes possession as a result of the action expressed by the participle. In the dramatists this construction is sometimes merely equivalent to the simple tense.

Τὴν προίκα τοῦτον τὸν τρόπον εἶχε λαβών, *he got the dowry in this way, and held it* (Dem. 27, 17). Πολλὰ χρήματα ἔχομεν ἀνηρπακότες, *we have much money that we have seized* = lit. *having seized it* (Xen. Anab. 1, 3¹⁴). Ἄ νῦν καταστρεψάμενος ἔχεις, *which you have now subjugated and possess* (Xen. Anab. 7, 7²⁷); Anab. 4, 7¹. Soph. Oed. Tyr. 701. Eur. Med. 33; Bacch. 302. Hdt. 1, 28; 3, 65¹⁰. The first example of this usage is in Hes. Op. 42.—Herodotus uses also ἔσχε in this way, as in 1, 75¹.

2. The intransitive ἔχω is also found in this use to express a condition or state, but mostly in tragedy.

Θαυμάσας ἔχω, *I stand wondering*, lit. *having wondered, I stand* (Plat. Phaedr. 257^c). Τοῦτ' ἀπειλήσας ἔχεις; *have you made this threat?* (Soph. Oed. Col. 817). Dem. 19, 288. Ar. Thesm. 236. Soph. Trach. 37.

2285. With verbs of “being”.—1. The supplementary participle is used with verbs denoting *being* in some definite manner. In translating into English, the participle is generally made the principal verb, and the verb is rendered by some adverb or phrase like *continually, by chance, secretly, first, away*.

2. (a) Such verbs are: διατελέω, διάγω, διαγίνομαι, διαμένω, διατρίβω, *to be continually*; θαμίζω, *to be wont, to be frequently*; τυγχάνω, *to happen (to be by chance)*; λανθάνω, occasionally διαλανθάνω, *to escape the notice of (to be secretly)*, also ἀποκρίπτομαι; φθάνω, *to anticipate (to be first)*; οἶχομαι, *am gone away*.

(b) Add poetic διανύω, *to bring to an end, to arrive at*; poetic κυρέω = τυγχάνω; συγκυρέω only in Hdt. 8, 87⁵; poetic λήθω = λανθάνω.

Ἀσχοῦντες διετέλεσαν, *practising continually* (Xen. Cyr. 1, 5⁸). Ἐπιμελόμενος ὧν δεῖ διάξω, *studious always of the things one ought to be studious of* (Xen. Cyr. 7, 5^{8b}). Οὐδὲν ἄλλο ποιῶν διαγεγνήται ἢ διασκοπῶν τὰ τε δίκαια καὶ τὰ ἄδικα, *he has passed through life doing*

nothing else than considering what is just and what is unjust (Xen. Mem. 4, 8⁴). Διαμένω (Xen. Mem. 4, 7⁷). Διατρίβω (Ar. Eccl. 1151).—Οὐ τι κομιζόμενός γε θάμιζεν, he was not accustomed to being thus cared for (Od. 8, 451).—Ἐτυχον ὄπλιται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα, about fifty hoplites happened to be sleeping in the market-place (Thuc. 4, 113²). Ὅπου ἔτυχεν ἕκαστος ἐστηκώς, wherever each happened to be standing (Xen. Anab. 1, 5⁸). Od. 14, 344.—Ἐλαθεν ἀποδράς, he escaped unobserved (Xen. Hell. 1, 3²²). Ἐλαθον ἐσελθόντες, they entered unobserved (Thuc. 2, 2⁵). Βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθών, I should like to depart without his knowledge (Xen. Anab. 1, 3¹⁷). Ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες, unconsciously we found that we did not differ at all from children (Plat. Crito 49^b). Isoc. 8, 32. Plat. Gorg. 471^b. Isoc. 1, 16. Hdt. 1, 44². Διαλανθάνω (Isoc. 3, 16). Ἀποκρίπτομαι (Xen. Mem. 2, 3¹⁴).—Φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους, they arrive at the summit before the enemy do (Xen. Anab. 3, 4⁴⁹). Χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα, it was difficult for another to do this first (Xen. Cyr. 1, 3¹²). Κόνων ὡς ἔφθη ὑπὸ τῶν πολεμίων κατακωλύθει, ἡγαγκάσθη ναυμαχῆσαι, Conon, having been stopped by the enemy before he could go any farther, was compelled to fight a naval battle (Xen. Hell. 1, 6¹⁷). Plat. Rep. 375^c). Hdt. 4, 136³. Il. 23, 805.—Οἶχεται θανών, he is dead and gone (Soph. Phil. 414). Ὡχοντο ἀπελαινόντες, they rode away (Xen. Anab. 7, 6⁴²). Il. 2, 71. Xen. Hell. 4, 8⁸; Anab. 7, 6⁴². Ὅστις ἐχθρὸς ὧν κυρεῖ, whoever happens to be my enemy (Eur. Alc. 954). Soph. Aj. 87; Oed. Col. 119.—Λήθω (Il. 10, 279).—Διανύω (Od. 17, 517).

2286. NOTE.—Τυχάνω, [κυρέω], λανθάνω, φθάνω.—1. With any tense of these verbs, except the present or imperfect, the supplementary aorist participle does not express time past with reference to the verb, but time coincident with it. See the examples above, 2285 and 2288.

2. The few cases of φθάνω with the infinitive in classic Greek (as in Ar. Eq. 935) are very suspicious; so the one of λανθάνω with infinitive in Plat. Rep. 333^a. In late Greek only are these verbs found with the infinitive.

3. (a) With λανθάνω and φθάνω we occasionally find the regular construction reversed, the participle of these verbs being used, and the finite form of the other verb.

Ὅπως μὴ ποιῶνται ἑκπλους αὐτόθεν λανθάνοντες, so that they might not sail out from thence unobserved (Thuc. 3, 51², for ὅπως μὴ λανθάνωσιν... ποιούμενοι). Soph. Ant. 532. Φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν, we waste their land before they know it (Xen. Cyr. 3, 3¹²). Od. 4, 547; Il. 12, 390; Ar. Plut. 1102.

(b) So very rarely in poetry with *τυγχάνω* and *κυρέω*;
Eur. *Iph. Aul.* 958; Soph. *Phil.* 371.

2287. NOTE.—Ὅκ ἂν φθάνοις (φθάνοιτε).—This expression, meaning *you cannot be too soon, or the sooner you...the better*, with a supplementary participle, is equivalent to an urgent request or command; much less common is this expression in the third or first person.

Ὅκ ἂν φθάνοις λέγων, *the sooner you speak the better = speak at once* (Xen. *Mem.* 2, 3¹¹). Hdt. 7, 162².—Ὅκ ἂν φθάνοις τὸ πλῆθος τοῖσι τοῖς θηρίοις δουλεύων, *the people might as well be slaves to these beasts at once* (Dem. 24, 143). Ὅκ ἂν φθάνοιμι (sc. λέγων), *I will speak at once or I may as well speak at once* (Plat. *Symp.* 214^e).

2288. NOTE.—Ὅν φθάνω...καί.—When *ὄν φθάω* is followed by *καί* or *καί εὐθύς*, the meaning of the expression is *no sooner...than*.

Ὅκ ἔφθησαν πύθόμενοι τὸν περὶ Ἀττικὴν πόλεμον καὶ...ἤκον ἡμῖν ἀμυνοῦντες, *no sooner did they hear of the war in Attica than they came to help us* (Isoc. 4, 86). Isoc. 8, 98.

2289. 1. The supplementary participle is used with verbs of *beginning, ceasing, stopping (= causing to cease), persevering, enduring, wearying, and permitting*.

2. (a) Such verbs are: *ἄρχομαι, begin*, also *ὑπάρχω* and *κατάρχω*; *παύομαι, λήγω, cease*; *παύω, stop = cause to cease* (with acc.); *διαλλάσσω, reconcile, get to cease* (with acc.); *ἀπαλλάσσομαι, get free from, leave off*; *οὐ διαλείπω, not to cease*; *μεθίεμαι, ἀντήμι, ἐπαντήμι, ἀπολείπω, ἐκλείπω, ἐπιλείπω, leave off*; sometimes *κωλύομαι, be hindered*, and *κωλύω* (with acc.), *hinder*;—*λιπαρέω, persevere*; *ἀνέχομαι* (with nom. or acc.), *καρτερέω, ὑπομένω, endure*; *κάμνω, ἀπαγορεύω (ἀπείπον, ἀπείρηκα), weary*;—*ἐν ὀλιγωρίᾳ ποίεομαι, οὐ φροντίζω, not to care, disregard*;—*περιοράω, ἐφοράω, εἰσοράω, see = permit, let go on*; *προτέμω, neglect, permit*; rarely *ἐπιτρέπω, permit*.

(b) Add also: *ἄρχω* with part. in *Il.* 2, 378; *ἔχω = παύω* and *ἐπέχω = παύομαι* (poetic); *ἄπαγε (= παῦσαι), cease* (poetic); *ἐλινύω = παύομαι* (Hdt.); in poetry *μεθήμι = μεθίεμαι*;—root *τλα-* (*τλῆναι*), *endure* (poetic); rarely in poetry *τολμάω, endure, have courage*; in poetry *ὀράω = περιοράω, permit, let go on*; seldom in poetry *μένω, await*.

Ἀρξομαι ἀπὸ τῆς ἱατρικῆς λέγων*, *I shall begin my speech with the medical art* (Plat. *Symp.* 186^b). **Υπάρχω* (Xen. *Anab.* 5, 5^a). **Κατάρχω* (Xen. *Cyr.* 1, 4^a).—Παῦσαι λέγουσα*, *stop talking* (Eur. *Hipp.* 706). **Αἰκίζόμεναι...οὐποτε λήγουσιν*, *they never cease plaguing* (Xen. *Oec.* 1, 23). Xen. *Anab.* 3, 1¹⁹; *Mem.* 4, 6¹. **Τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας*, *he stopped the barbarians from committing injuries* (Isoc. 12, 83). **Διαλλάσσομαι* (Plat. *Phaedo* 60^c). **Ἀπαλλάσσομαι* (Plat. *Leg.* 800^c). **Οὐ πώποτε διέλιπον ζητῶν*, *I never left off seeking* (Xen. *Apol.* 16). **Τοῦτο τέμνων οὐκ ἐπανῆκε*, *he did not desist cutting* (Plat. *Phaedr.* 266^a). **Καὶ ἄλλα γε δὴ μῦρια ἐπιλείπω λέγων*, *and I omit saying ten thousand other things* (Plat. *Phil.* 26^b). **Ἀνῆμι* (Hdt. 4, 28¹). **Ἀπολείπω* (Xen. *Oec.* 6, 1). **Ἐκλείπω* (Plat. *Menex.* 249^b). **Μὴ κωλύονται...περαιούμενοι*, *lest they should be hindered in passing* (Thuc. 1, 26²). **Διακωλύω* (Isoc. 14, 44).

Διπαρέετε μένοντες*, *persevere, holding your ground* (Hdt. 9, 45³). **Οὐκ ἀνέξομαι ζῶσα*, *I shall not endure living* (Eur. *Hipp.* 354). **Ἰάσων παῖδας ἐξανέξεται πάσχοντας*; *will Jason endure to have his children suffer?* (Eur. *Med.* 74). **Καρτερέω* (Xen. *Cyr.* 3, 2^a). **ὑπομένεις με τὸν τυφλὸν κηδεύων*, *thou dost submit to curing for me the blind* (Soph. *Oed. Tyr.* 1324). **Μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν*, *do not weary of doing good to a friend* (Plat. *Gorg.* 470^c). **Οὐκ ἀπαγορεύομεν θεραπεύοντες*, *we are never weary of paying homage* (Isoc. 10, 56). **Ἀπείρηκα ἤδη συσκευαζόμενος καὶ τρέχων*, *I am now weary of packing up and running* (Xen. *Anab.* 5, 1²). **Ἀπείπον* (Isoc. 6, 47).—Οὐ φρόντιζω* (Eur. *Hec.* 256). **Ἐν ὀλιγοῖα ποίεσθαι* (Thuc. 4, 5⁵).

**Μεῖζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν*, *we allow the man to become greater* (Dem. 9, 29). **Μὴ περιίδωμεν ὑβρισθεῖσαν τὴν Λακεδαιμόνα*, *do not let us see Lacedaemon insulted* (Isoc. 6, 108). Thuc. 1, 86². **Ἐφοράω* (Isoc. 4, 96). **Εἰσοράω* (Eur. *Med.* 712). **Προίεμαι* (Thuc. 2, 73³). **Ἐπιτρέπω* (Isoc. 12, 170).

Ἀρχω* (Il. 2, 378). **Ἐχω* = *παύω* (Pind. *Isth.* 3, 72). **Τάσσω* *ἐπέσχον*, *by arranging I restrained* (Eur. *Phoen.* 449). **Ἀπαγε...αὐδῶν*, *cease speaking* (Eur. *Phoen.* 1733). **Ἐλίνύω* = *παύομαι* (Hdt. 1, 67^a; 8, 71⁵). **Μεθίημι* (Il. 24, 48).—Τλήσομαι ἄλγεα πάσχων*, *I will endure to suffer toils* (Od. 5, 362). Od. 20, 311. Soph. *El.* 943. **Τόλμᾳ δ' ἐράωσα*, *have the courage to love* (Eur. *Hipp.* 476). Od. 24, 162.—**Μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν*, *not to see me killed by citizens* (Eur. *Or.* 746). **Μένω* (Il. 13, 37).

2290. NOTE.—Some of the above verbs are also used with the infinitive, but their meaning is then commonly somewhat changed.

1. **Ἀρχομαι* with the participle means *to begin by actually doing something, to begin with something, to be beginning*, in distinction to

ending. With the infinitive it means *to begin to do something*; as ἤρξαντο...τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν, *the Athenians began to build the long walls* (Thuc. 1, 107¹); Il. 7, 324.

So ἄρχω with the infinitive: Il. 2, 84. ἄρχω with the participle is nearly always explained differently from 2289, 2 (b), as *to rule* in Soph. El. 522.

2. Παύω with the participle means *to stop = to cause to cease*; with the infinitive it means *to prevent from occurring in the future* (= κωλύω), as ῥαψωδοὺς ἔπαυσε ἀγωνίζεσθαι, *he prevented the rhapsodists from contending* (Hdt. 5, 67²); Plat. Rep. 416⁺.

3. Μεθίημι with the infinitive, *to omit, to permit*, in prose and poetry.

Μεθιᾶσι τὰ δέοντα πράττειν, *they neglect to do their duties* (Xen. Mem. 2, 1³³). Ἐμέ...μετὲς ἵεναι, *permit me to go* (Hdt. 1, 37³). Soph. Oed. Tyr. 131; El. 628. Μεθίημι with the participle is poetic (2289).

4. (a) Ἀνέχομαι and ὑπομένω with the participle mean *to endure, to hold out*; with the infinitive, *to venture*.

Ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι, *they ventured (or had the courage) to receive the invader in their country* (Hdt. 7, 139⁸; ἀνέχομαι with infinitive is very rare). Ὑπομείναντα τὰ πάντα πάσχειν, *to endure the suffering of any extremity* (Plat. Leg. 869^c). So τολμάω in prose and poetry (2207).

Also τλα- (τλῆναι) in poetry when it means *to venture*.

With the participle τολμάω and τλα-, *endure*, are very rare and poetic.

(b) Ἀνέχομαι may also be accompanied by a genitive absolute; as οἶε τινα ἀνέξεσθαί σου λέγοντος, *do you think any one will tolerate you saying* (Plat. Phil. 13^c).

5. Ἀποκάμνω with the participle, *to weary of an action*; with the infinitive, *to leave off from weariness*, as μῆτε ἀποκάμης σαντὸν σῶσαι (Plat. Crito 45^b).

6. Περιορώω with the participle means *to overlook, to let an action go on without attempting to stop it*; with the infinitive, it means *to allow a thing to happen without attempting to prevent it*.

Τοὺς γὰρ Ἀθηναίους ἤλπιζεν...τὴν γῆν οὐκ ἂν περιθδεῖν τμηθῆναι, *for he hoped that the Athenians would not allow their land to be ravaged* (Thuc. 2, 20^a). Hdt. 1, 24⁸. Thuc. 1, 35⁴. Sometimes there is practically no difference between the infinitive⁵ or participial construction.

7. Ἐπιτρέπω, *to permit, to give up*, with the infinitive is the regular construction (Xen. *Anab.* 1, 2¹⁹); with the participle it is very rare.

2291. *With Verbs of Feeling or Emotion.*—1. The supplementary participle accompanies many verbs signifying *to be satisfied, to rejoice, to be pleased or displeased, to be vexed or angry, to be ashamed, to repent.*

2. (a) Such verbs are: ἀγαπάω, *be satisfied*; χαίρω, ἡδομαι, γέγηθα, *rejoice, be pleased*; ἀγάλλομαι, *to delight in, exult in*; ἀρκέω, *to suffice*; ἀλγέω, *be troubled, grieved*; λυπέομαι, *grieve*; ἄχθομαι, ἀγανακτέω, *be vexed, discontented*; ὀργίζομαι, *be angry*; χαλεπῶς φέρω, *be vexed, displeased*; ῥαδίως φέρω, *bear easily*; αἰσχύνομαι, *be ashamed*; μεταμέλει μοι, μεταμέλομαι, *repent*, and others.

(b) Ἀσχαλάω (Hom.), *be impatient, vexed*; περιημεκτέω (Hdt.), *be sad, angry*; poetic ἀναίνομαι when it means *to be troubled, to regret, to repent*; in poetry αἰδέομαι, *be ashamed*;—φιλέω with nom. part. in Ar. *Plut.* 645: φιλεῖς δὲ δρῶς αὐτό, *you are fond of doing it*;—ὄθομαι (epic), *to have care, regard*; μέλω, *be an object of care or interest or thought*, used personally with part. in *Od.* 5, 6; *Od.* 20, 21;—θαυμάζω with part. in *Soph. Oed. Tyr.* 289.

Ἐπὶ σμικροτέρων...τῖμώμενοι ἀγαπῶσιν, *they are contented to be honoured by smaller people* (Plat. *Rep.* 475^b).—Τῖμώμενοι χαίρουσιν, *they delight in being honoured* (Eur. *Hipp.* 8). Χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὓσι δ' οὐ, *they delight in having those examined who consider themselves wise but are not* (Plat. *Apol.* 33^c). Ἰδὼν ἡσθην, *I was delighted in beholding* (Plat. *Prot.* 315^b). Γέγηθας ζῶν, *you live in exultation* (Soph. *Phil.* 1021).—Ἀγάλλομαι (Xen. *Hier.* 8, 5).—Ἀρκέω (Thuc. 5, 9¹).—Ἀλγέω (Plat. *Phil.* 47^c). Λυπέομαι (Thuc. 2, 65³). Ἐλεγχόμενοι ἤχθοντο, *they were vexed at being exposed* (Xen. *Mem.* 1, 2⁴⁷). Τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, *it is proper to grieve when the wise die* (Plat. *Phaedo* 62^e).—Ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι, *when injured, men are more angry than when treated with violence* (Thuc. 1, 77⁵). Χαλεπῶς ἔφερον οἰκίᾱς καταλιπόντες καὶ ἱερά, *they are grieved to leave their houses and their temples* (Thuc. 2, 16). Οὕτω ῥαδίως φέρεις ἡμᾶς ἀπολείπων, *you bear it so easily to leave us* (Plat. *Phaedo* 63^a).—Τοῦτο οὐκ αἰσχύνομαι λέγων, *I say this without shame* (Xen. *Cyr.* 5, 1³¹).—Μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι, *they repented at not having accepted the peace* (Thuc. 4, 27²). Μετεμέλησέ

οἱ τὸν Ἑλλήσποντον μαστιγώσαντι, *he repented having scourged the Hellespont* (Hdt. 7, 54⁴). Thuc. 5, 35⁴. Xen. *Anab.* 7, 1⁵.

Homeric ἀσχαλάω (*Il.* 2, 293).—Hdt. περιημεκτέω with gen. part. in 8, 109¹.—Νῆκώμενος λόγοισιν οὐκ ἀναίνομαι, *I do not deny being overcome by the tidings* (Aesch. *Ag.* 583).—Αἰδέσθαι πατέρα...προλείπων, *be ashamed of deserting your father* (Soph. *Aj.* 506).—Epic ὄθομαι (*Il.* 5, 403).

2292. NOTE.—Most of the participles used with the above verbs express a *cause* and could thus be placed under 2251.

2293. NOTE.—1. With ὄχθομαι a genitive of the participle can be used (genitive absolute); as οὐδὲν ἤχθετο αὐτῶν πολεμούντων, *he was not vexed because they were fighting* (Xen. *Anab.* 1, 1⁸); Thuc. 1, 95¹.

2. In poetry χαίρω, ἡδομαι, and γηθέω, *rejoice*, may have the accusative; as σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω, *I rejoice at thy faring well* (Soph. *Aj.* 136); Eur. *Hipp.* 1340; Soph. *Phil.* 1314; *Il.* 8, 378. So also ἐλεαίρω, *pity*, and ἄχθομαι (*Il.* 13, 15 and 352).

2294. NOTE.—1. Αἰσχύνομαι with the participle means *I do something and am ashamed of it*; with the infinitive it means *I refrain from doing something because I am ashamed*.

Τοῦτο οὐκ αἰσχύνομαι λέγων, *I say this without shame* (Xen. *Cyr.* 5, 12¹).—But αἰσχύνομαι ὑμῖν εἰπεῖν τῆληθῆ, *I am ashamed to tell you the truth = I do not tell you the truth because I am ashamed* (Plat. *Apol.* 22^b). Xen. *Anab.* 2, 3²²; *Rep. Lac.* 9, 4.—So αἰδέομαι with the infinitive: Xen. *Symp.* 8, 33; 8, 35.—So αἰδέομαι with the infinitive: Xen. *Symp.* 8, 33; 8, 35.

Also epic ὄθομαι with the infinitive; as τοῦ δ' οὐκ ὄθεται φίλον ἦτορ....φάσθαι, *but his heart fears not to assert* (*Il.* 15, 166).

2. Other verbs of *feeling* or *emotion* rarely take the infinitive; but στυγέω, *hate* (*to do*), always has the infinitive from Homer on.

2295. NOTE.—Verbs of *feeling* or *emotion* are often followed by ὅτι and a causal clause (2071); sometimes by εἰ and a conditional clause (2074).

2296. Explanatory Participle.—1. The supplementary participle may be used *to explain* the action of a verb, as an appositive explains a noun or pronoun. This occurs chiefly with verbs

meaning to do well or ill, right or wrong; to surpass, to be inferior, and the like. Here the aorist participle in connection with a verb expressing a past action does not denote time past, but time coincident with the verb. Compare 2286.

2. Such verbs are εὖ (καλῶς) ποιεῖν, to do well; ἀδικεῖν, to do wrong; χαρίζομαι τινι, χάριν φέρω τινι, to do any one a favour; νικάω, κρατέω, περιγίγνομαι, to conquer, surpass; ἡττάομαι, λείπομαι, to be surpassed, to be inferior; and others.

Εὖ γε ἐποίησας ἀναμνήσας με, you did well in reminding me (Plat. *Phaedo* 60^c). Ἀδικεῖτε πολέμου ἄρχοντες, you do wrong in beginning war (Thuc. 1, 53¹). Τόδε μοι χάρισαι ἀποκρινάμενος, do me the favour by replying (Plat. *Gorg.* 516^b). Πάντας πειρῶ νικᾶν εὖ ποιῶν, try to vanquish all in doing good (Xen. *Hier.* 11, 14). Οὐχ ἡττησόμεθα εὖ ποιοῦντες, we shall not be surpassed in doing good (Xen. *Anab.* 2, 3²³). Εὐεργετῶν οὐδενὸς λείπεται, he is inferior to none in doing good services (Xen. *Mem.* 2, 4⁷). Lys. 28, 8. Ar. *Eccl.* 1045. Plat. *Phaedo* 89^d. Hdt. 9, 79². Xen. *Hier.* 11, 15. Xen. *Mem.* 2, 3¹⁷.

The participle here may also be regarded as circumstantial (2246).

2297. 1. The supplementary participle is sometimes found with συμβαίνω and συμπίπτω, to happen; so also βελτίων (ἀμείνων, κρείσσων) εἶμι are sometimes used personally with the participle where an impersonal construction with the infinitive would be expected.

Οὕτω συμβαίνει ἅμα καὶ ἡ τῶνδε εὐγένεια κοσμουμένη, in this way their noble birth is praised (Plat. *Menex.* 237^c). Πάντα...συμβαίνει γιγνόμενα, all happens (Plat. *Phil.* 42^a). Συνεπεπτώκεε ἔρις ἐοῦσα, there happened to be a quarrel (Hdt. 1, 82¹). Ἀρισταγόρῃ συνέπιπτε... πάντα ταῦτα συνελθόντα, it happened that all these things occurred to Aristagoras (Hdt. 5, 36). Plat. *Phil.* 47^d).—Κρείσσων ἢ σθαμνέει δὲν ἡ ζῶν τυφλός, thou wert better to live no longer than to live blind (Soph. *Oed. Tyr.* 1368). Hdt. 1, 37³. Lys. 26, 4. Dem. 3, 34.

2. The supplementary participle is sometimes found with verbs meaning to be full of, to be sufficient. Such are ἐμπίπταμαι, be full, μεστός (πλήρης) εἶμι; ἀρκέω, ἰκανός εἶμι, am sufficient.

Οὐ...βλέπων ἐμπίπταμαι, I cannot satiate myself with looking (Eur. *Ion* 925). Μεστός ἦν θυμούμενος, I was full of anger (Soph. *Oed. Col.* 768). Hdt. 7, 146⁴.—Ἀρκέσω θνησκουσ' ἐγώ, it will be enough for me to die (Soph. *Ant.* 547). Thuc. 5, 9¹. Ἰκανὸς ἔφη αὐτὸς ἀτυχῶν εἶνα, he said it was enough for himself to be unhappy (Isae. 2, 7).—But ἀρκεῖ or ἰκανόν ἐστι with the infinitive would be more common.

So in poetry ἅλις εἶμι = ἰκανός εἶμι; as in Soph. *Oed. Tyr.*

1061.

2298. *With Verbs of Coming and Going.*—1. With verbs of *going* and *coming*, the supplementary participle is used to explain the action, the participle expressing the main thought. When the future participle is used, the whole expression means *to be about to or to be going to*.

2. Thus are used ἤκω, *I am come*; ἔρχομαι and εἶμι; for οἶχομαι, *am gone*, see 2285.

Ἰνα εἰδῆς οὗς φέρων ἤκω λόγους, *that you may know the words which I bring* (Eur. Or. 1628). Νῦν δ' αὖ ἕτερόν τι ἤκεις ἔχων, *now again you bring another thing* (Plat. Gorg. 491^c). Ἐρχομαι γὰρ δὴ ἐπιχειρῶν σοι δεῖξασθαι τῆς αἰτίας τὸ εἶδος, *I am now going to try to show you the nature of the cause* (Plat. Phaedo 100^b). Ἦιε ταύτην αἰνέων, *he went on praising her* (Hdt. 1, 122³).—Ἐρχομαι ἐρέων, *I am going to say, am about to say*, like the French *je vais dire* (Hdt. 1, 5³). Xen. Ages. 2, 7. Καὶ ἐγὼ μὲν ἦα τὰς ἐφεξῆς ἐρών, *I was going to speak of them in order* (Plat. Rep. 449^a). Ἦκεις ἀγγέλων (Eur. Phoen. 1075). Plat. Prot. 313^a.

Homer uses the aorist of βαίνω, *go*, in this way.

Βῆ φείγων, *he took to flight or he fled* (Il. 2, 665). Οὗς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι, *whom the Fates of death did not carry off or whom they did not go to carry off* (Il. 2, 302).—Βῆ... Ἀντιφον ἐξενάριξων, *he went to slay Antiphon* (Il. 11, 101).

2299. *With other Verbs.*—1. The supplementary participle is occasionally used with πειράομαι, *to try*; πολὺς ἔγκειμαι or ἔγκειμαι alone, *to importune, to urge, to be urgent*; πάντα ποιέω, *to do everything*; rarely with σπουδάζω, *to be zealous*; with παρασκευάζομαι, *to prepare*, the future participle is found, usually preceded by ὥς.

Νῦν πειράσόμεθα ἐλέγχοντες, *we will now try to prove* (Antiphon 3, 1). Plat. Theæt. 190^c. Πολὺς ἐνέκειτο λέγων, *he was very urgent in saying* (Thuc. 4, 22¹). Thuc. 2, 81³. Πάντα ἐποιοῦν πείθοντες τὸν βασιλεῆ συγχωρῆσαι ταῦτα, *they did everything to persuade the king to comply with this* (Xen. Cyr. 5, 4²⁰). Plat. Euthyphr. 8^c. Ἡ γυνὴ ἐδόκει σοι ὑπακούειν ὧν σὺ ἐσπούδαζες διδάσκων; *did your wife appear to attend to those matters which you took pains to teach her?* (Xen. Oec. 9, 1). Plat. Polit. 310^b). Προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι, *they were preparing to make assaults on the wall* (Thuc. 2, 18¹). But oftener with ὥς preceding the participle, as in Thuc. 2, 7¹; Plat. Phaedo 98^a.

2. Herodotus often uses the participle with *πειράομαι*, *to try*; also with *πολλός εἰμι*, *πολλὸς ἔγκειμαι*, and *παντοῖος εἰμι*, all meaning *to importune*, *to urge*, *to be urgent*; very rarely with *ἐπείγομαι*, *to hasten*, *to press on*.

Ἐπειρήθη ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους, *I tried marching against these men* (Hdt. 7, 9¹). Πολλὸς ἦν λισσομένος ὁ ξείνος, *the stranger was urgent in entreating* (Hdt. 9, 91¹). Πολλὸς ἔγκειμαι (Hdt. 7, 158¹). Παντοῖος εἰμι (Hdt. 9, 109⁴).—Ἦν μὴ ἐπειχθῆς ποιεῖμενος (sc. ναυμαχίην), *if you do not hasten to fight a naval battle* (Hdt. 8, 68⁵).

(β) PARTICIPLE EQUIVALENT TO A CLAUSE WITH ὅτι

2300. The supplementary participle is used with certain verbs in a manner similar to the infinitive of indirect discourse (2192). In this case the participle with its subject is equivalent to a clause with ὅτι or ὥς. If such a clause would have ἄν, the participle also takes ἄν. The participle may refer to the subject or to the object of the verb. If the subject and object are identical, the object is usually not expressed and the participle then agrees with the subject in case (compare assimilation of case with the infinitive, 2190).

Οἶδα αὐτὸν τοῦτο ποιοῦντα (ποιήσοντα, ποιήσαντα, πεποιηκότα), *I know that he is doing this (will do this, did this, has done this)*. Οἶδα τοῦτο ποιῶν (ποιήσων, ποιήσας, πεποιηκώς), *I know I am doing this (shall do this, did this, have done this)*.—Οἶδα αὐτοὺς ἐλθόντας ἄν εἰ μὴ ὑμεῖς ἐκωλύσατε, *I know that they would have come if you had not prevented it (like ἦλθον ἄν)*. Οἶδα αὐτοὺς ἐλθόντας ἄν εἰ μὴ ὑμεῖς κωλύσατε, *I know that they would come if you should not prevent it (like ἔλθοιεν ἄν)*.

The present participle may represent the imperfect (see 1955, 2193); as οἶδα αὐτὸν τοῦτο ποιοῦντα, *I know that he was doing this at that time*.

2301. The supplementary participle is used with verbs of perception (sensory or mental) and such whose action may be regarded as causative of perception. Such verbs signify: *to see*, *to hear*, *to perceive*, *to know*, *not to know*, *to learn*, *to find (out)*, *to detect*, *to remember*, *to forget*, *to show*, *to appear*, *to assume (suppose)*, *to prove*, *to admit*, *to announce (ἀγγέλλω)*, *to represent (in art)*.

The following examples give most of the verbs so used :—

Εἶδον αὐτοὺς πελάζοντας, *they saw them approaching* (Xen. Cyr. 1, 4²⁰).
 'Ορῶμεν πάντα ἀληθῆ ὄντα ἃ λέγετε, *we see that everything you say is true* (Xen. Anab. 5, 5²⁴). 'Ο θεὸς τὰ μέγιστα πράττων ὁρᾶται, *God is seen in the performance of his very great works* (Xen. Mem. 4, 3¹³).
 Ἦκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, *he heard that Cyrus was in Cilicia* (Xen. Anab. 1, 4⁵). Ἦκουσε τὸν Θρασύβουλον προσιόντα, *he heard that Thrasylbulus was approaching* (Xen. Hell. 4, 8²⁹). For ἀκούω with object-gen. and part., see 2309.
 Ἦσθετο Κύρον πεπτωκότα, *he learned that Cyrus had fallen* (Xen. Anab. 1, 9³¹). Ἦσθετ' ἡδικημένη, *she knew that she had been wronged* (Eur. Med. 26). For αἰσθάνομαι with object-gen. and part., see 2309.
 Οἶδά σε λέγοντα αἰί (= ὅτι ἔλεγες αἰί, 2300), *I know that you used to say* (Xen. Cyr. 1, 6⁶).
 Ἦιδει...ἀπειρηκότας τοὺς στρατιώτας, *he was aware that the soldiers were tired* (Xen. Anab. 2, 2¹⁶). Ἴσθι μέντοι ἀνόητος ὢν, *know, however, that you are foolish* (Xen. Anab. 2, 1¹³).
 Ἦπίστατο τοὺς Ἑλλήνας οὐκ εἰθισμένους ὑπομένειν τὰς μοναρχίας, *he knew that the Greeks were not accustomed to put up with monarchies* (Isoc. 5, 107).
 Κατέμαθον φάρμακον ἑμὶν αὐτὸν ἐγχέαντα, *I learned that he had poured in poison for you* (Xen. Cyr. 1, 3¹⁰). Xen. Anab. 6, 6¹⁷. Διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις; *dost thou not perceive thou hast been deceived by Amasis?* (Hdt. 3, 1⁸).
 Ἐπύθετο...τὸ Πλημμύριον ὑπὸ τῶν Συρακοσίων ἐᾶλωκός, *he found out that Plemmyrium had been taken by the Syracusans* (Thuc. 7, 31²). Thuc. 4, 50³. For πυνθάνομαι with object-gen. and part., see 2309.
 Τὰ τοῦ πολέμου τοιαῦτα ἐγίγνωσκον ὄντα, *I know that the affairs of war were such* (Xen. Cyr. 7, 5⁴⁰). Thuc. 2, 13¹.
 Γνωσθησόμεθα ξυνελθόντες ἀμύνεσθαι, *we shall be known to have assembled to defend* (Thuc. 1, 124²). For γινώσκω with object-gen. and part., see 2309.
 Ἐννοήσας γένος ἐπιεικὲς ἀθλίως διατιθέμενον, *perceiving that a respectable race was badly situated* (Plat. Criti. 121^b). With nom. Eur. Hipp. 435. For ἐννοέω with object-gen. and part., see 2309.
 Τίς οὕτως εὐήθης ἐστὶν ἡμῶν, ὅστις ἀγνοεῖ τὸν ἐκείθεν πολέμον δεῦρο ἥξοντο, *who of you is so simple as not to know that the war from yonder will come here* (Dem. 1, 15).
 Μέννημαι Κριτία τῷδε ξυνόντα σε (= ὅτι ξυνῆσθα), *I remember when you were with Critias here* (Plat. Charm. 156^a).
 Μемνημέθ' ἐς κίνδυνον ἐλθόντες μέγαν, *we remember to have encountered a great danger* (Eur. Hec. 224).
 Μέννημαι τοιαῦτα ἀκούσας σου, *I remember having heard such remarks from you* (Xen. Cyr. 1, 6⁶). For μέμνημαι with an object-gen. and part., see 2309.
 Ἐπιελήσμεθ' ἡδῶς γέροντες ὄντες, *gladly we forget that we are old men* (Eur. Bacch. 188).
 'Ο κήρυξ ἀφικόμενος εὗρε τοὺς ἄνδρας διεφθαρμένους, *the herald on his arrival found the men slain* (Thuc. 2, 64¹).
 Ἐμὲ ἀληθῆ λέγοντα εὐρήσεις, *you will find that I speak the truth* (Xen. Cyr. 2, 2¹⁴).
 Δρῶν ἐφευρίσκει κακά, *you are detected in doing what is base* (Soph. Oed. Col. 938). Il. 1, 330. Ἄν

τινα λαμβάνη ψευδόμενον, if they find any one (guilty of) lying (Plat. Rep. 389^d). "Όταν ληφθῇ ἀδικῶν, when he is caught doing wrong (Plat. Rep. 609^c). Καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθήμενους, they surprised the guards sitting around a fire (Xen. Anab. 4, 2^s). Τοὺς νόμους κακορργῶν εἴληπται, he has been caught violating the laws (Dem. 24, 65). Οὐ ποτε τούτους προδιδούς ἀλώσομαι, I shall never be found betraying them (Xen. Cyr. 5, 1²²). Ταῦτὸν δὴ τοῦτο δεῖ φωρᾶσαι δρῶντας ἡμᾶς, we may catch ourselves doing this very same thing (Plat. Tim. 63^c). "Α....παρὰ τοὺς νόμους πράττων τις φωρᾶται....., what one is caught doing against the laws..... (Dem. 21, 41).—Examples of the participle with ἄν: Σὺ εἰ ἐν ορᾷς τινα πόρον καὶ ἀπ' ἐμοῦ ἂν γενόμενον, λέγε, if you see any means of obtaining supplies depending on me, tell me (Xen. Cyr. 1, 6⁹). Εὐρίσκω δὲ ὅδε ἂν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν, I find that this might happen if thou shouldst take my attire (Hdt. 7, 15⁵). Εὐρίσκω ταύτην μόνην ἂν γενομένην τῶν παρόντων κακῶν ἀπαλλαγὴν, I see that this would be the only escape from present ills (Isoc. 7, 16). Εὐ ἴσθι μηδὲν ἂν με τούτων ἐπιχειρήσαντά σε πείθειν, εἰ δυναστείαν μόνον καὶ πλοῦτον ἑώρων ἐξ αὐτῶν γενησόμενον, be assured that I would not have attempted to persuade you of any of these things if I had seen that only your power and wealth would come therefrom (Isoc. 5, 133). Thuc. 1, 76¹ (with nom.). Isoc. 15, 7 (with nom.).

Ἐπέδειξα (Αἰσχίνην) οὐδὲν ἀληθὲς ἀπηγγέλκοτα, I have shown that Aeschines has reported nothing true (Dem. 19, 177). Dem. 29, 5. Xen. Mem. 1, 2¹⁸. Δειχθήσεται τοῦτο πεποιηκός, he will be shown to have done this (Dem. 21, 160). Δείξω πρῶτα σοφὸς γεγώς, I will show first that I have been wise (Eur. Med. 548). Ληλός: Dem. 45, 34; Thuc. 3, 84²; Antiphon 38, 5. Δῆλον ποιέω (Hdt. 6, 21³). Ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας, they show the defendants to have been long since evil-doers (Lys. 30, 1). Εἰ φανήσεται ταῦθ' ὁμολογηκώς, if he shall be shown to have confessed this (Dem. 27, 16). Φανερός ἦν καὶ δημοτικὸς καὶ φιλόανθρωπος ὢν, he was evidently a friend of the people and humane (Xen. Mem. 1, 2⁶⁰). Δηλὸς εἰμι (Thuc. 1, 140⁴). Ἐοίκατε...ἡδόμειοι, you appear to be pleased (Xen. Hell. 6, 3⁹). For εἶκα with inf. and with dat. of part., see 2307. Ὁμολογουμένην οὐσα δούλη, it was admitted she was a slave (Isae. 6, 49). Ὁμολογούμεθα....ἐλθόντες, we admit having gone (Lys. 4, 7). Τίθημι σε ὁμολογοῦντα, I assume that you agree (Plat. Apol. 27^b). Πᾶσι ταῦτα δεδωγμένα ἡμῖν νόμιζε, consider these things as agreed to by all of us (Plat. Rep. 450^v). Ἀδικοῦντα Φίλιππον ἐξήλεξα, I convicted Philip of injustice (Dem. 18, 136). Εὐθὺς ἐλεγχθήσεται γελοῖος ὢν, he will at once be proved to be ridiculous (Xen. Mem. 1, 7²). Τισσαφέρνης βασιλεῖ Κῦρον ἐπιστρατεύοντα πρῶτος ἡγγείλεν, Tissaphernes was the first to announce that Cyrus was marching against the king (Xen. Anab. 2, 3¹⁹). Xen. Hell. 7, 5¹⁰. Ἀπηγγέλθη Φίλιππος...

Ἡραϊὸν τεῖχος πολιορκῶν, *Philip was announced to be besieging the Heraean wall*,—see 2311, 2 (Dem. 3, 4). Xen. *Hell.* 4, 3¹³.

For σύνιδα and συγγιγνώσκω (with or without a reflexive pronoun) and the participle, see 2306.—For ποίεω, *to represent in art*, see 2311, 13.—For καθίζω, *to put in a condition*, see 2311, 14.

Herodotus has ἐπαῖστος γίνομαι, *to become known or heard of* (like φανερός εἰμι) : 2, 119³ ; 6, 74¹.

2302. NOTE.—Construction with ὅτι or ὥς.—The verbs of perception and their causatives (2301) may also take a dependent clause with ὅτι or ὥς; δηλόν ἐστι and φανερόν ἐστι, *it is clear*, much less often used than δηλός (φανερός) ἐστι, always take ὅτι or ὥς; ἐνθυμέομαι, *to lay to heart, to consider well*, almost regularly takes ὅτι.

Ὅρῶμεν ὅτι οἱ σόφρονες οὐδὲν δῆπον ἄδικον οὐδὲ ἀνόσιον ποιοῦσιν, *we see that honourable men do nothing unjust or impious* (Xen. *Hell.* 7, 3⁶). Ακούω ὅτι (Xen. *Oec.* 15, 7). Αἰσθάνομαι ὅτι (Xen. *Anab.* 1, 2¹¹). Οἶδα ὅτι (Xen. *Cyr.* 3, 3⁴⁵). Ὡς (Ar. *Nub.* 458). Μανθάνω ὥς (Thuc. 1, 34¹). Γινώσκω ὥς (Eur. *Alc.* 418). Μέννημαι ὅτι (Ar. *Eq.* 1254). Δηλόω ὅτι (Plat. *Parm.* 160c). Ἀγγέλλω ὅτι (Xen. *Anab.* 2, 1⁴). Δῆλοι (sc. ἦσαν) ὅτι ἐπικεῖνται, *it was clear that they would attack* (Xen. *Anab.* 5, 2²⁶).—Δηλόν (ἐστίν) ὅτι (Xen. *Anab.* 1, 3⁹ ; *Cyr.* 2, 4²⁴). Φανερόν (ἐστίν) ὅτι (Xen. *Mem.* 3, 9²).—Ἐνθυμέομαι ὅτι (Isoc. 1, 48 ; with part. Thuc. 1, 120⁶).

2303. NOTE.—Construction with ὅτε.—With verbs of remembering and occasionally others, a clause with ὅτε, *when*, is sometimes used.

Μέμνησαι ὅτε οὐδ' ἀναγκάζειν μοι ἐξουσίαν ἐποίησας, *do you remember when you did not give me leave to utter a sound* (Xen. *Oec.* 2, 11). Lys. 18, 26). Οἶσθ' ὅτε (Eur. *Hec.* 112). Ἀκούομεν...ὅτε (Plat. *Leg.* 782^c).

So in poetry also ἦμος and ἡνίκα : Soph. *Oed. Tyr.* 1134 ; Aj. 1273.

2304. NOTE.—When the participle of an impersonal verb or expression is used, it stands alone in the accusative.

Ὅρῶ καὶ σοὶ τοῦτων δεήσον, *I see that you will have need of this* (Xen. *Mem.* 2, 6²⁹). Εἶδον ἀδύνατον ὃν τιμωρεῖν τοῖς ἀνδράσι, *they saw it was impossible to aid the men* (Thuc. 4, 15²).

2305. NOTE.—When the subject and object are identical, the object is usually not expressed and the participle agrees in case, by assimilation, with the subject (see 2300 and examples in 2301). But sometimes the object, a reflexive pronoun, is emphatically expressed in the accusative, and the participle naturally agrees with it in case.

Οἶδα γὰρ ἐμαυτὸν ὁσίως καὶ δικάως κεχρημένον αὐτοῖς (for οἶδα κεχρημένος, *I know that I have made a virtuous and just use of them*, i.e. *my speeches* (Isoc. 15, 321). Dem. 27, 14.

2306. NOTE.—Σύνοιδα and συγγιγνώσκω.—1. Σύνοιδα (and συγγιγνώσκω) ἐμαυτῷ, *to be conscious of*, with the reflexive referring to the subject, may take the participle either in the nominative or dative.

Ἐγὼ οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἐμαυτῷ σοφὸς ὢν, *I am not conscious of being wise, either in great or in small degree* (Plat. Apol. 21^b). Ἐμαυτῷ ξυνήδειν οὐδὲν ἐπισταμένῳ, *I was conscious that I knew nothing* (Plat. Apol. 22^d). Xen. Cyr. 1, 5¹¹.—Συγγιγνώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασιν ὀρθῶς, *we are conscious within ourselves that we have not acted rightly* (Hdt. 5, 91^a). Lys. 9, 11.—Συγγιγνώσκω ἐμαυτῷ occurs mostly in Herodotus.

2. When the subject and object of σύνοιδα are different, σύνοιδα means *to share in the knowledge, to know with another*. The object and its participle may then be both in the dative, or less often in the accusative, very rarely the object is in the dative and the participle in the accusative.

Συννοίδαμεν ὑμῖν ἐοῦσι προθυμωτάτοις, *we know that you have been the most zealous* (Hdt. 9, 60^a). Plat. Symp. 193^a.—Συννίσσασιν τοὺς τετυραννευκότας...ἀννηρημένους, *they know that those who have been despots have been put away* (Isoc. 8, 113). Aesch. Cho. 216.—Ἐγὼ σοι σύνοιδα...πρῶτῃ ἀνιστάμενον, *I know that you rise early* (Xen. Oec. 3, 7).

2307. NOTE.—Ἔοικα.—The verb ἔοικα may have three constructions: with the nominative of the participle, *to appear clearly*; oftener with the dative of the participle, *to resemble, seem like*; with the infinitive, *to seem to be or to do*.

Ἔοικατε...ἡδόμενοι, *you appear clearly to be rejoicing = you are clearly rejoicing* (Xen. Hell. 6, 3^a). Ἔοικας γε ὀρθῶς λέγοντι, *you seem to say what is true* (Plat. Cratyl. 416^a). Οὐκ ἔοικεν εἰδέναί, *he does not seem to know* (Xen. Apol. 29).

2308. NOTE.—When a verb with a dative has an infinitive with a supplementary participle referring to the dative, the supplementary participle stands in the dative.

Συμβέβηκε τοῖς προεσθηκόσι...πρώτους ἑαυτοὺς πεπρακότεσι αἰσθῆσθαι (= οἱ προεσθηκότες πρώτους ἑαυτοὺς πεπρακότες ἥσθηται), *it has happened to those who were in power to perceive that they have sold themselves first* (Dem. 18, 46).

2309. NOTE.—*Object-Genitive with Participle.*—When a verb of perception takes its object in the genitive, a supplementary participle referring to the object is also in the genitive (compare 1693). This occurs mostly with ἀκούω (poet. κλύω), ἀκροάομαι, αἰσθάνομαι, γιγνώσκω, μέμνημαι, ἐννοέω, πυνθάνομαι.

Ἠδέως ἀκούω Σωκράτους διαλεγομένου, *I gladly hear Socrates talk* (Plat. Symp. 194^d). Κλύω (Od. 4, 505). Ἀκροάομαι (Plat. Apol. 37^d). Οὐκ ᾔσθάνοντο προσιόντων τῶν πολεμίων, *they did not perceive the enemy approaching* (Xen. Hell. 4, 2¹⁹). Εἰ γιγνώσκεις ἐμοῦ φθεγγομένου, *you understand me when I am speaking* (Plat. Cratyl. 435^a). Μέμνημαι τοῦτο σοῦ λέγοντος, *I remember you saying this* (Xen. Cyr. 1, 6^a). Ἐννεόηκα σοῦ λέγοντος, *I heard you saying* (Plat. Hipp. Min. 369^e). Ὡς ἐπίθοντο τῆς Πύλου κατειλημμένης, *when they heard of the capture of Pylus* (Thuc. 4, 6¹).

2310. NOTE.—In poetry verbs of *saying* and *denying* occasionally have a participial construction instead of an infinitive or a clause with ὅτι or ὥς.

Θαυόντ' Ὀρέστην...λέγω, *I declare that Orestes is dead* (Soph. El. 676). Οὐ γὰρ εὐτυχῶν ἀρνήσομαι, *I will not deny being happy* (Eur. Alc. 1158). Eur. Hel. 1076. Soph. Oed. Col. 1024. Eur. Tro. 478. Eur. Or. 1581.—Isolated cases in prose: Plat. Phil. 22^a; Soph. 235^c.

2311. NOTE.—*Verbs of Perception with Infinitive.*—A number of verbs of perception are also used with the infinitive as well as with the participle, with more or less difference of meaning.

1. Αἰσθάνομαι, πυνθάνομαι, and especially ἀκούω, take the infinitive when the thing perceived is not stated as an absolute fact, but as indirectly perceived, as by hearsay or report.

Ἀκούω ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, *I hear there are many other such nations* (Xen. Anab. 2, 5¹³). Πυθόμενοι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι, *having heard that the Lacedaemonians had ended their expedition* (Thuc. 5, 55⁴). Αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι, *perceiving that they had great influence with King Darius* (Thuc. 6, 59^a).

2. Ἀγγέλλω with the participle means *to announce something as a fact*; with the infinitive, *to announce something as a report*.

Ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται, *the Assyrian is said to have invaded his territory* (Xen. Cyr. 5, 3³⁰). The statement is only a report, and is not yet known to be really so.

3. Γινώσκω with the participle means to *perceive, to know*; with the infinitive it means to *judge, to decide, or to resolve, to decree*.

Γνόντες τοῦτον εἶναι τὸν καιρὸν, *judging that this is the crisis* (Thuc. 1, 43²). Hdt. 9, 71⁵.—Ἐγνώσαν Πάσιωνα ἐμοὶ παραδοῦναι τὸν παῖδα, *they decided that Pasion should deliver the child to me* (Isoc. 17, 16). Hdt. 1, 74⁵). Xen. Hell. 4, 6⁹.

In poetry γινώσκω with the infinitive occasionally means to *learn how*; as (Ἰνα) γυνῶ τρέφειν τὴν γλῶσσαν ἡσυχωτέρᾳν, *that he may learn to keep his tongue more quiet* (Soph. Ant. 1089).

4. (a) Οἶδα and ἐπίσταμαι, with the infinitive, mean to *know how to do anything*.

Ἀπὸν εὖνους οἶδεν ἰᾶσθαι φίλος, *a benevolent friend knows how to heal a grief* (Men. Mon. 319). Il. 7, 238. Soph. Aj. 666. Ἐπίσταται... ῥήσεις παμμήκεις ποιεῖν, *he knows how to make very long speeches* (Plat. Phaedr. 268^c). Il. 4, 404. Soph. Ant. 472.

(b) Οἶδα and ἐπίσταμαι are also found with the infinitive in the sense to *know or to have a conviction*; this use of οἶδα is rare and chiefly poetic, while ἐπίσταμαι in this sense often occurs in Herodotus, occasionally in Attic poetry.

Οἶδα γὰρ αἰὲ μαρτυρήσεσθαί μοι, ὅτι..., *I know that they will always bear witness to me....* (Xen. Mem. 4, 8¹⁰). Εὖ ἴσθι τοῦτον καὶ δαπανῶντα ἰσχυρῶς ἀνιᾶσθαι, *be assured that he will also feel much annoyed at spending* (Xen. Cyr. 8, 3⁴⁴). Soph. Phil. 1329. Eur. Med. 593.—Ἐπιστάμενοι αὐτὸν τότε τελευτῆσαι, *having the conviction that he had then perished* (Hdt. 1, 122¹). Hdt. 3, 66³; 3, 134⁴; 3, 140¹. Soph. El. 616; Ant. 1092.

5. Μανθάνω, μέμνημαι, ἐπιλανθάνομαι, take the infinitive when they mean to *learn how to do, to remember to do, and to forget to do anything*.

Τοὺς προδότας γὰρ μῖσεῖν ἔμαθον, *I have learnt to abhor traitors* (Aesch. Pro. 1068). Xen. Anab. 3, 2²⁵. Il. 6, 444.—Μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, *let him remember to be a brave man* (Xen. Anab. 3, 2³⁹). Xen. Anab. 6, 4¹¹; Cyr. 8, 6⁶.—Ἐπελαθόμεν τοὺς καθίσκους ἐκφέρειν, *I forget to bring out the urns* (Ar. Vesp. 853). Plat. Rep. 563^b.—With the participle these verbs mean to *learn, to remember, to forget, that anything takes place*; but ἐπιλανθάνομαι here seldom takes the participle, generally a clause with ὅτι.

6. Φαίνομαι with the participle generally means to *be evidently, clearly*; with the infinitive, generally to *seem to, to appear (as if)*.

Ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα, *the soul is evidently (manifestly) immortal* (Plat. *Phaedo* 107^c).—Εὖ λέγειν φαίνει, *you seem to speak well* (Ar. *Nub.* 403). Τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο, *by his voice he seemed clearly to be weeping, but he was not* (Xen. *Symp.* 1, 15).

7. Ἔοικα, see 2307.

8. (a) Δείκνυμι with the participle means *to show*; with the infinitive, *to show how to do anything*. Thus: διατῆρῖα τοῖς ἀνθρώποις ἐπεδείκνυον...τοῦ θέρου ἔχειν ψυχρινά, *I taught (showed) the men how to keep their dwellings cool in summer* (Xen. *Oec.* 9, 4).

(b) Δηλόω in the sense *to order, to command*, takes the infinitive.

Κηρύγματι ἐδήλου τοὺς ἐλευθερίᾳς δεομένους ὡς πρὸς σύμμαχον αὐτὸν παρῆναι, *he commanded by a proclamation all those desiring freedom to come to him as an ally* (Xen. *Ag.* 1, 33).

(c) Δηλόω and ἀποφαίνω, *to show, declare*, occasionally take an infinitive instead of the usual participial construction.

Δηλοῖς γὰρ αὐτὸν σωρὸν ἦκειν χρημάτων ἔχοντα, *for you show that he has come with a heap of money* (Ar. *Plut.* 269). Δηλοῦντες προσίσθαι τὰ κεκηρυγμένα, *showing that they accepted the proposal* (Thuc. 4, 38¹). (Ἡ βουλὴ Αἰσχίνην καὶ προδότην εἶναι καὶ κακόνουν ἡμῖν ἀπέφηνεν, *the council declared Aeschines a traitor and an enemy to you* (Dem. 18, 136).

9. Εὐρίσκω, *find* = *judge*, rarely takes the infinitive.

Εὗρισκε ταῦτα καιριώτατα εἶναι, *he found that this was the most convenient* (Hdt. 1, 125¹). Plat. *Leg.* 699^b. So rarely in the middle in the sense *to obtain by request*; as παρὰ δὲ σφίσι εὔροντο παρὰ Πανσανίῳ ἐστάναιτοὺς...τρηκοσίους, *they obtained permission from Pausanias that the three hundred stand by them* (Hdt. 9, 28⁴).

10. Ὁμολογέω, *to admit, to acknowledge*, generally takes the infinitive, rarely the participle; as Ἔρως ὁμολογεῖται παρὰ πάντων μέγας θεὸς εἶναι, *Eros is acknowledged to be a great god* (Plat. *Symp.* 202^b). Xen. *Anab.* 1, 9²⁰.

11. Τίθημι, *assume, suppose*, νομίζω, *think*, are seldom found with the participle, as in the examples cited in 2301.

12. Δοκιμάζω with the participle, *to test, to prove*; with the infinitive, *to show, to explain*; as Lys. 31, 34; Xen. *Oec.* 6, 8.

13. Ποιέω with the participle means *to represent in art*.

Ἀκλῆτον ἐποίησεν (Ὅμηρος) ἐλθόντα τὸν Μενέλεω ἐπὶ τὴν θοῖνην, *Homer represents Menelaus coming to the banquet unasked* (Plat. *Symp.* 174^c).—Ποιέω with the infinitive means *to effect, bring about* (see 2216, 2); also *to assume, suppose a case*; as ποιεῖ ἡμᾶς ἐξαπατηθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φάσιν, *I suppose (or assume) the case that you have been deceived by me and arrive at the Phasis* (Xen. *Anab.* 5, 7⁹).

14. *Καθίζω* with the participle, *to put into a condition, to cause*; as *ἐὰν κλαίοντας αὐτοὺς καθίσω*, *if I make them cry* (Plat. *Ion* 535^e); Xen. *Cyr.* 2, 2¹⁴.

15. *Ὅραω*, *see*, has the infinitive only in Thuc. 8, 60³: *ἑώραν...οἶόν τε εἶναι...*; perhaps here (according to Kühner, *Griechische Grammatik*, § 484, 2) equivalent to *judge, decide*, like *γινώσκω*.

16. *Συγγινώσκω*, *to admit, acknowledge*, occurs with the infinitive in Herodotus and late writers: Hdt. 1, 89⁵; 1, 91⁸; 4, 43⁷.

OMISSION OF THE SUPPLEMENTARY PARTICIPLE ὄν

2312. The supplementary participle ὄν is occasionally omitted in the constructions given in 2285, 2289, 2297, and 2301.

1. This occurs frequently with *τυγχάνω* (poetic *κυρέω*), also with *διατελέω* and *διαγίγνομαι*, rarely with *συμβαίνω* and *περιοράω*.

Εἴ τις εὖνους τυγχάνει (sc. ὄν), *if any one happens to be friendly* (Ar. *Eccl.* 1141). *Il.* 8, 430. Thuc. 1, 32³. Plat. *Rep.* 369^b. Xen. *Hell.* 4, 3³. *Κυρέω* (Eur. *Hipp.* 1421).—*Ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς* (sc. ὄν), *you continue both shoeless and coatless* (Xen. *Mem.* 1, 6²). Xen. *Hell.* 6, 3¹⁰. *Διαγίγνομαι* (Xen. *Cyr.* 1, 2¹⁵).—*Ἀρ' οὖν συμβαίνει μέγιστον κακὸν ἢ ἀδικία καὶ τὸ ἀδικεῖν* (sc. ὄν); *is it not a fact the injustice and the doing of injustice is the greatest evil?* (Plat. *Gorg.* 479^c).—*Μηδένα* (sc. ὄντα) *ἐν συμφορᾷ τῶν πολιτῶν δι' ἔνδειαν περιορᾷ*, *to permit now one of his countrymen to be in want* (Dem. 19, 230).

2. It occurs sometimes with verbs of perception and their causatives.

Κἂν ὁμᾶς ὁρῶσιν ἀθρόους (sc. ὄντας), *and if they see you dispirited* (Xen. *Anab.* 3, 1³⁶). Eur. *Hipp.* 905. *Εἰδὼς εὐπρεπεῖς ὁμᾶς* (sc. ὄντας), *knowing you to be prepared* (Dem. 4, 18). *Ἐὰν ἐν Χερρονήσῳ πύθησθε Φίλιππον* (sc. ὄντα), *if you hear that Philip is in Chersonesus* (Dem. 4, 41). *Ἐμέ γε εὐρήσετε οὐ κακόν*, *you will not find me to be bad* (Isae. 7, 41). *Ὡς σε δηλώσω κακόν*, *that I may prove you base* (Soph. *Oed. Col.* 783). *Ἀγγελλε πᾶσων ἀθλιωτάτην ἐμέ* (sc. οὖσαν), *tell that I am the most miserable of all women* (Eur. *Hec.* 423).

USE OF ὥς WITH THE SUPPLEMENTARY PARTICIPLE

2313. 1. With verbs of *perception, saying*, and the like, we often find a genitive-absolute preceded by ὥς, where we should expect a clause with ὅτι or an object-accusative with a participle or an accusative with the infinitive. The use of ὥς here is the same as with the ordinary

circumstantial participle (2246): it denotes that the thought is that of the subject of the verb or of some person in the sentence.

‘Ὡς τοίνυν ὄντων τῶνδ’ ἐσοι μαθεῖν πάρα, *it is in your power to learn that this is so*, assuming that this is really so (Aesch. Pro. 760). ‘Ὡς ἐμοῦ ἀγωνιουμένου οὕτως γίγνωσκε, *know that I shall contend* (Xen. Cyr. 2, 3¹⁵). Διανοηθέντες...ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ ῥεόντων, *thinking that all things were always in motion and in flux* (Plat. Cratyl. 439^c). Μῶν οὖν λέγεις ὥς τοῦ Μίνω φοιτῶντος...; *do you then believe that Minos went...?* (Plat. Leg. 624^{a, b}). Soph. Aj. 281. Xen. Anab. 1, 3⁶.

2. This use of ὥς also occurs with the ordinary supplementary accusative or nominative participle after verbs of *perceiving, thinking, saying, and the like*.

‘Ὡς μηδὲν εἰδὼτ’ ἴσθι μ’ ὧν ἀνιστορεῖς, *understand me as knowing nothing of what you ask* (Soph. Phil. 253). Πατέρα τὸν σὸν ἀγγελεῶν ὥς οὐκέτ’ ὄντα, *(he comes) to announce that your father is no more* (Soph. Oed. Tyr. 956). ‘Ὡς στρατηγήσουντα ἐμὲ...μηδεὶς τῶν λεγέτω, *let no one of you speak of me as one who is to be commanding...* (Xen. Anab. 1, 3¹⁵). ‘Ὡς μὴ ὑπολήσων ἴσθι τὴν ἐμὴν φρένα, *know me as one who will not sell my intention* (Soph. Ant. 1063). Δῆλός ἐστιν ὥς τι δρᾶσειον κακόν, *it is clear that he wishes to do some evil* (Soph. Aj. 326). Xen. Anab. 1, 5⁹. Καμβύσης Ἴωνας καὶ Αἰολεᾶς ὥς δούλους πατρῷους ἐόντας ἐνόμιζε, *Cambyses regarded the Ionians and Aeolians as slaves inherited from his father* (Hdt. 2, 1). ‘Ὡς οὐχ ὑπέιξων οὐδὲ πιστεύσων λέγεις; *speakest thou as one who will neither yield nor obey?* (Soph. Oed. Tyr. 625).

3. Sometimes the participle preceded by ὥς is practically a circumstantial. It will be seen that verbs of *thinking* and *saying*, which seldom take the supplementary participle, are apt to take it with ὥς.

VERBAL ADJECTIVES IN -τέος, -τέᾱ, -τέον

2314. The verbal adjective in -τέος, -τέᾱ, -τέον, is used both *personally* and *impersonally*. It is chiefly Attic and is found also in Herodotus, but not in Homer.

2315. *Personal Construction*.—Only verbals formed from transitive verbs can be used personally. The verbal then agrees in gender and number with its subject; and is *passive* in meaning, expressing *necessity* (*what must be done*, like the Latin gerundive in -ndus, -nda, -ndum). The agent is in the dative. The copula εἰμί is very often omitted.

Ἡ ἀρετή σοι ἀσκητέα (ἐστίν), *virtue must be cultivated by you*, Lat. *virtus tibi colenda est*. Οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ, *a man must not be honoured before the truth* (Plat. *Rep.* 595^c). Ὁ φελητέα σοι ἡ πόλις ἐστίν, *the city must be aided by you* (Xen. *Mem.* 3, 6³). Ἄλλᾱς.... μεταπεμπτέας εἶναι, *others (sc. ships) must be sent for* (Thuc. 6, 25²). Xen. *Anab.* 2, 4⁶.

2316. Impersonal Construction.—In the more frequent impersonal construction, the verbal is *active* in meaning, and also expresses *necessity*. It stands in the neuter singular (—τέον), less often in the plural (—τέα); and its object is in the case which the finite verb would govern. The agent is usually expressed by the dative; but sometimes by the accusative, perhaps because the impersonal verbal may have been regarded as equivalent to δεῖ, *one must*, with an infinitive. The copula εἰμί is very often omitted.

Ἀσκητέον (or ἀσκητέα) ἐστί σοι τὴν ἀρετήν, *you must cultivate virtue*. Ἐπιθῦμητέον (or ἐπιθῦμητέα) ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς, *men must desire virtue*. Ἐπιχειρητέον (or ἐπιχειρητέα) ἐστί σοι τῷ ἔργῳ, *you must take hold of the work*. Τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελήτέον, τῶν βοσκημάτων ἐπιμελητέον, *one must serve one's friends, one must benefit the city, one must bestow care on herds of cattle* (Xen. *Mem.* 2, 1²⁸). Φημί δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν, *I say that you must aid the public cause* (Dem. 1, 17). Οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, *whom we must not give up to the Athenians* (Thuc. 1, 86³). Οὐ γυναικῶν οὐδέ ποτ' ἐσθ' ἡττητέα ἡμῖν, *we must never be beaten by women* (Ar. *Lysistr.* 450). Plat. *Gorg.* 499^e. Xen. *Cyr.* 1, 6⁹. Plat. *Euthyphr.* 8^d. Hdt. 7, 168².

With the agent in the accusative: Τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον, *who desires to be happy must pursue temperance* (Plat. *Gorg.* 507^d). Ἰτέον ἂν εἴη θεᾶσομένους, *we ought to go and see* (Xen. *Mem.* 3, 11¹).—Sometimes both dative and accusative are used in the same sentence; as in Thuc. 8, 65².

2317. NOTE.—In Latin the impersonal construction in *-ndum* is used only with such verbs as do not govern an object-accusative; but in archaic Latin the impersonal construction with transitive verbs is occasionally found; as *habendum est canes* (Varro).

2318. NOTE.—Sometimes an impersonal verbal construction is followed by an infinitive construction in the same sentence, some word like δεῖ or χρή being understood, or implied with the latter; as ποιητέον ᾧ ἂν κλεῦῃ ἡ πόλις, ἢ πείθειν αὐτήν, *one must do what the state orders or convince it otherwise* (Plat. *Crito* 51^e); Xen. *Mem.* 1, 5⁶.

2319. NOTE.—The verbal adjectives used impersonally sometimes appear with *middle* as well as *active* meaning; as φυλακτέον, *one must guard* and *one must guard oneself against*; πειστέον, *one must persuade* (τινά) and *one must obey* (τινί); ἀπαλλακτέον, *one must release* and *one must release oneself, get off*.

Φυλακτέον ἐκάτερον τὸν ἔρωτα, *one must guard against one of these two loves* (Plat. Symp. 187^a). Πειστέον πατρὸς λόγους, *I must obey my father's words* (Eur. Hipp. 1182). Εἶπεν ὅτι ἐκτέον μου εἶη, *he said that I ought to be retained* (Xen. Hell. 6, 1¹³).

INDIRECT DISCOURSE

OR

ORATIO OBLIQUA

2320. 1. An assertion or question is said to stand in *direct* discourse when the original words or thoughts of the speaker or writer are given in the form of an *independent* sentence.

2. When the words or thoughts of the speaker or writer are incorporated in a sentence as a *subordinate* clause, and their construction is thus made dependent on a verb of *saying, thinking, knowing*, and the like, they are said to stand in *indirect* discourse (*oratio obliqua*).

2321. Principal Clauses of Indirect Discourse.—Principal clauses of indirect discourse are such clauses as would be principal or leading (independent) clauses also in direct discourse.

1. Those which contain an *assertion* are expressed by a subordinate clause with ὅτι or ὥς (see 2016); or else by an infinitive construction (see 2192). For the subject of the infinitive, see 2186, 2289.

2. Those which contain a *question* are introduced by interrogative particles or by interrogative pronouns or by indefinite relatives, and are construed according to 2008.

2322. NOTE.—Sometimes one leading clause of indirect discourse is introduced by ὅτι (ὥς) and the next is joined to the first by γάρ, οὖν, δέ, etc.

*Ἐλεγον πολλοὶ ὅτι παντὸς ἀξία λέγοι Σεύθης χειμὼν γὰρ εἴη..., *many declared that Seuthes uttered proposals of great advantage, for it was winter...* (Xen. Anab. 7, 3¹³). Hdt. 7, 13^{1, 2}. Dem. 50, 50.

2323. NOTE.—In longer indirect discourse one clause may be introduced by *ὅτι* or *ὥς*, and the next may have the infinitive construction: *Lys.* 13, 78.

2324. Subordinate Clauses of Indirect Discourse.—Subordinate clauses of indirect discourse are such clauses as would also be subordinate or dependent clauses in direct discourse.

1. If the verb of *saying, thinking, knowing, etc.*, on which the indirect discourse depends, is a *primary* tense, all such subordinate clauses retain their *original mood and tense*. Thus: λέγει ὅτι ἔκει ἵνα ἴδῃ, *he says that he has come to see* (direct “ἔκω ἵνα ἴδω,” and ἴδω simply becomes the third person ἴδῃ, the mood and tense remaining).

2. If the verb of *saying, etc.*, is a *past* tense, subordinate clauses *may* be changed to the optative of the same tense; but subordinate *past indicatives* (see 2325), must remain unchanged in mood and tense. These rules apply also to subordinate clauses whose leading or governing clause has been changed to a participial construction after verbs of *perception* (2301).—Subjunctives with *ἄν*, which are changed to the optative, naturally drop *ἄν*.

(a) Subordinate Clauses changed to the Optative after Past Tenses:—

Ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινῶ, εἰ ταῦτα πεποιηκὼς εἶη, *Cleander said that he did not approve of Dexippus if he had acted in this way: i.e. he said “οὐκ ἐπαινῶ εἰ ταῦτα πεποίηκε”* (*Xen. Anab.* 6, 6²⁵). Ἐλεγεν ὅτι ἔτοιμος εἶη ἡγεῖσθαι αὐτοῖς..., ἔνθα πολλὰ καὶ ἀγαθὰ λήψοιντο, *he said that he was prepared to conduct them..., where they would find plenty of good things; i.e. he said “ἔτοιμός εἰμι ἡγεῖσθαι ὑμῶν..., ἔνθα...λήψεσθε”* (*Xen. Anab.* 7, 1³³). Ἐλεγεν ὁ Θηραμένης ὅτι, εἰ μή τις κοινωνοὺς ἱκανοὺς λήψοιτο τῶν πρᾶγμάτων, ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν, *Theramenes said that if one did not adopt enough associates in the measures, it would be impossible for the oligarchy to stand; i.e. he said “εἰ μή τις...λήψεται..., ἀδύνατον ἔσται”* (*Xen. Hell.* 2, 3¹⁷). Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλεῆ ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις, *Tissaphernes swore to Agesilaus that if he would make a truce till the messengers whom he would send to the king would return, he would procure for him that the Greek cities in Asia would be left independent; i.e. he swore “ἂν σπείσῃ, ἕως ἂν ἔλθωσιν οὓς πέμψω..., διαπράξομαι...”* (*Xen. Ages.* 1, 10). Ἀπεκρίνατο ὅτι μανθάνοιεν ἂν οὐκ ἐπίσταντο, *he replied that they were learning what they did*

not understand; i.e. he replied “μανθάνουσι ἂ οὐκ ἐπίστανται” (Plat. *Euthyd.* 276^e). Ἀπεκρίνατο ὅτι....βουλεύσοιτο περὶ τῶν στρατιωτῶν ὃ τι δύναιτο ἀγαθόν, he answered that he would contrive for the soldiers whatever good he could; i.e. he replied “βουλεύσομαι...ὃ τι ἂν δύνωμαι” (Xen. *Anab.* 7, 1³⁴). Ἦιδει Κῦρος ὅτι, εἴ τι μάχης δεήσοι, ἐκ τῶν φίλων αὐτῷ καὶ παραστατὰς καὶ ἐπιστατὰς ληπτέον εἶη, Cyrus knew that if he had to fight a battle, he would have to take companions and leaders from among his friends; i.e. “εἴ τι μάχης δεήσει,...ληπτέον ἐστι” (Xen. *Cyr.* 8, 1¹⁰).—Τὴν αἰτίαν, ἣ πρόδηλος ἦν ἐπ’ ἐκείνους ἤξουσα, εἴ τι πάθοι Χαρίδημος, the charge which would be clearly advanced against them if Charidemus suffered anything; i.e. “ἦξει, ἐὰν τι πάθῃ Χαρίδημος (Dem. 23, 12).—More examples: Xen. *Anab.* 3, 5¹⁵; *Hell.* 4, 8²; 7, 4³⁴. Plat. *Rep.* 455^b. Thuc. 1, 90¹.

In all these and similar examples, the original mood and tense of the subordinate (and principal) clause might have been preserved.

(b) Subordinate Subjunctive and Indicative retained after Past Tenses:—

Οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ, they said they would not proceed unless some one gave them money; i.e. they said “οὐκ ἔμεν, ἐὰν μὴ τις...διδῶ” (Xen. *Anab.* 1, 4¹²). Ἐφῆ χρῆναι, οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες, ὡς προδοτὰς ὄντας τιμωρηθῆναι, he said that whoever should be proved guilty of uttering calumnies must be punished as traitors; i.e. he said “οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες, χρή...” (Xen. *Anab.* 2, 5²⁷).—Ἐφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν, οὓς ἔχουσι ζῶντας, they said they would put to death the men whom they had alive in their hands; i.e. they said “ἀποκτενοῦμεν, οὓς ἔχομεν” (Thuc. 2, 5⁶). Κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἔκοντες ἀνοίξουσιν, they said they would break down the gates if they did not open them willingly; i.e. they said “κατασχίσομεν...εἰ μὴ ἔκοντες ἀνοίξουσιν” (Xen. *Anab.* 7, 1¹⁶).—Τοῦτο πρόδηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύσετε, it was clear that this was going to happen unless you should hinder it (Aeschin. 3, 90).

(c) Subordinate Past Indicatives retained after Past Tenses:—

Ἦκεν ἄγγελος λέγων, ὅτι λελοιπῶς εἶη Σύνενσις τὰ ἄκρα, ἐπεὶ ἦσθετο τὸ Μένωνος στράτευμα ὅτι ἦδη ἐν Κιλικίᾳ ἦν, a messenger came saying that Syennesis had quitted the heights since he had found out that the army of Menon was already in Cilicia (Xen. *Anab.* 1, 2²¹). Ἐλεγον ὡς Ξενοφῶν οἶχοιτο ὡς Σεύθην οἰκῶν καὶ ἂν ὑπέσχετο αὐτῷ ἀποληψόμενος, they began to say that Xenophon was going to Seuthes to live, and to receive what Seuthes had promised them (Xen. *Anab.* 7, 7⁵⁵). Ἀντέλεγον....λέγοντες μὴ ἐπηγγέλλαι πω ἐς Λακεδαίμονα τὰς σπονδὰς, ὅτ’ ἐσέπεμψαν τοὺς ὀπλιτὰς, they pleaded....declaring that the truce had not yet been proclaimed at Lacedaemon when they sent the troops (Thuc. 5, 49²). Dem. 30, 19 (ὡν ἐναντίον ἀπέδσαν).

Xen. *Anab.* 2, 1³ (ὁθεν...ὥρμηντο). Hdt. 1, 87¹ (εἰ...ἐδωρήθη).—For the reason of the necessary retention of the subordinate past indicative here, see 2325.

(d) Subordinate optatives, and subordinate indicatives of unreal conditions, naturally remain unchanged: see 2012.

2325. NOTE.—1. The necessity of preserving the past tenses of the indicative of a dependent clause in indirect discourse unchanged, arises from the fact that it would otherwise be generally impossible to distinguish the past time, which is only marked by the augmented form. Compare these examples:—

(a) Δώσω πάντα ἃ ἂν λάβω, *I will give all that I (may) receive.*

Indirect: ἔλεγεν ὅτι δώσοι πάντα ἃ λάβοι or ἔλεγεν ὅτι δώσει πάντα ἃ ἂν λάβῃ, *he said he would give all that he might receive.*

(b) Δώσω πάντα ἃ ἔλαβον, *I will give all that I (actually) received.*

Indirect: ἔλεγεν ὅτι δώσοι (or δώσει) πάντα ἃ ἔλαβεν (not λάβοι), *he said that he would give all that he has received.*

Obviously if ἃ λάβοι could be used in the second indirect example (b), it would not be possible to tell whether it represented “ἃ ἔλαβον,” *what I (actually) received*, or “ἃ ἂν λάβω,” *what I may (or shall) receive*.

2. But where no confusion is possible, as in *causal* clauses, the past indicative can pass into the optative.

Εἶχε γὰρ λέγειν ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἐθέλησαιεν μετ’ Ἀγησιλάου ἐλθεῖν ἐπ’ αὐτὸν οὐδὲ θῦσαι ἐάσειαν αὐτὸν ἐν Αὐλίδι τῇ Ἀρτέμιδι, *he was able to say that the Lacedaemonians waged war against them (the Thebans) because they had refused to march against him (the Persian king) with Agesilaus, and had not even permitted him (Agesilaus) to sacrifice to Artemis at Aulis (Xen. Hell. 7, 1³⁴); the direct statement was “ἐπολέμησαν ἡμῖν, ὅτι οὐκ ἐθέλησαμεν...ἐλθεῖν...οὐδὲ θῦσαι εἰδάσαμεν αὐτόν. See also Hdt. 2, 121.*

3. The present optative is not used to represent the present indicative of a subordinate clause, after a past tense, whenever a confusion would be possible as to whether it represented a present indicative or present subjunctive with ἄν. Thus in a sentence like the following: ἔλεγον ὅτι δώσοιεν πάντα ἃ ἔχοιεν, it would generally be impossible to tell whether “ἃ ἔχοιεν” represents an original “ἃ ἔχομεν,” *what we (actually) have*, or “ἃ ἂν ἔχωμεν,” *what we may (or shall) have*. For this reason a dependent present indicative is mostly retained.

But the optative may be used when the context makes it perfectly clear that it represents an original indicative, and not a subjunctive with *άν*.

Οἱ δ' ἔλεγον, ὅτι τὰ (sc. χωρία) πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα (sc. ὁδοῦ) εἴη καὶ Μηδίαν δι' ἣσπερ ἦκοιεν, *they said that the regions toward the south were on the road to Babylon and Media, through which the Greeks had come*; i.e. they said "τὰ πρὸς μεσημβρίαν...δι' ἣσπερ ἦκετε," (Xen. *Anab.* 3, 5¹⁵); so Plat. *Euthyd.* 276^a, quoted in 2324, 2 (a).

2326. NOTE.—Occasionally a dependent (or leading) present or perfect becomes an imperfect or pluperfect in indirect discourse after a past tense; whereas regularly such a dependent present or perfect would either be retained or changed to the optative. Compare 2020.

"Ἐλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτόν, εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους, *they said that he was not liberating Greece in the right way by destroying men who were neither raising their hands against him nor were hostile*; direct, "οὐ καλῶς...ἐλευθεροῖς, εἰ ἄνδρας διαφθείρεις" (Thuc. 3, 32^a). 'Εν πολλῇ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοοῦμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν,.....ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν,.....προὔδε δῶκεσαν δ' αὐτοὺς οἱ.....βάρβαροι, *the Greeks were in great perplexity, reflecting that they were at the king's gates,....that no one would furnish them with a market,....that the barbarians had betrayed them* (Xen. *Anab.* 3, 1²). Dem. 48, 16 (ὅσον μὴ ἦν ἀνηλωμένον). Dem. 19, 151 (ἀεὶ λήφει).—In such cases the writer uses his own standpoint of time, the present.

2327. NOTE.—1. In the same sentence, the principal clause of the indirect discourse may retain the original indicative, while the subordinate clause may change its verb to the optative; rarely does the reverse take place.

Προηγόρευεν αὐτοῖς, ὥς, εἰ μὴ ἐκπέμψοιεν τοὺς Λακεδαιμονίους, πόλεμον ἐξοίσει πρὸς αὐτούς, *he declared to them that unless they would eject the Lacedaemonians, he would bring war against them*; direct, "εἰ μὴ ἐκπέμψετε..., πόλεμον ἐξοίσω" (Xen. *Hell.* 4, 8⁶). Xen. *Hell.* 5, 4³⁶; Ages. 2, 31. Ἐδόκει δηλὸν εἶναι, ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίξοι, *it seemed to be evident that they would elect him, if any one put the question to a vote*, i.e. "αἰρήσονται αὐτόν, ἐάν τις ἐπιψηφίξῃ" (Xen. *Anab.* 6, 1²⁵).—Ἐλεγον ὅτι...ἦκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν σπονδαὶ γίνωνται, ἄξουσιν ἔνθεν ἔξουσιν τὰ ἐπιτήδεια, *they said that they had come with guides, who, if a truce were made, would conduct them where they would get provisions* (Xen. *Anab.* 2, 3⁶; here more regularly οἱ αὐτοὺς, εἰ σπονδαὶ γένοιντο, ἄξοιεν ἔνθεν ἔξοιεν). Xen. *Anab.* 5, 6³⁴.

2. Neither leading nor dependent clauses of indirect discourse are necessarily put into the oblique optative. The Greek here prefers variety; sometimes employing the original construction where the oblique optative could be used, and sometimes making sudden transitions from the oblique optative to the original construction.

2328. NOTE.—Very rarely do we find a subordinate subjunctive clause, introduced by a relative with *ἃν* or a conjunction with *ἄν*, pass into the optative and retain *ἃν*. See Dem. 30, 6, direct *ἐπειδὴν δοκιμασθῶ* which would regularly remain or become *ἐπειδὴ δοκιμασθείην*. Xen. *Cyr.* 4, 2⁶; *Mem.* 1, 2⁶. Many scholars consider such passages corrupt and emend them accordingly, making them conform to the general rule. Compare 2332.

2329. Indirect Discourse Implied.—1. The general rules governing dependent clauses of indirect discourse after past tenses (2324).—also their various peculiarities (2325—2327).—apply also to all dependent clauses which, although not standing in indirect discourse, yet express a *past thought* of some person in the leading clause. The dependent clause may retain its original mood or pass into the optative.

2. Such a dependent clause may be conditional (with *εἰ*), or relative or temporal (as with *ἕως*), or causal (with *ὅτι*); and may also depend on an infinitive after verbs of *wishing, commanding, permitting, persuading, choosing*, and the like.

Οὐδ' ἦν τοῦ πολέμου πέρας οὐδ' ἀπαλλαγὴ Φιλίππῳ, εἰ μὴ Θηβαίους καὶ Θετταλοὺς ἐχθροὺς ποιήσειε, *there was neither end of the war nor escape from it for Philip, as he saw, unless he should make the Thebans and Thes-salians hostile to the city; i.e. Philip's implied thought (or apodosis) was I cannot end or avoid the war, and the protasis, εἰ μὴ ποιήσω, could have been retained in the third person εἰ μὴ ποιήσῃ (Dem. 18, 145). Οἱ δ' ἄλλοι Θηβαῖοι, οὓς ἔδει... παραγενέσθαι πανστρατία, εἴ τι ἄρα μὴ προχωροίη τοῖς ἐσεληλυθόσι, ... ἐπεβοήθουν, the rest of the Thebans, who were to have joined them with all their forces if anything should go wrong with those who had entered, advanced to help; i.e. the thought was εἰ μὴ προχωρή (Thuc. 2, 5¹). Οὐδὲ τοὺς ἀνθρώπους ἐδίωκον ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας χώρᾱς, nor did they pursue the men, being inclined to spare them, if perchance the Carduchi might wish to let them pass through their country as that of friends; i.e. their thought was εἰ μὴ ἐθελήσωσι (Xen. *Anab.* 4, 1⁶). Οἱ δ' ἄκτειρον, εἰ ἀλώσονται, and others pitied them*

if they were to be captured; i.e. the thought was εἰ ἀλώσονται (Xen. Anab. 1, 4⁷). Ἐβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, for they wished that if they should capture any one, he should remain a hostage for their friends within; i.e. ἐὰν λάβωμεν (Thuc. 2, 5⁴).

Ἐφευγον ἔνθα μήποτ' ὀψοίμην, I fled where (as I believed) I should never see; i.e. the thought was ἔνθα μήποτ' ὀψοίμην, rel. object clause (Soph. Oed. Tyr. 796). Ἄνδρα οὐδέν' ἔντοπον (έώρων), ὅστις ἀρκέσειεν, I saw no one in the place who could assist me; the thought was ἄνδρα οὐδένα ὁρᾷ ὅστις ἀρκέσῃ, interrog. subj. (Soph. Phil. 281). Εὔξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς φιλιᾶν γῆν ἀφίκοιντο, they offered sacrifices for their safety as soon as they should reach a friendly country; the thought was ἔνθα ...ἂν ἀφικώμεθα (Xen. Anab. 5, 1¹). Xen. Cyr. 7, 3⁷. Hdt. 6, 49⁷.

Σπονδὰς ἀλλήλοις ἐποίησαντο, ἕως ἀπαγγελλεῖν τὰ λεχθέντα εἰς Λακεδαίμονα, they made a truce with each other (to last) until what had been said should be reported at Sparta; the thought was ἕως ἂν ἀπαγγελλῇ (Xen. Hell. 3, 2²⁰). Ἱπποκράτης,....ὁ πότε καιρὸς εἴη, ἔμελλε στρατεύειν ἐς τοὺς Βοιωτοὺς, Hippocrates intended to march against the Boeotians when it should be fit time; i.e. ὁπότεν καιρὸς ᾗ (Thuc. 4, 77¹). Ἔδοξεν οὖν αὐτοῖς...προῖεναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμῖξιαν, it seemed best to them to march forward till they could effect a junction with Cyrus; i.e. ἕως ἂν συμμῖξητε (Xen. Anab. 2, 1²). Παρήγγειλαν, ἐπεὶ δὴ δειπνήσειαν, συσκευαζομένους πάντας ἀναπαύεσθαι, καὶ ἔπεισθαι ἡνίκ' ἂν τις παραγγέλλῃ, they gave orders that when the soldiers had supper they should all pack up their baggage and go to rest, and to follow whenever any should give the signal; i.e. ἐπειδὴν δειπνήσητε, and ἡνίκ' ἂν τις παραγγέλλῃ, the latter retained (Xen. Anab. 3, 5¹⁸).

For causal clauses with this principle, see 2325, 2.

In all these cases the original mood could be retained.

Examples with original mood retained:—Τὸν Εὐήνον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην, I congratulated Euenus if he really possessed this art (Plat. Apol. 20^b; ἔχει could have been used). Τῷ μηδὲν ἑαυτῷ συνειδότε διειδὼν εἰσῆει, εἰ πονηρῶν ἔργων δόξει κοινωνεῖν τῷ σιωπῆσαι, it seemed terrible to one conscious of nothing wrong, if he was to appear, by his silence, as an accomplice in infamous acts (Dem. 19, 33; here εἰ δόξει could have been used). Ἐπέστελεν, ἥν μὲν αὐτὸς σωθῇ, αὐτῷ ἀποδοῦναι ἥν δέ τι πάθῃ, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμδι ὅτι οἶοιτο χαμεῖσθαι τῇ θεῷ, he enjoined him, if he escaped, to return the money to him, but if he met with disaster (lit. if he suffered anything), to make such an offering as he thought would please the goddess and dedicate it to her (Xen. Anab. 5, 3⁶; we might have had εἰ σωθῇ and εἰ τι πάθῃ). Τοιούτους ἡλιπίζον ἔσεσθαι καὶ τοὺς ἄλλους οἰοῖτο εἶναι ὡς οἱ τῶν πρᾶγμάτων ἐπιστατοῦντες, they hoped that the rest of the people would be like those at the head of affairs (Isoc. 7, 22; we might have had οἰοῖτο εἶναι). Ἦν ἡ γνώμη, ὅταν Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσιν, ἐν

μέσφ ποιεῖν αὐτῶν τοὺς πολεμίους, *the plan was to enclose the enemy between them when the Athenians should advance against them* (Thuc. 1, 62²; or ὅτε χωροῖεν). Εἶπον μηδένα τῶν ὀπισθεν κινεῖσθαι, πρὶν ἂν ὁ πρόσθεν ἡγήται, *I ordered that no one of those behind should move before the man in front lead the way* (Xen. Cyr. 2, 2⁸; or πρὶν ἡγοῖτο). Τοὺς ἵππους ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημήνῃ, *the horses he ordered those who had brought them to watch until some one should give a signal* (Xen. Cyr. 4 5³⁶; or ἕως τις σημήνῃ). Ὑπέσχετο ἀνδρὶ ἐκάσφ δώσειν πέντε ἀργυρίου μνᾶς, ἐπ' ἂν εἰς Βαβυλῶνα ἤκωσι, *he promised to give each man five minae of silver when they should arrive at Babylon* (Xen. Anab. 1, 4¹³; or ἐπεὶ ἤκοιεν).

Mixed constructions as in 2327 are also very common.

2330. NOTE.—1. The aorist indicative is regularly retained for the reason given in 2325, 1 and 2. So the present indicative is retained when a confusion would be possible as to whether the optative represented an indicative or a subjunctive with ἂν, as in 2325, 3.

2. A relative clause seldom changes its aorist or present indicative to an optative; and then only when the context makes it clear that an indicative, and not a subjunctive with ἂν, is represented. This occurs principally in Herodotus.

Λυδοῖσι πᾶσι προεῖπε θῆναι πάντα τινὰ αὐτῶν τοῦτω, ὃ τι ἔχοι ἕκαστος, *he proclaimed to the Lydians that every one should make sacrifice of what he had* (Hdt. 1, 50²; direct θῆτω πᾶς τις...ὃ τι ἔχει ἕκαστος). Παρήγγειλεν ὁ Τηρίβαζος παρῆναι τοὺς βουλομένους ὑπακοῦσαι ἣν βασιλεὺς εἰρήνην καταπέμποι, *Tiribazus ordered those to be present that wished to hear what terms of peace the king sent down* (Xen. Hell. 5, 1³⁰); direct ἣν εἰρήνην καταπέμπει). Καλεῖ τὸν Λαῖον, μνήμην παλαιῶν σπερμάτων ἔχονσ', ὃν θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι... *she cries on Laius, bearing memory of that ancient issue by which (as she asserted) he himself had perished, and had left her procreatress* (Soph. Oed. Tyr. 1245; here θάνοι and λίποι stand for ἔθανε and ἔλιπε).

2331. NOTE.—The present and perfect are occasionally represented in these clauses also by the imperfect and pluperfect, as in 2326

Κῦρος ὑπέσχετο τοῖς Μιλησίοις φυγᾶσιν, εἰ καλῶς καταπράξειεν, ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παῦσαι πρὶν αὐτοὺς καταγάγοι οἴκαδε, *he promised the Milesian exiles that if he successfully accomplished the objects for which he undertook the expedition, he would not rest before he had re-established them in their home* (Xen. Anab. 1, 2²; direct ἣν καταπράξω, ἐφ' ἃ στρατεύομαι, οὐ παύσομαι, πρὶν ἂν καταγάγω). Ἐτοίμος ἦν...κρίνεσθαι εἰ τι τούτων εἰργασμένος ἦν...καί, εἰ τούτων τι εἴργαστο, δίκην δοῦναι, *he was ready to make an answer as to whether he had done any of these things, and if he*

had done any of them, to be punished (Thuc. 6, 29¹; direct ἐτοῖμός εἰμι κρῖνεσθαι, εἰ...εἰργασμένος εἰμί...καὶ, εἰ...εἰργασμαι, δίκην δοῦναι). Thuc. 3, 33² Andocides 2, 16.

2332. NOTE.—Occasionally we find a subordinate subjunctive clause introduced by a relative with ἄν or by a conjunction with ἄν pass into the optative and retain ἄν (as in 2328).

Ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα εἶναι, they resolved that Pisander should sail with ten commissioners and conclude negotiations in whatever way it might seem to them to be best (Thuc. 8, 54²; direct πράσσόντων ὅπῃ ἂν δοκῇ). Xen. Hell. 2, 4¹⁸. Andocides 1, 81.

Such passages are considered corrupt by many scholars, who amend them accordingly.

2333. NOTE.—It is on the general principle of implied indirect discourse (2329) that *final* (and *object*) clauses (2040) and clauses after verbs of *fearing* (2063) admit the optative or retain the original mood after past tenses.

NEGATIVES

2334. *Oὐ and μή.*—1. There are two negative adverbs in Greek, οὐ and μή.—Rules applying to these particles apply also to their various compounds; as οὐδεῖς and μηδεῖς, οὐδέ and μηδέ, οὔτε and μήτε, οὐκέτι and μηκέτι, οὐδαμῶς and μηδαμῶς, etc.

2. As a general rule, οὐ is the negative of simple declaration; while μή is the negative of an *expected* or *wished* action or *condition* (protasis), also of the *infinitive*.

2335. *Oὐ and μή in Principal Clauses.*—In principal (or independent) clauses expressing an *assertion* (1973), οὐ is used; in those expressing a *command* or *wish* (1973), μή is used.

2336. *Oὐ and μή in Subordinate Clauses.*—Of subordinate clauses with a finite verb, the following take μή: final clauses, clauses after verbs of fearing; conditional clauses, concessive clauses; consecutive relative clauses which express a *possible* or *necessary* or *intended* result, final relative clauses, conditional relative clauses; and conditional temporal clauses. Other subordinate clauses take οὐ.

2337. NOTE.—We may have *οὐ* for *μή* whenever a single word, and not the whole clause, is to be negated. Thus: *ἔχει οὕτως, ἐάν τε οὐ φῆτε, ἐάν τε φῆτε*, *it is so whether you say it not or do say it* (Plat. *Apol.* 25^b).

2338. *Μή* with the Infinitive.—The infinitive, when not in indirect discourse, is negated by *μή*.

2339. NOTE.—For *ὥστε οὐ* instead of *ὥστε μή*, see 2078.

2340. NOTE.—1. Apparent exceptions occur when *οὐ* belongs to a preceding verb, or when *οὐδείς* (*οὐδέν*) is to be regarded as equivalent to *οὐ* and *τις* (*τι*) with the negative belonging to the principal verb.

Δεῦρο ἤκουσιν... ἡμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν, *they come hither now requesting not that you should join them in alliance, but in wrong-doing* (Thuc. 1, 39^a). Aeschin. 3, 204. *Τῆς ἀρετῆς οὐδένα δεῖ ιδιωτεύειν*, *no one ought to make virtue a private possession* (Plat. *Prot.* 327^a); here *οὐδένα δεῖ* is equivalent to *οὐ δεῖ τινα* or rather *οὐ δεῖ οὐδένα* (2359); Soph. *Phil.* 88; Xen. *Anab.* 2, 4⁶.

2. So with participles and comparatives with *οὐδείς* (*οὐδέν*).

Οὐδὲν βίαιον ποιήσοντες παρεληλύθαμεν, *we have come with the intention of committing no violence* (Xen. *Anab.* 7, 1³¹). *Οὐδὲν ὁς ἤττον Ἀθηναίων πλούσιος*, *not less rich than any of the Athenians* (Lys. 32, 23).

2341. *Οὐ* with the Infinitive.—The infinitive standing in indirect discourse takes *οὐ*. But there are certain exceptions; see 2342—2344.

2342. NOTE.—After verbs of *promising*, *hoping*, *expecting*, and *swearing*, the infinitive takes *μή* (2195).

2343. NOTE.—After verbs of *saying* and *thinking*, the infinitive takes *μή* when *saying* or *thinking* expresses a command or belongs to a protasis.

Νομίζατε νεότητα καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, *be convinced that youth and old age can do nothing without each other* (Thuc. 6, 18^a). Isoc. 1, 41.

2344. NOTE.—Sometimes we find *μή* in other cases where *οὐ* would be expected; as after *οἶμαι* (Xen. *Mem.* 1, 2⁴¹); *γινώσκω* (Xen. *Hell.* 3, 2³¹); *φημί* (Plat. *Gorg.* 449^a); *ὁμολογέω* (Plat. *Rep.* 456^b); *νομίζω* (Xen. *Cyr.* 7, 5⁵⁹); *ὑποπτεύω* (Xen. *Anab.* 2, 3¹³); *ἀποκρίνομαι* (Xen. *Hell.* 3, 3¹¹).

2345. NOTE.—Sometimes the negative is drawn from the infinitive to the leading verb.

Ὁὖ φημι, *I say that...not* (Xen. *Anab.* 1, 3¹). Οὖ νομίζω, *I believe that...not* (Xen. *Hell.* 2, 4²⁰). Οὐκ ἀξιῶ, *I request that...not* (Thuc. 2, 89¹).

2346. Οὖ and μή with Participles, Adjectives and Nouns.—Participles, adjectives, and nouns, are negated by μή when they express a condition; otherwise by οὖ.

Thus ὁ μὴ εἰδώς, *any one who does not know*, or *if any one does not know*; but ὁ οὐκ εἰδώς, *the particular person who does not know*. In the same way are distinguished ὁ μὴ δυνατός and ὁ οὐ δυνατός. So also ἡ οὐκ ἐμπειρία, *the actual non-experience*; but ἡ μὴ ἐμπειρία, *the possible or eventual non-experience*.

2347. NOTE.—Participles, belonging to an imperative or to a protasis or to an infinitive which would take μή, are negated by μή.

Ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν, *vote for war, not being afraid of the immediate danger* (Thuc. 1, 124²). Χρὴ τὸν ἀγαθὸν πολέτην μὴ ἐκφοβοῦντα τοὺς ἀντεροῦντας, ἀλλ' ἀπὸ τοῦ ἴσου φαίνεσθαι ἄμεινον λέγοντα, *a good citizen ought to show himself the better speaker not by terrifying the opposing speakers, but by meeting them on equal terms* (Thuc. 3, 42⁷). Τί ἐστίν, εἰ χρὴ μὴ κελευσθεῖσαν λέγειν; *what is it if it befits me to speak when not bidden?* (Eur. *Iph. Taur.* 1288).

2348. Οὖ and μή as Interrogative Particles.—Used as Interrogative particles, οὖ expects the answer *yes*, and μή expects the answer *no*. See 2008.

2349. NOTE.—1. In indirect single questions, introduced by εἰ, *whether*, either οὖ or μὴ can be used.

Ἐρωτᾷς εἰ οὐ καλὴ μοι δοκεῖ εἶναι ἡ ῥητορική, *you ask whether rhetoric does not seem (a) fine (thing) to me* (Plat. *Gorg.* 462^c). Βουλόμενος ἐρέσθαι εἰ μαθὼν τίς τι καὶ μεμνημένος μὴ οἶδεν, *wishing to ask whether a man who has learned something and remembers it, does not know it* (Plat. *Theaet.* 163^d).—Here οὖ implies that the matter is decidedly true, while μὴ expresses it as doubtful.

2. In double questions, *or not* is expressed by ἢ μὴ or by ἢ οὐ (εἴτε μὴ or εἴτε οὐ).

Εἰ δὲ ἀληθές ἢ μὴ πειράσομαι μαθεῖν, *I will try to learn whether it is true or not* (Plat. *Rep.* 339^a). Σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ, *let us see whether it is proper or not* (Plat. *Rep.* 451^d).—But when the double questions are

introduced by relatives, the second member takes *μή* when the verb is not repeated, otherwise *μή* or *οὐ*: Plat. *Gorg.* 472^d; Xen. *Oec.* 16, 3; Aeschin. 1, 27.

APPARENT REDUNDANCE OF NEGATIVES

2350. *With Finite Verb.*—After verbs of *denial*, and the like, a dependent assertion with *ὅτι* or *ὥς* very often has *οὐ* which appears superfluous to us.

Ἄντ' ἐλέγεν ὅτι οὐκ ἐγχωροίη, he contended that it was not possible (Xen. *Hell.* 2, 3¹⁶). *Τί οὖν, ἐὰν ἀμφισβητῇ ὥς οὐκ ἀληθὴ λέγομεν;* well then, if he should contend that what we say is not true? (Plat. *Rep.* 476^d). *Ἀρ' ὁ θῆναι ὥς οὐκ ἀπέδωκα*, to deny that I have paid (Lys. 4, 1). Plat. *Gorg.* 508^a.

This is explained by the Greek conception of such a clause. He does not say exactly, *I deny that this is so*, but he says *I deny this; it is not so*.

2351. *With the Infinitive.*—1. An infinitive depending on a verb of negative meaning usually takes *μή*. This negative only expresses that the object is negative, and it must be omitted in translating. If the verb of negative meaning is itself negated, the infinitive usually takes *μή οὐ* which must also be omitted in translating. Thus: *ἀπαγορεύ σοι μή τοῦτο ποιῆσαι*, I forbid you to do this; *οὐκ ἀπαγορεύ σοι μή οὐ τοῦτο ποιῆσαι*, I do not forbid you to do this.

2. Often the infinitive is preceded by *τό*; and if the governing verb might govern a genitive, by *τοῦ*; but *τοῦ* with a negated infinitive is perhaps never found when the principal verb is already negated.

3. Such verbs of negative meaning are: *ἀρνέομαι* and *ἐξαρνός εἰμι*, to deny; *ἀντιλέγω*, to speak against, gainsay; *ἀμφισβητέω*, to dispute; *ἀπιστέω*, to doubt, to distrust; *εἴργω*, to restrain; *κωλύω*, to hinder; *ἐμποδῶν εἰμι*, be in the way; *ἀντέχω* and *ἀντιόομαι*, to oppose; *ἀπαγορεύω* (*ἀπέιπον*), to forbid; *ἀπολύω*, to acquit; *ἀπέχομαι*, to refrain; *ἀπογινώσκω*, to depart from a judgment, to give up a design; *εὐλαβέομαι*, to take care; *φεύγω*, to escape; and others.

Ἦρνούντο μὴ πεπτωκέναι, they denied that they had fallen (Ar. *Eq.* 572). *Ἐξαρνός εἰμι* (Plat. *Hipp. Maj.* 288^a). *Ἀμφισβητεῖ μὴ ἀληθὴ λέγειν ἐμέ*, he disputes (calls into doubt) that I speak the truth (Dem. 19, 19).

Ἀπιστέω (Thuc. 4, 40²). Νόμων γράφαι εἵργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις, the dictates of the laws restrain one from adopting manners according to one's conviction (Eur. Hec. 867). Κωλύομεθα μὴ μαθεῖν, we are prevented from learning (Eur. Ion 391). Ἦναντιώθην μὴ δὲν ποιεῖν παρὰ τοὺς νόμους, I was opposed to doing anything contrary to the laws (Plat. Apol. 32^b). Οἱ ἱατροὶ ἀπαγορεύουσι τοῖς ἀσθενούσι μὴ χρῆσθαι ἐλαίῳ, physicians forbid the feeble to use oil (Plat. Prot. 334^c). Aeschin. 1, 138. Ἀπελύθη μὴ ἀδικεῖν, he was acquitted of doing wrong (Thuc. 1, 128³). Ἀπέσχοντο μὴ...στρατεῦσαι, they refrained from making war (Thuc. 5, 25³). Εὐλαβέομαι (Plat. Leg. 843^c). Φευξόμεθα μὴ θανεῖν, we shall escape death (Eur. Heracl. 506).

With τὸ μὴ.—Οἱτοὶ εἰσιν...ἡμῖν ἐμποδὼν τὸ μὴ ἦδη εἶναι, ἔνθα πάλαί σπεύδομεν, these are in the way of our already being where we have been long hastening (Xen. Anab. 4, 8¹⁴). Μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι, he narrowly escaped being stoned to death (Xen. Anab. 1, 3²). Κίμονα παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, they allowed Cimon, by three votes, to escape punishment by death or they refrained, by three votes, from punishing Cimon by death (Dem. 23, 205).

With τοῦ μὴ.—Τούτους τοιαῦτα λέγων ἔσχε τοῦ μὴ ἐκπεπληχθαι, by so speaking, he prevented them from being overcome with fear (Xen. Hell. 4, 8⁵). Ἀποσοβούντες ἂν ἐμποδὼν γίνοντο τοῦ μὴ ὁρᾶν αὐτοὺς τὸ ὅλον στρατευμά σου, by scaring them away they might prevent them from seeing the whole army (Xen. Cyr. 2, 4²³). Plat. Leg. 832^a. Xen. Anab. 3, 5¹¹. Isoc. 15, 122.

With μὴ οὐ.—Οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι, in nothing was he able to resist favouring him (Xen. Cyr. 1, 4²). Μάχῃς οὐκ ἄρνούμαι μὴ οὐ συμβεβηκέναι μοι, I do not deny that I had fights (Aeschin. 1, 136). Οὐδεὶς πώποτε ἀντεῖπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους, no one ever denied these laws to be good (Dem. 24, 24). Eur. Hipp. 658.

With τὸ μὴ οὐ.—Οὐκ ἀπεσχόμεν τὸ μὴ οὐκ...ἐλθεῖν, I could not refrain from going (Plat. Rep. 354^b). Μὴ παρῆς τὸ μὴ οὐ φράσαι, omit not to say it (Soph. Oed. Tyr. 283). Aesch. Pro. 918. Xen. Symp. 3, 3; Hell. 3, 3⁶.

2352. NOTE.—When the principal verb is interrogative and implies a negative, μὴ οὐ is also used.

Τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ὑβρίζομένους ἀποθανεῖν; what is to prevent us from dying ignominiously after having suffered the most dreadful outrages? (Xen. Anab. 3, 1¹³). Τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; who, do you think, will deny that he understands what is just? (Plat. Gorg. 461^c).

2353. NOTE.—Sometimes μὴ is omitted; after κωλύω this is usual.

Σχῆσω σε πηδᾶν, I will stop thee from springing (Eur. Or. 263). Εἰ τοῦτο τις εἴργει δρᾶν ὄκνος, if some hesitation prevents one from doing this (Plat. Soph. 242^a). Οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολέμιους εἶναι ἀλλήλοις,

our oaths sworn to by the gods prevent us from being enemies to each other (Xen. Anab. 2, 57). Xen. Ages. 11, 7. Plat. Phaedo 61^a).—With τό: Xen. Mem. 1, 3⁷; 4, 4¹¹.—With τοῦ: Xen. Mem. 2, 1¹⁶; 1, 2³⁴; Cyr. 3, 1⁹.

2354. NOTE.—Occasionally μή οὐ is omitted; this is usual with καλῶ.

Δρᾶσαι...οὐκ ἀρνούμεθα, we do not deny having done it (Aesch. Eum. 611). Οὐδὲ διακωλύουσι ποιεῖν, ὧν ἂν ἐπιθῇς, nor do they hinder you from doing what you wish (Plat. Lys. 207^e); Plat. Euthyd. 305^d.

2355. NOTE.—Rarely μή alone stands for μή οὐ. Thus: οὔτε ἡμφισβήτησε μή ἔχειν (τὴν προῖκα), nor did he deny having the dowry (Dem. 27, 15); Soph. Trach. 226; Phil. 349.

2356. 1. Analogous to verbs of hindrance are verbs and expressions of *inability, impossibility, impropriety*, and the like. If an infinitive depending on these expressions is to be negated, it usually takes μή οὐ, much less frequently simple μή.

2. Such verbs and expressions are: οὐ δύναμαι, *I am unable*; ἀδύνατόν ἐστι, οὐχ οἶόντε ἐστι, *it is impossible*; οὐδεμία μηχανή ἐστι, *there is no device or way*; οὐ δίκαιον, οὐχ ὅσιον, αἰσχρόν (= οὐ καλόν), δεινόν, ἀνόητόν ἐστι; αἰσχύνη ἐστι, *it is a shame*, and others.

Οὐδεὶς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι, *no one is able to speak otherwise without being ridiculous*, i.e. *no one is able not to be ridiculous* (Plat. Gorg. 509^a). Ἀδύνατα ἦν μὴ οὐ μεγάλη βλάβη, *it was impossible for it not to do much damage* (Thuc. 8, 60¹). Οὐχ ὅσιόν σοι δν μὴ οὐ βοήθειν δικαιοσύνη, *it being impious for you not to give aid to justice* (Plat. Rep. 427^e). Αἰσχρόν ἐστιν ἐμοὶ σοφίαν καὶ ἐπιστήμην μὴ οὐχὶ πάντων κράτιστον φάναι εἶναι, *it would be base for me to say that wisdom and knowledge are not the best of all things* (Plat. Prot. 352^d). Xen. Hell. 2, 3¹⁶. Plat. Symp. 218^c. Xen. Anab. 2, 3¹¹.—With simple μή: Plat. Phil. 50^b; Xen. Cyr. 8, 7¹⁶.

2357. Μὴ οὐ with Participles and Nouns.—Occasionally μή οὐ (Lat. *nisi, except*) is found with participles or nouns.

Τίμης τυχεῖν οὐχ οἶόν τε μὴ οὐ πολὺ τῇ γνώμῃ διαφέρειν, *to meet with honour is not possible, except that one be much superior in intelligence* (Isoc. 10, 47). Αἱ πόλεις χαλεπαὶ λαβεῖν, μὴ οὐ χρόνῳ καὶ πολιορκίᾳ, *cities difficult (= not easy) to take, except by time and siege* (Dem. 19, 123).

DOUBLING OF NEGATIVES

2358. 1. Apart from the use of μή οὐ with the infinitive (2351), the negatives are often doubled; in some cases this

doubling merely strengthens the negation, in others it destroys it.

2. For $\mu\eta$ $\text{o}\acute{\upsilon}$ with verbs of *fearing*, see 2062; with the leading clause omitted, see 2067.—For $\text{o}\acute{\upsilon}$ $\mu\eta$ with the subjunctive (or future indicative) in strong denials, see 1977; for $\text{o}\acute{\upsilon}$ $\mu\eta$ with the future indicative or aorist subjunctive in strong prohibitions, see 1985.

2359. When a negative is followed by one or more *compound* negatives of the same kind, the negation is simply made stronger.

$\text{O}\acute{\upsilon}$ $\mu\eta\upsilon$ $\text{o}\acute{\upsilon}$ $\delta\epsilon$ $\beta\alpha\rho\beta\acute{\alpha}\rho\omicron\upsilon\varsigma$ $\epsilon\acute{\iota}\rho\eta\kappa\epsilon$, *he does not yet even speak of barbarians* (Thuc. 1, 3⁴). $\text{O}\acute{\upsilon}$ $\delta\epsilon\upsilon\omicron$ $\text{o}\acute{\upsilon}$ $\delta\alpha\mu\eta$ $\text{o}\acute{\upsilon}$ $\delta\alpha\mu\omega\varsigma$ $\text{o}\acute{\upsilon}$ $\delta\epsilon\mu\acute{\iota}\alpha\nu$ $\kappa\omicron\iota\nu\omega\nu\acute{\iota}\alpha\nu$ $\epsilon\chi\epsilon\iota$, *they have no communion anywhere in any way with any one* (Plat. Parm. 166^a). Xen. Anab. 2, 4²³.—(Ὀμνῦμι) $\mu\eta$ $\delta\epsilon$ $\pi\omicron\tau\acute{\epsilon}$ $\sigma\omicron\iota$ $\epsilon\tau\epsilon\rho\omicron\nu$ $\lambda\omicron\gamma\omicron\nu$ $\mu\eta$ $\delta\epsilon$ $\nu\alpha$ $\mu\eta$ $\delta\epsilon\upsilon\omicron\varsigma$ $\mu\acute{\eta}\tau'$ $\epsilon\pi\iota\delta\epsilon\acute{\iota}\xi\epsilon\iota\nu$ $\mu\acute{\eta}\tau'$ $\epsilon\zeta\alpha\gamma\gamma\epsilon\lambda\epsilon\acute{\iota}\nu$, *I swear I will never show you any speech of any one or tell of any to you* (Plat. Phaedr. 236^e).

2360. NOTE.—Instead of the negative compounds, the Greek might have the ordinary indefinite pronouns or adverbs.

$\text{O}\acute{\upsilon}\tau\epsilon$ $\tau\iota\varsigma$ $\xi\acute{\epsilon}\nu\omicron\varsigma$ $\acute{\alpha}\phi\acute{\iota}\kappa\tau\alpha\iota$ $\chi\rho\acute{\omicron}\nu\omicron\upsilon$ $\sigma\upsilon\chi\nu\omicron\upsilon$ $\acute{\epsilon}\kappa\epsilon\acute{\iota}\theta\epsilon\nu$, *nor has any stranger arrived from there for a long time* (Plat. Phaedo 57^a, for the more common $\text{o}\acute{\upsilon}\tau\epsilon$ $\xi\acute{\epsilon}\nu\omicron\varsigma$ $\sigma\acute{\upsilon}\delta\epsilon\acute{\iota}\varsigma$). $\mu\iota\sigma\theta\acute{\omicron}\varsigma$ $\text{o}\acute{\upsilon}\delta\epsilon\acute{\iota}\varsigma$ $\pi\omega$ $\acute{\epsilon}\phi\alpha\acute{\iota}\nu\epsilon\tau\omicron$, *no pay as yet appeared* (Xen. Anab. 7, 5¹⁶, for $\mu\iota\sigma\theta\acute{\omicron}\varsigma$ $\text{o}\acute{\upsilon}\delta\epsilon\acute{\iota}\varsigma$ $\text{o}\acute{\upsilon}\pi\omega$ $\acute{\epsilon}\phi\alpha\acute{\iota}\nu\epsilon\tau\omicron$). But the Greek usually prefers to use the corresponding negatives in such cases.

2361. NOTE.—*Simple* $\text{o}\acute{\upsilon}$ or $\mu\eta$ is always separated from its following compound by one or more intervening words.

2362. When a negative is followed by a *simple* negative, each always has its own negative force, and the two are often equivalent to an affirmative.

$\text{O}\acute{\upsilon}\delta\epsilon\acute{\iota}\varsigma$ $\text{o}\acute{\upsilon}\kappa$ $\epsilon\pi\alpha\sigma\chi\acute{\epsilon}$ $\tau\iota$, *every one was somewhat affected = no one was not affected* (Xen. Symp. 1, 9). $\text{O}\acute{\upsilon}$ $\delta\epsilon$ $\tau\omicron\nu$ $\Phi\omicron\rho\mu\acute{\iota}\omicron\nu$ $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ $\text{o}\acute{\upsilon}\chi$ $\acute{\omicron}\rho\acute{\alpha}$, *nor does he not see Phormio = he sees Phormio surely enough* (Dem. 36, 46). Isoc. 8, 52. $\text{O}\acute{\upsilon}\kappa$ $\acute{\alpha}\gamma\nu\omicron\iota\acute{\alpha}$... $\text{o}\acute{\upsilon}$ $\kappa\alpha\tau\acute{\epsilon}\delta\epsilon\acute{\iota}\xi\epsilon\nu$ $\alpha\upsilon\tau\acute{\omicron}$, *not through ignorance did he not make it known* (Plat. Rep. 406^c).— $\text{M}\acute{\eta}$ $\text{o}\acute{\upsilon}\nu$... $\acute{\omicron}\nu$ $\epsilon\mu\acute{\alpha}\varsigma$ $\text{o}\acute{\iota}\tau\omicron\varsigma$ $\epsilon\zeta\eta\pi\acute{\alpha}\tau\eta\sigma\epsilon$ $\mu\eta$ $\delta\acute{\omicron}\tau\omega$ $\delta\acute{\iota}\kappa\eta\nu$, *let not this man escape punishment for the deception he practised on you = “do not let him not be punished”* (Dem. 19, 77).

2363. NOTE.—Observe the difference according to the rules: $\text{o}\acute{\upsilon}\kappa$ $\epsilon\pi\acute{\omicron}\acute{\iota}\eta\sigma\epsilon\nu$ $\text{o}\acute{\upsilon}\delta\epsilon\nu$, *he did not do anything*; but $\text{o}\acute{\upsilon}\delta\epsilon\nu$ $\text{o}\acute{\upsilon}\kappa$ $\epsilon\pi\acute{\omicron}\acute{\iota}\eta\sigma\epsilon\nu$, *he did everything*.

When $\text{o}\acute{\upsilon}$ is followed by $\mu\eta$, or $\mu\eta$ by $\text{o}\acute{\upsilon}$, both negatives retain the separate force.

PLACE OF THE NEGATIVE

2364. 1. The negative particle regularly stands before the word that it negatives. Hence the difference in meaning :

Οὐ πάντα καλῶς ἐποίησεν, *not all things did he do well* (i.e. *only some*) ;

Πάντα οὐ καλῶς ἐποίησεν, *he did all things badly* (i.e. *none well*).

VARIOUS NEGATIVE EXPRESSIONS

2365. See, under Particles (2366) these and other negative expressions : μόνον οὐ or μόνον οὐχί, ὅσον οὐ, οὐχ ὅτι and μὴ ὅτι, οὐχ ὅπως and μὴ ὅπως, οὐ μὴν ἀλλά and οὐ μέντοι ἀλλά, etc.

PARTICLES

2366. 1. **The Particles** are adverbs, prepositions, conjunctions, and interjections. In the alphabetical list in 2371 are given the *conjunctions* (particles which connect words or sentences), certain *emphatic particles* or *adverbs*, the *interrogative* and *negative* particles.

2. **The Interjections** are numerous, and some are the same as in English ; among them are : ἄ ; ᾶ ; ἄ ἄ ; ᾶ ᾶ ; ἔ ; ἐ ; ἐ ἐ ; ἐ ἐ ; ὦ ; ὦ , ὦ ;—αἶ, *ha !* αἶ and αἰαἶ, *alas !*—ἔα, *Lat. vah ! ha !* εἶα and poetic εἶτα, *Lat. eja ! on ! up ! away !*—εὐοῖ, *Lat. evoe !* (Bacchanalian) ;—ἰαῦ, *ho ! hallo ! ah !* ἰανοῖ, *ho ! ho !* (joy) ; ἰοῦ, *Lat. heu ! alas !* (occasionally expresses joy) ; ἰώ, ἰο ! *O !* (joy), also may express *grief* ;—ὀά ; *alas !*—οἶ, ὀἶ, *oh ! alas ! woe !* οὐά expressing astonishment or abhorrence ; οὐαί, *Lat. vae ! ah ! woe !*—ὀόπ, *mariner's or rower's call ;*—ἀτ(τ)αταῖ, ὀτ(τ)οτοῖ, exclamations of *grief or pain* ; ἔλελεῦ, a war-cry, any cry ; μῦ, expressing *weeping or sighing or indignation* ;—πᾶπαῖ, *Lat. papae*, expression of *deep grief or astonishment or joy* (παπαιάξ, comic) ;—φεῦ, expression of *grief or astonishment*.

2367. **The conjunctions** are divided into eleven classes. Several belong to more than one class.

1. *Copulative* : καί, τέ, poetic ἥδέ, epic ἰδέ.

2. *Disjunctive* : ἢ (or), εἴτε, οὔτε (μήτε), οὐδέ (μηδέ).

3. *Adversative* : ἀλλά, ἀτάρ (Hom. also αὐτάρ), αὖ, δέ, μέν....δέ, μέντοι, μήντοι ;

4. *Comparative*: ὥς, ὥσπερ, ὅπως, ὥστε, ἢ (*than*), Hom. ἤντε and εὔτε.

5. *Declarative*: ὅτι, διότι, ὥς, poetic οὐνεκα.

6. *Final*: ἵνα, ὥς, ὅπως, μή, poetic ὅφρα.

7. *Consecutive*: ὥστε, ὥς; ἄρα, δῆ, νῦν (poet. also νῦν, Hom. νύν and νῦ, Hdt. νῦν), οὖν; τοίνυν, τοιγαροῦν, τοιγάρτοι, poet. τοίγαρ.

8. *Conditional*: εἰ (ἐάν, ἤν, ἄν).

9. *Causal*: ὅτι, διότι, ὥς, ἐπεί, γάρ, ἄτε, ὅτε, ὁπότε, poet. οὐνεκα and ὁθούνεκα.

10. *Concessive*: εἰ καί, καὶ εἰ, καίτοι, καίπερ, ὅμως.

11. *Temporal*: ὅτε, ὁπότε, ὥς, ἐπεί, ἐπειδή, ἄχρι, μέχρι, πρὶν, ἡνίκα, ὁπηνίκα, ὁσάκις, ὅποσάκις, ἕως, ἕστε, ἐξ οὗ, ἀφ' οὗ, ἐν ᾧ;—poet. εὔτε, ὅφρα, πάρος, Hom. ἥμος and εἰς ὅ(τε) κε.

2368. The emphatic adverbs are: γέ, γοῦν, δαί, δῆ, δῆθεν, δήπου, δῆτα, ἦ, μά, μέν, μήν, ναί, νή, οὖν, περ, τοί.

2369. Postpositive Particles are such as cannot stand first in a sentence, but must follow one or more words. The enclitics of course are all postpositive.

2370. Asyndeton.—In ordinary discourse every Greek sentence is connected with the preceding one by means of a conjunction; most frequently δέ is thus used, but often καί or οὖν. The omission of such a connecting particle, termed *asyndeton* (ἀσύνδετον, *not connected*), sometimes occurs for lively effect, naturally oftener in poetry than in prose (as Soph. *El.* 1234).

A connecting particle is not necessary when a *demonstrative* referring to what precedes *stands first* in the sentence. After an announcement of something to follow by words like ὅδε, τοιόσδε and the like, the new sentence is usually joined to the preceding one without the intervention of a particle; but sometimes γάρ is here employed.

2371. List of Particles.—In the following list the more important particles are mentioned, and quoted examples are given when necessary.—The prepositions are given in 1843—1864.—For the syntax of the ordinary adverb, see 1865.—The negative particles are explained in 2334—2365.—Certain interrogative particles are explained in 2008 and 2009.—Certain affirmative and negative particles used in answering

questions are also mentioned in 2010, 4.—The sections of the syntax are also indicated in which the uses of certain other particles in the list are explained.

1. Ἄλλά, *but, yet*, the ordinary meanings.

(a) Often ἄλλά introduces a *reply* or *sudden transition*, and may then be rendered by *well*, or need not be translated.

*Ὦν ἡμῖν ἡγήσῃ....., καὶ ὁ Σεύθης ἔφη· “ἀλλὰ οἷδα κόμας πολλὰς.....,” *if you lead us....., and Seuthes replied, “Well, I know of many villages*” (Xen. *Anab.* 7, 39). Xen. *Anab.* 2, 1⁴; 3, 1³⁵. Καὶ μοι ἐπιδειξιντῆς βραχυλογίας ποιῆσαι..... Ἀλλὰ ποιήσω, *show me an example of brevity of speech. I will do so* (Plat. *Gorg.* 449^e).

(b) A sudden exhortation is introduced by ἄλλά, *come now!* Τί δεῖ ἔτι λέγειν; ἀλλ’.....ἵτε εἰς Μήδους, *what more need I add? come now!**join the Medes* (Xen. *Cyr.* 1, 5¹⁴). Ἀλλ’ ἴωμεν (Plat. *Prot.* 311^a).

(c) After a conditional clause ἄλλά often means *at least*; ἄλλά γε, (*but*) *then at least*; ἀλλ’ οὖν, *but then*; ἀλλ’ οὖν....γε, *but then...at least*.

Εἰ σῶμα δούλον, ἀλλ’ ὁ νοῦς ἐλεύθερος, *even if the body be captive, the soul at least is free* (Soph. fr. 855). Δεῖ.....πειράσθαι ὅπως, ἦν μὲν δυνάμεθα,σφάζεσθαι, εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, *we must try if we can,to save ourselves, but if we cannot, then at least to die nobly* (Xen. *Anab.* 3, 2³; 7, 7⁴³; 2, 5¹⁹; *Ag.* 2, 21).—The condition may be omitted; as ὡ θεοὶ πατρώοι, συγγένεσθέ γ’ ἀλλὰ νῦν, *gods of my ancestors, help me at least now, if (or as) you did not before* (Soph. *El.* 411).

(d) Sometimes ἄλλά is to be rendered by *rather, on the contrary*; a preceding negative clause is understood.

Κίνδυνος πολλοὺς ἀπόλλυσθαι ἦν ἀμελῶς τε καὶ ἀφυλάκτως πορεύεσθαι ἐπὶ τὰ ἐπιτήδεια· ἀλλά μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, *there is danger that many may be killed if you go out in quest of provisions heedlessly and unguardedly; it seems to me that we should rather seek provisions in foraging-parties* (Xen. *Anab.* 5, 1^{6, 7}).

(e) Ἀλλ’ ἢ after a negative means *except*; as ἀργύριον οὐκ ἔχω ἀλλ’ ἢ μικρόν τι, *I have no money except a little* (Xen. *Anab.* 7, 7⁵³; 4, 6¹¹). Probably ἀλλ’ ἢ stands for ἄλλο ἢ.

(f) See under οὐ (67 below) the following: οὐ (μὴ) μόνον....ἀλλὰ καί, ἀλλ’ οὐ and ἀλλὰ μὴ, οὐχ ὅπως....ἀλλὰ καί, μὴ ὅτι....ἀλλὰ καί, οὐ μὴν ἀλλά.

2. Ἄλλο τι (ἦ), in questions, see 2008, 4.

3. Ἄλλως, *in another way, otherwise, in vain, at random* (Soph.

Oed. Tyr. 1151; *Xen. Anab.* 5, 1⁷). Τὴν ἄλλως, *to no purpose* (1280).—*Ἄλλως τε καὶ* means *especially* (*Xen. Anab.* 5, 6⁹; *Xen. Hell.* 6, 3¹⁰).

4. Ἄμα, *together with*, improper prep., see 1771; with participles, see 2270;—ἄλλο...καί, *no sooner...than*, see under καὶ 44, 8, below.

5. Ἄν (Epic κέν, κέ), modal particle, see 1960—1972.

6. Ἄρα, Hom. also ἄρ and enclitic ῥά, all postpositive, *then, of course, so, therefore, accordingly*.

Ἄλλὰ πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ, *a man ought then to expect everything* (*Xen. Anab.* 7, 6¹¹; 4, 6¹³). *Plat. Gorg.* 476^e; *Od.* 4, 107; *Il.* 2, 482.

(a) Εἰ ἄρα, *if really* (*Dem.* 56, 28).—Εἰ μὴ ἄρα, *unless indeed*, Latin *nisi forte* (ironical), as *Xen. Mem.* 1, 2^e.—Ἦν ἄρα referring to the future (*Xen. Anab.* 5, 1¹³).—Εἰ ἄρα interrogative, *whether or if indeed* (*Xen. Anab.* 3, 2²²).

7. Ἄρα, interrogative particle, see 2008.—Ἄρα (postpositive), see 6.

8. Ἀτάρ, Hom. also αὐτάρ, *but, yet* (*Xen. Anab.* 7, 7¹⁰; *Hell.* 5, 4¹⁷).

9. Ἀτε, with participles, see 2271, 2272.

10. Αὔ (postpositive), *on the other hand, in return, moreover* (*Xen. Anab.* 1, 10¹¹; 2, 6⁵). Epic αὐτε.

11. Αὐτίκα. With the participle, *straightway*, see 2270.—Also for example, as αὐτίκα γεωμετρίαν μέχρι τούτου ἔφη δεῖν μανθάνειν..., *for example, he said that one ought to learn geometry to this extent....* (*Xen. Mem.* 4, 7²).

12. Γάρ (postpositive = γε ἄρα), *for*, introduces a reason (*Xen. Anab.* 5, 6^e; *Ag.* 1, 5). Sometimes the reason explains what follows; as in *Plat. Prot.* 347^a;—this following clause often has οὖν, as ὁρᾶτε γάρ....δεῖ οὖν, *for you see.....it is necessary therefore* (*Xen. Anab.* 3, 2^{29, 30}).

(a) In answers we usually find γάρ, which is then equivalent to “certainly,” “indeed”.

Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, *do you then admit having wronged me? Yes, I certainly must* (*Xen. Anab.* 1, 6⁸). *Plat. Rep.* 381^e.

(b) In lively questions, γάρ is equivalent to “what?” or “why?” or “can it be?” or simply “then”.

Οἷε γάρ σοι μαχεῖσθαι τὸν ἀδελφόν; *why, do you think your brother will fight against you?* (*Xen. Anab.* 1, 7⁹). *Soph. Oed. Col.* 1575.—So the formulas οὐ γάρ; = “is it not so?” and ἦ γάρ = “is it really so?” expecting the answer “yes”; as *Xen. Mem.* 2, 3¹⁶; *Plat. Euthyd.* 288^d.—So τί γάρ; = “for how?” (*Plat. Phaedr.* 258^d).

(c) Καὶ γάρ may mean "for" (*etenim*), as in Xen. *Anab.* 2, 6², the καί only serving to connect the thought closer to what precedes.—It may mean "for also," the καί belonging to the following thought, as in Xen. 2, 1⁵.—It may be followed by a second καί: thus καὶ γάρ... καί = "for both....and" or "for....as well as" (Xen. *Anab.* 1, 9¹⁰).

(d) Ἀλλὰ γάρ, "but" (*at enim*) = "but that is not so, for" or "but say no more of it, for". So Xen. *Anab.* 3, 2²⁵; 3, 2²⁶.—Ἀλλ' οὐ γάρ = *but really not* (Hdt. 9²⁷; Xen. *Cyr.* 2, 1¹³).

(e) Οὐ γὰρ ἀλλά is an elliptical expression meaning "for"; the ellipsis after γάρ being some expression like "it is not so" or "this ought not to be". Thus: μὴ σκῶπτέ μ' ὦδελεφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς, *do not mock me, brother, for I am ill* (Ar. *Ran.* 58).

13. γέ (enclitic), an intensive particle, serving to emphasise the preceding word (Lat. *quidem*), may sometimes be translated by *at least, even, indeed, just*; but in most cases is best rendered by emphasising the particular word or giving it a prominent place in the sentence.

Χειμῶνός γε ὄντος, οἷον λέγεις, *the winter being just as you say = during so severe a winter as you say* (Xen. *Anab.* 5, 8³). Αὐτῷ ἐνὶ γε ἀνδρί, *and indeed to himself* (Xen. *Anab.* 1, 6⁵).—It is found particularly with pronouns: as ὅς γε, *who* = Lat. *qui quidem*; ἔγωγε, *I for my part*. So ἐπείγε, *just because*.

Very often γέ is inserted between the article and its noun, or between the preposition and its noun: thus οἱ γε ἀγαθοί, *σύν γε τοῖς ἀγαθοῖς*. So γέ may also be separated from the word it emphasises by μέν or δέ, as ὁ δέ γε σοφός.

14. Γοῦν (= γε οὖν, postpositive), *at any rate, at least, then, in truth* (Lat. *certe*).

Σὺ δέ μοι δοκεῖς τάναντία τῆς φιλοσοφίας ἀπολελαυκέναι· ζῆς γοῦν οὕτως, ὥς οὐδ' ἂν εἰς δούλος ὑπὸ δεσπότης διαιτῶμενος μένεις, *you (Socrates) seem to have enjoyed the opposite from philosophy; at least, you live in a way in which no slave would continue to live with his master* (Xen. *Mem.* 1, 6²; 4, 3¹⁰).

15. Δαί, an Attic colloquial particle (postpositive), used only in urgent questions and in the formulas τί δαί; (= "what then?" or "why then?") and (less frequently) πῶς δαί; ("how then?" or "how now?"). Xen. *Cyr.* 5, 1⁸. Ar. *Nub.* 1266.—Compare δῆ.

16. Δέ (postpositive), *but, and*, usually does not introduce anything contrary, but merely something else or something new; in numberless cases it only serves to connect a sentence with what

precedes (see 2370), and is then seldom rendered by *but*; usually it is equivalent to *and*, and very often it need not be translated at all.—For οὐ δέ we usually find οὐ μέντοι to avoid confusion with οὐδέ.—For μέν....δέ, see below 48 (B).

17. Δή (postpositive), an emphatic particle, has a variety of meanings.

(a) Originally temporal, it may mean *now*, *already*, *just*.

Ὁ πατήρ καὶ ἡ μήτηρ πάλαι δὴ....ἐτετέλευτήκεσαν αὐτῷ, *his father and mother had long since (= already long ago) been dead* (Xen. Cyr. 8, 7¹). Τὰ νῦν δὴ γεγενημένα, *the things which have just now occurred* (Xen. Anab. 7, 1²⁶). Ar. Ran. 604.

After a temporal clause, δὴ often follows the first word of the principal clause (= *just* or *just then*); as ἐπεὶ....βασιλεὺς ἤκουσεν.... ἐνταῦθα δὴ ἀθροίζει, κ.τ.λ. (Xen. Anab. 1, 10⁵).

All commands or requests are made more urgent by adding δή. Thus: λέγε δή, *say it then* or *do say it* or *say it, pray* (Xen. Cyr. 8, 4¹⁴); ἔχε δή, *just wait* (Plat. Gorg. 470^a); Xen. Anab. 2, 2¹⁰; Xen. Cyr. 1, 3⁹.

So δὴ is found in questions expecting an immediate answer; as τί δὴ (Xen. Cyr. 1, 3¹⁰).—For δαί similarly used, see above 2371, 14.

In Homer and in lyric poetry δή may stand first in the sentence (mostly in the forms δὴ γάρ and δὴ τότε).

(b) As a particle emphasising a word or a thought or even a whole sentence, δὴ may be rendered by *of course*, *naturally*, *evidently*, *indeed*, *really*.

Υγίεια καὶ ἰσχυς καὶ κάλλος καὶ πλοῦτος δὴ (and also riches, of course, Plat. Meno 87^c). Οὐχ οὕτως ἔχει; Ἐχει δὴ, *is it not so?—Of course it is* (Plat. Apol. 27^c). Δῆλον δὴ, δῆλα δὴ, *it is quite clear, evidently* (Plat. Gorg. 478^b; Rep. 387^c).

So, often with superlatives and words expressing number or quantity: κράτιστος δὴ, *the very greatest* (Xen. Anab. 1, 9²⁰); πολλὰ δὴ καὶ καλὰ ἔργα (Plat. Menex. 239^a).

(c) Very often δὴ adds emphasis to other particles and to pronouns; as εἰ δὴ, *if really*; ὅτε δὴ, *just when*; ὥς δὴ, ἵνα δὴ, *just that*; οὕτως δὴ, *just so*; ὅς δὴ, *just the one who*; ὅστις δὴ, *quicunque*, etc.—Καὶ δὴ καί, *and also.....in particular, and also.....of course* (Hdt. 1, 29; Plat. Phaedo 59^d).

For δὴ in δὴποτε, etc. see ποτέ.

(d) Το δέ is sometimes added δή to emphasise the thought; as εἰς δέ δὴ εἶπε, *but one even said* (Xen. Anab. 1, 3¹⁴; 7, 1²⁸). So ἀλλὰ δὴ (Xen. Anab. 6, 3¹⁶).

(e) As a particle of inference, δή means *therefore, accordingly, hence*.

*Ἐλεγόν (τινες) ὅτι κατίδουεν σπάτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοντο. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλές εἶναι διασκηνοῦν, *some said that they had seen an army and that many fires had appeared in the night. It seemed therefore unsafe to the soldiers to encamp separately* (Xen. Anab. 4, 4¹⁰).—So δή is often used in transitions referring to something preceding already settled; as Φεραῦλας μὲν δὴ οὕτως εἶπεν· ἀνίσταντο δὲ καὶ ἄλλοι πολλοί, *Pheraulas then spoke; and many others stood up* (Xen. Cyr. 2, 3¹⁶).

(f) For δή added to indefinite relatives, see under οὖν below.

18. Δῆθεν, as it appears, mostly ironically, *forsooth*, of something pretended or only apparent (Thuc. 1, 92; Xen. Cyr. 4, 6³).

19. Δήπου (postpositive, sometimes written δή που), *doubtless, I suppose, surely*; often used ironically. Οὐ δή που σὺ εἶ τῶν τοιούτων ἀνθρώπων, *you surely are not one of those men* (Xen. Mem. 2, 3¹).—Δήπουθεν is a stronger form (Dem. 14, 34).

20. Δῆτα (postpositive), a stronger form of δή, *of course, surely*; as οὐ δῆτα, *no, surely not* (Plat. Crito 49^b).—With questions, as πῶς δῆτα; *how then?* (Plat. Gorg. 469^b).

21. Διότι. (a) Causal (= διὰ τοῦτο ὅτι), *because*, see 2015, 3.—(b) Declarative (rarely), *that* = ὅτι, see 2015, 3.—(c) Relative and indirectly interrogative, *wherefore* (Xen. Cyr. 8, 4¹³).

22. Ἐάν (= εἰ ἄν), *if, conditional particle*, see 2090, 2098, 2109.—For εἰάν in certain indirect questions, see 2034.—For εἰάν τε....εἰάν τε, see 2118.—For εἰάν καὶ and καὶ εἰάν, see 2133.

23. Εἰ. (1) Conditional particle, *if*, see 2090.—For εἰ in certain indirect questions, see 2034.—For εἰ καὶ and καὶ εἰ, see 2133.—For εἰ = *because*, see 2074.—For εἰ, *whether*, in indirect questions, see 2024.

(2) Εἰ μὴ, *if not, unless*, Lat. *nisi*. Without a verb after a negation = *except* (Xen. Anab. 1, 5⁶; 2, 1¹²), see 2131. So ὅτι μὴ (see 66 (b) below).

(3) Εἰ μὴ εἰ, *except if*, Lat. *nisi si*, sometimes occurs (Plat. Gorg. 480^b). See 2131.

(4) Εἰ μὴ ἄρα, *unless indeed*, see 6 above.

(5) Εἰ μὴ διὰ, *except for*, see 2131.

(6) Πλὴν εἰ, see πλὴν below and 2131.

(7) *Εἴ τις* (τι) is often found for *ὅστις*; as *ἔκαιν καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν*, *they burned all the fodder and whatever (=if anything) else was of use* (Xen. *Anab.* 1, 6¹).

24. *Εἰ γάρ* and *εἴθε*, particles of wishing, *O that*, see 1999, 2; so in poetry *εἰ* (2001).

25. *Εἰς, εἰς*, Hom. for *ἕως* (2161).

26. *Εἴπερ*, with the indicative, means *if really* (= *if, as is really the case*), Lat. *si quidem*. Xen. *Anab.* 1, 7⁹.

27. *Εἰς ὃ κε*, Hom. = *ἕως*.

28. *Εἴτα* and *ἔπειτα*, *then, thereupon*, used temporally and in enumerations; after *πρῶτον μὲν* often = *in the second place*; even when *μὲν* precedes they are usually found without *δέ*, as in Dem. 2, 1. —Use with participles, see 2270, 2.—In ironical questions, *εἴτα* (*ἔπειτα, καῖπειτα*) = *and then?* (Dem. 1, 24).

29. *Εἴτε...εἴτε* (*sive...sive*), *whether...or*. Used in disjunctive conditional clauses (2118); rarely one *εἴτε* only is found as in Plat. *Leg.* 907^d; occasionally we find *εἴτε...ἢ* as in Plat. *Phaedr.* 277^d.—For *εἴτε...εἴτε* in indirect questions, see 2024.

30. *Ἐπεὶ*. (1) Temporal: *when, after* (2161); with regard to the future, *ἐπὶν* or *ἐπὶν*, Hdt. *ἐπεάν*, Hom. *ἐπεὶ κε* (2166); *ἐπεὶ τάχιστα*, *as soon as* (Xen. *Hell.* 2, 3¹¹).—(2) Causal: *since, seeing that* (2071).—(3) Concessive, *although* (2135).

31. *Ἐπειδὴ* (from *ἐπεὶ* and *δὴ*), temporal particle, *since, after* (2161); with regard to the future, *ἐπειδάν*, which is more frequent than *ἐπὶν* or *ἐπὶν* (2166); *ἐπειδὴ τάχιστα*, *as soon as* (2161).—Rarely *ἐπειδὴ* is causal (2071).

32. *Ἔστε*, *until* (2161), not in Homer.

33. *Εὔτε*, poetic and Ionic for *ὅτε*, *when, since*, temporal and causal (2161, 2071).—In Homer occasionally = *ἥντε*, *as, like as*.

34. *Ἔως*, *until, as long as*, Hom. *εἰς* and *εἰς*; see 2161, 2172.

35. *Ἦ* (at the beginning of the sentence). (1) *Truly, really*; usually *ἦ μὲν* (Hom. *ἦ μὲν*) or *ἦ τοι* (Xen. *Anab.* 6, 6¹⁷); rarely alone (as Xen. *Cyr.* 5, 4¹³);—for *ἦ γάρ*, see 12 (b) above;—*ἦπου* is milder than *ἦ μὲν* (Xen. *Hell.* 6, 5⁴⁸). (2) For *ἦ* interrogative, Lat. *-nē*, see 2008.

36. *Ἦ* (Hom. also *ἦέ*), *or*, see 2008, 2024;—*ἦ...ἦ*, *either...or*, often the first *ἦ* is strengthened by *τοι*, thus: *ἦτοι...ἦ*.

37. ἢ, *thūn*, after comparatives (1341). Also after words expressing difference, like ἄλλος, ἕτερος, ἐναντίος, διάφορος, διαφέρειν and the like. Πολὺ οἱ λόγοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ ἤκουον (Xen. Anab. 6, 6³⁴; Anab. 3, 4³³).—For ἢ κατά, see 1345.—For ἢ ὥστε, see 2224.—For ἢ sometimes omitted after certain comparatives, see 1346.—For ἄλλο τι (ἦ), see 2008, 4.

38. Ἦμος Hom. = ἡνίκα, *when*, with the indicative.

39. Ἦυτε, Hom., *as, like as*.

40. Ἦνίκα and δηνίκα, *at the time when, when*, see 2161.

41. Ἢν (enclitic), epic, very rare in Attic, Aesch. Pro. 930, *surely now*, often sarcastic (Il. 12, 620; 10, 365).

42. Ἰδέ, *and*, see ἡμὲν and ἡδέ under μέν.

43. Ἰνα. (a) As a relative, *where*.

Πατρίς γάρ ἐστι πᾶς ἴν' ἂν πράττη τις εὖ, *one's country is every land where one does well* (Ar. Plut. 1151). Soph. Aj. 386. (b) As a final particle, *that, in order that* (2037);—ἵνα τί (sc. γένηται) = *why?* (Plat. Apol. 26).

44. Καί, *and, also, even*, Lat. *et*; τέ (enclitic), *and*, Lat. *-que*.

Τῶν σωμάτων θηλυνόμενων καὶ αἱ ψυχὰς πολὺ ἀρρωστώτεραι γίνονται, *when the bodies become weakened the minds also become weaker* (Xen. Oec. 4, 2). Ἐστὶν ἀξία ἡ χώρα καὶ ὑπὸ πάντων ἐπαινεῖσθαι, οὐ μόνον ὑφ' ἡμῶν, *the land is worthy of being praised even by everybody, not only by us* (Plat. Menex. 237^c).—When there are more than two members connected they are all connected with each other by καί; as Ἀγησιλάφ' ἐαυτὸν καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τὴν δύναμιν ἐνεχείρισε (Xen. Ages. 3, 3).—For καὶ αὐτός and καὶ οὗτος, see 1428, 1431, 1478.

(1) Καὶ....καί, *both....and*, the two members considered separately.

*Ἀρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, *herdsmen are rulers of oxen and horse-feeders of horses* (Xen. Cyr. 1, 1²; Plat. Euthyphr. 7^d).

(2) Τέ in prose is mostly τε....τε to connect clauses, and τε καὶ to connect thoughts or words (*both....and, not only....but also, on the one hand....on the other hand*).

Τοῦ σώματος αὐτὸς τε οὐκ ἡμέλει, τοὺς τ' ἀμελοῦντας οὐκ ἐπῆνει, *he did not neglect the body and did not praise those that did* (Xen. Mem. 1, 2⁴; Anab. 3, 2³⁹). Ἐθῆρευον ἀπὸ ἵππου, ὅποτε γυμνάσαι ἐαυτὸν τε καὶ τοὺς ἵππους βούλοιτο, *he hunted on horseback whenever he wished to exercise himself and the horses* (Xen. Anab. 1, 2⁷).—For ἄλλως τε καί, see 3 above.

(3) Καί often stands between an adjective of quantity or number (like πολὺς and ὀλίγος) and another adjective relating to the same substantive.

Πολλοὶ γὰρ καὶ ἀγαθοὶ φίλοι, *many good friends = many friends and good ones* (Xen. Cyr. 5, 2¹²).—Sometimes we find τε καὶ between πολὺς (δλίγος) and a following adjective; as πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις, *many rich and large cities* (Xen. Anab. 3, 2²³).

(4) Καὶ...δέ means *and...also (even)*, here δέ meaning *and* and καὶ *also (even)*.

Δαρείος Κύρον σατράπην ἐποίησε καὶ στρατηγὸν δὲ ἀπέδειξε, *he made him satrap and even (also) appointed him commander* (Xen. Anab. 1, 1²; 2, 6⁸).—But in this sense double καὶ is also used with a particle intervening; as καὶ δὴ καὶ, *and of course also, and in particular* (Plat. Phaedo 59^d; Hdt. 1, 29); καὶ ἔτι καὶ νῦν, *and even now yet*.

(5) Before superlatives καὶ strengthens, like the Latin *vel*; as καὶ μάλιστα, *and most particularly* (Xen. Cyr. 2, 1¹³); καὶ μωρότατον, *even very foolishly* (Xen. Anab. 3, 2²²).

(6) After words of likeness, καί, like Latin *atque*, is equivalent to *as*.

Λῦδοι νόμοις παραπλησίοις χρῶνται καὶ Ἕλληνες, *the Lydians use nearly the same laws as the Greeks* (Hdt. 1, 94); ὁμοίως καὶ πρὶν (Thuc. 7, 28^d).

(7) In clauses of comparison (in English often = *as...so*) καί, *also*, is used in both clauses; often it is used in the relative and omitted in the demonstrative clause.

Δεῖ ἡμᾶς ὥσπερ καὶ τῶν μεθέξετε, οὕτω καὶ τῶν κινδύνων μετέχειν, *as you share the honours, so you ought also to share the dangers* (Xen. Hell. 2, 4⁹). "Ὅσ' οἶδα καὶ γὰρ, πάντα ἐπιστήσῃ, *whatever I know you also will know* (Soph. Oed. Col. 53).—So arise the formulas εἴ τις καὶ ἄλλος, ὥς τις καὶ ἄλλος, εἴποτε καὶ ἄλλοτε, where καὶ is not translated; as εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος ἀξίός ἐστι θαυμάζεσθαι, *for Cyrus, if any man in the world, is worthy of admiration* (Xen. Cyr. 5, 1⁶); Anab. 2, 6⁸; 6, 4¹².

(8) In English, clauses expressing a sudden or decisive action *intervening* on what precedes, are introduced by *when*. In Greek such clauses are usually connected with what precedes by simple καί.

Οὕτω τοῦτω δὴ ἢ τρεῖς δρόμους περιεληλυθότε ἦσθη καὶ εἰσέρχεται Κλεινίας, *they had not yet taken more than two or three turns when Cleinias entered* (Plat. Euthyd. 273^a); Thuc. 1, 50⁶; Xen. Anab. 2, 1⁷. For οὐ φθάνω...καί, see 2288.—Rarely does the Greek use a temporal conjunction in such cases, as in Xen. 1, 8¹ (ἡνίκα).

(9) Occasionally we find clauses contrasted by τέ...δέ: Soph. Phil. 1312.

(10) In epic poetry τέ is often found with conjunctions; as μέν, δέ, οὐδέ, καί, γάρ, ὅτε;—also with other particles,

especially in *ὅς ρά τε* (*Od.* 12, 39);—also with *πέρ*;—with *ἦ*, *really*;—in questions, *τ' ἄρα*; with relatives, as *ὅς τε*. In *Hdt.* *ὅσον τε* = *about* (*Hdt.* 2, 71); in Attic *ὥστε*, *ἄτε*, *οἷός τε* are relics of this early extensive use of *τέ*. In all the above cases *τέ* cannot be translated.

45. *Καίπερ* (*Hom.* *καί...περ*), *although*, always with a participle (2274).

46. *Καίτοι*, *and yet, although*, always introduces an independent clause (*Xen. Mem.* 2, 3¹⁵).

47. *Μά* particle used in swearing (1603—1604).

48. *Μέν* (postpositive) originally = *μὴν*, *indeed, truly*.

(A) (1) The word is used *alone* with its original meaning, *indeed, truly*, in a few isolated cases; as in *Xen. Anab.* 1, 7⁶; 7, 6¹¹.

(2) It is always found for *μὴν* in the phrases: *πάνν μὲν οὖν, μάλιστα μὲν οὖν, κομιδῇ μὲν οὖν, yes, most assuredly*; *παντάπασι μὲν οὖν, yes, by all means*; *καὶ μὲν δῆ, and surely yet*; *ἀλλὰ μὲν δῆ, but surely yet* (*Plat. Gorg.* 471^a); *οὐ μὲν δῆ, yet surely not* (*Xen. Anab.* 2, 2³); *οὐ μὲν οὖν, no, indeed not* (*Plat. Symp.* 201^c).

(3) The expression *μὲν οὖν* may mean according to the context either *yes, indeed* or *no, rather* (*Plat. Phaedr.* 230^a; *Crito* 44^b).

(4) *Μὲν οὖν*, like *μὲν δῆ* (17, e), is very often used in transitions, *now* (*Xen. Anab.* 2, 5¹⁵).

5. In Homer and Herodotus we find the formulas *ἦ μὲν, οὐ μὲν, μὴ μὲν* in strong assertions. Homer has much oftener *καὶ μὲν* than *καὶ μὲν δῆ*.

(6) In questions *μὲν* is equivalent to *μὴν* (*Ar. Av.* 1214; *Plat. Charm.* 153).

(B) (1) The ordinary use of *μὲν* is in connection with a following *δέ* or *μέντοι*, one particle belonging to one thought or sentence, and the other particle belonging to another, thus forming a contrast (*μὲν....δέ, μὲν.....μέντοι*). This is a favourite Greek idiom. Occasionally this may be translated by *indeed.....but* or *on the one hand.....on the other*; but usually *μὲν* is left untranslated, and *δέ* is rendered by *but* or *and*.

‘Ο μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά, *life indeed is short, but art is long* (*Lucian, Herm.* 63). For *ὁ μὲν.....ὁ δέ*, see 1377.

In cases of anaphora (the repetition of the same word in two

succeeding sentences) *μὲν*...*δέ* are generally employed, *δέ* here = *but* (*and*) *also*.

Σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς, *I associate with the gods and also with good men* (Xen. *Mem.* 2, 1³²; *Anab.* 7, 5¹⁴).

(2) Instead of *δέ* or *μέντοι*, the particles *ἀλλά*, *ἀτάρ*, *μήν*, *οὐ μὴν* *ἀλλά*, *τοίνυν* are sometimes used to correspond to *μὲν*.—Sometimes the contrasted thought is expressed without any of the above particles, in some other way.

Homer has, besides *δέ*, also *ἀλλά*, *ἀτάρ*, *αὐτάρ*, *αὖ*, *αὖτε*, and *καί*, corresponding to *μὲν*.

(3) If more than two members are contrasted, only the first has *μὲν*, all the others *δέ*.

(4) Within a contrast indicated by *μὲν*....*δέ*, there may be another contrast also indicated by *μὲν*....*δέ*. *Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος ἀπόφηναι γνώμην* (Xen. *Anab.* 1, 6⁵).

(5) When two relative or conditional clauses are contrasted, double *μὲν*....*μὲν* is followed by *δέ*...*δέ*; but the second *δέ* is usually omitted. *Ὅσα μὲν ἕκαστα ἐμοὶ φαίνεται, τοιαῦτα μὲν ἔστιν ἐμοί· ὅσα δὲ σοί, τοιαῦτα δὲ αὖ σοί* (Plat. *Theaet.* 152^a). Dem. 2, 18.

6. Clauses are often co-ordinated by *μὲν*....*δέ* when in English one is subordinated to the other by a conjunction like *while*.

Αἰσχρὸν ἔστιν τοὺς μὲν ἐμπόρους τηλικαῦτα πελάγη διαπερᾶν ἕνεκα τοῦ πλεῖω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν, τοὺς δὲ νεωτέρους μηδὲ κατὰ γῆν πορείας ὑπομένειν ἐπὶ τῷ βελτίῳ καταστήσαι τὴν αὐτῶν διάνοιαν, *it is shameful that merchants travel through so many seas to increase their wealth while young men, etc.* (Isoc. 1, 6; here *αἰσχρὸν* does not refer to the first but to the second clause). Dem. 24, 31. Xen. *Mem.* 1, 2³.

(7) On the other hand, an apodosis to a relative or conditional clause is occasionally introduced by *δέ* = *then*; as in *Il.* 1, 193; 1, 137.

(8) The member with *δέ* may be omitted, especially after *ἐγὼ μὲν*, *I at least*, *I for my part*.

Ἐλευθέρων εἶναι ἐγὼ μὲν οἶμαι ἀντάξιον εἶναι τῶν πάντων χρημάτων, I, for my part, consider that to be free is worth all riches (Xen. *Hell.* 4, 1³⁶).

(9) From *ἦ* and *μὲν* and *δέ* are derived *ἡμὲν* and *ἡδέ*, *and*. *Ἑμὲν* is epic, often found with *ἡδέ* corresponding (= *τε*....*καί*). *Ἡδέ* is found alone often in epic poetry, and occasionally in the tragedians (mostly Aeschylus).

Hom. also *ιδέ*, *and*.

(10) *Position of μέν and δέ.*—When several postpositive particles meet, μέν and δέ come first; as ὅσα μὲν δὴ....ἐγένετο (Xen. Anab. 4, 1¹). —When the words contrasted are nouns with their articles, μέν and δέ come between the article and the noun; if the contrasted words are prepositional phrases, μέν and δέ come after the preposition.

Τὰ μὲν σώματα...., ἡ δὲ ψυχὴ (Isoc. 1, 12); εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες (Isoc. 4, 151).—In cases like τοῦτον δὲ τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε (Xen. Anab. 5, 8²⁴), the position of μέν gives a stronger emphasis to the noun;—similarly δέ in Xen. Anab. 4, 8¹: ἐπορεύθησαν σταθμούς τρεῖς· τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο, κ.τ.λ.

49. Μέντοι (postpositive, from μὲν = μὴν + τοί): in narrative, *truly, certainly*; in answers, *of course, indeed*; in questions with οὐ expecting an affirmative answer, *then*; in contrasts, *yet, however*, often with preceding μέν.

Μέμνησαι ἐκεῖνα;.....Ναὶ μὰ Δία, μέμνημαι μέντοι τοιαῦτα ἀκούσᾳς σου, *do you remember those things?.....Yes, by Zeus, I certainly remember hearing such remarks from you* (Xen. Cyr. 1, 6⁶). Οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἶ; *are you not then a praiser of Homer?* (Plat. Prot. 309^a). Φιλοσόφῳ μὲν ἔοικας·ἴσθι μέντοι ἀνόητος ὢν, *you seem like a philosopher,..... but know that you are foolish* (Xen. Anab. 2, 1¹³). Xen. Anab. 1, 9⁶ (*truly*).

50. Μέχρι, ἄχρι, *until*, 2161; as preposition, *up to*, 1862, 1.

51. Μῆ, *not*, as a negative, 2334. In final clauses, 2037. After verbs of *fearing*, 2062; without a principal clause, 2067. For μὴ and μὴ οὐ with the subjunctive = *perhaps, perhaps not*. For μὴ in questions, 2008.

52. Μηδέ, see οὐδέ below.

53. Μὴν (postpositive), partly strengthening, *in truth* (Il. 23, 410); —oftener adversative, *yet, however* (Plat. Tim. 20^b). In questions, *then*; as τίνας μὴν ἐνεκα ἐμανθάνετε τοξεύειν; (Xen. Cyr. 1, 6²⁸). Τί μὴν; *what then?* in Attic = *of course* (Plat. Leg. 690^a). For ἢ μὴν see 2371, 35.

Ἀλλὰ μὴν (at vero), *yet truly*, and καὶ μὴν (et vero, et sane), *and yet, nay more*, introduce objections or merely something additional (Xen. Anab. 3, 1¹⁷; 1, 9¹⁸; Ar. Ran. 106).—For οὐ μὴν after μέν, and οὐ μὴν ἀλλά, see below under οὐ, 2371, 67 (f).

54. Μῆτε, see οὕτε below under οὐ in 2371, 67 (d).

55. Μῆ τί γε (δὴ), *not to say, to say nothing of*, Lat. *nedum* (Dem. 21, 148). See μὴ ὅτι under οὐ in 2371, 67 (d).

56. Μῶν (= μὴ οὖν), interrogative particle expecting the answer *no*, like Lat. *num* (2008).

57. **Ναί**, *yes, surely*, in answers. For *ναὶ μά*, see 1603—1604.—For other ways of expressing *yes*, see 2010.

58. **Νή**, see 1603—1604.

59. **Νῦν**, *now, at present*. After a conditional sentence (2089), *νῦν* δέ means *but then, but now*, Lat. *nunc vero* (Dem. 1, 9).

Νῦν or *νῦν* (enclitic, weakened from *νῦν*), used inferentially, *then, therefore*, with an imperative synonymously with *δή* (as Xen. *Anab.* 7, 2²⁶). See *τοίνυν*.

In Homer *νῦν* and *νῦ* are not confined to the imperative.

60. **Οἶα, οἷον**, with participles (2271).

61. **Ὅμως**, *nevertheless, notwithstanding*, with participles, 2275.

62. **Ὅπως**, *as, that, in order that*. As an indefinite relative adverb: *Οὐκ ἔστιν ὅπως ἡμάρτετε*, *in no way have you erred* (Dem. 18, 208).—Use as final conjunction, 2037; with verbs of *striving*, 2050.—For *ὅπως* without a principal clause, 2058.—For *οὐχ ὅπως*, *not only*, see 67 below.—For *ὅπως* declarative, *that*, see 2015, 2.

63. **Ὅσῳ...τοσοῦτῳ**, *the...the* (1814).

64. **Ὅτε** and **ὁπότε**, *when, as*, 2161;—**μέμνημαι ὅτε**, 2165.—For *ὅτε*, *ὁπότε*, *ἐπειδή*, sometimes causal = *because, since, whereas*, see 2071.

65. **Ὅτε**, distinguished by the accent from *ὅτε*; found in *ὅτε δέ*, *but sometimes*; and in *ὅτε μὲν...ὅτε δέ*, Lat. *modo...modo, now...now, sometimes...sometimes, at one time...at another time*. Equivalent expressions are *ποτὲ μὲν...ποτὲ δέ*, and *τοτὲ μὲν...τοτὲ δέ*.

66. **Ὅτι**. Declarative, *that*, 2213; with verbs of perception, 2302; causal, *because*, 2071; for *ὅτι* with superlatives, 1359; for *μὴ ὅτι*, *not only*, 67 below.—**Ὅτι τί;** sc. *ἔστιν*, *for what reason?* (Dem. 23, 214).—**Ὅτιν**, *because*, colloquial for *ὅτι*, as in Ar. *Nub.* 1046; see *τίη*.

(a) The expressions *δηλον ὅτι* (sometimes written *δηλονότι*), *it is clear that, evidently, clearly*, and (*εὔ*) *οἶδ' ὅτι*, *I (well) know that, certainly*, are almost used like adverbs, and are added to or inserted in the sentence.

^a *Ἄ ἐπίστανται δηλον ὅτι*, *with regard to what they know (they are wise), it is clear* (Xen. *Mem.* 4, 6⁷). *Πάρεμι δ' ἄκων οὐχ ἑκούσιν, οἶδ' ὅτι*, *I am unwilling here to unwilling hearers, I know* (Soph. *Ant.* 276).

(b) **Ὅτι μὴ** after a negative = *εἰ μὴ, except* (67 below and 2131); as *οὐκ ἐπὶ θεωρίᾳν πρόποτε ἐκ τῆς πόλεως ἐξήλθες ὅτι μὴ ἅπαξ εἰς Ἴσθμόν*, *you never went out to see the games except once to the Isthmus* (Plat. *Crito* 52^b).

(c) Like the Latin *quod*, ὅτι sometimes means *that* = *as far as this is concerned*.

Εἴπομ' ἂν ἔγωγε ὅτι τὰ μὲν ἄλλα ὀρθῶς ἤκουσας, ὅτι δὲ καὶ ἐμὲ οἷε εἰπεῖν τοῦτο, παρήκουσας, *I should say that you heard the other things right, but that when you think I said this, you heard wrong* (Plat. Prot. 330^e). Oftener ὅ is so used, as in Xen. *Hier.* 6, 12 (ὁ δ' ἐξηλῶσας....).

(d) Homer also has simple ὅ in the sense of *that*; as in *Od.* 3, 146 and 166 (2071, 2; 2015, 5). Originally ὅτι was identical with ὅ τι.

67. οὐ, *not*, treated in detail with μή in 2334—2365.—Οὐ, *no*, as in Xen. *Mem.* 6, 6², see 2010, 3.—In questions = ἄρ' οὐ or οὐκοῦν, as in Xen. *Anab.* 3, 1²⁹; see 2008.

(a) Μόνον οὐ, μόνον οὐχί (lit. *only not*, Lat. *tantum non*), *almost, all but*.

Οὓς σὺ μόνον οὐ προσκυνεῖς, *whom you all but worship* (Ar. *Vesp.* 517).—Ὅσον οὐ (also followed by ἥδη), ὅσον οὐπω, *almost*, with reference to time. Τὸν ὅσον οὐ παρόντα πόλεμον, *the all but present war* (Thuc. 1, 36²). Ἐπέρχονται καὶ ὅσον οὐπω πάρεσιν (Thuc. 6, 34⁸). Xen. *Hell.* 6, 2¹⁶.

(b) Οὐ (or μή) μόνον...ἀλλὰ καί, *not only....but also*, Lat. *non solum...sed etiam*; as in Xen. *Mem.* 1, 6²; Aeschin. 3, 65.

(c) Ἀλλ' οὐ, ἀλλὰ μή, *but not, and not*; as Isoc. 1, 30; Xen. *Heil.* 7, 4²⁵.

(d) These expressions are elliptical:—

Οὐχ ὅτι....ἀλλὰ καί, μή ὅτι....ἀλλὰ καί, *not only....but also*. Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Crito himself unmolested, but also his friends* (Xen. *Mem.* 2, 9⁸). Μή ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι, *not only a god, but also men* (Xen. *Cyr.* 7, 2¹⁷). Xen. *Hier.* 8, 5.

Οὐχ ὅπως....ἀλλὰ καί, *not only not....but also*. Ἡ γῆ οὐχ ὅπως τινα καρπὸν ἤνεγκεν ἀλλὰ καὶ τὸ ὕδωρ ἐν ἐκείνῳ τῷ ἐνιαυτῷ ἐκ τῶν φρεάτων ἐπέλειπεν, *not only did the earth bear no fruit in that year, but the water in the wells also failed* (Dem. 50, 61). Lys. 19, 31. Dem. 18, 271 (without καί).

Οὐχ (μή) ὅπως....ἀλλ' οὐδέ or μηδέ, *not only not....but not even*. Οὐχ ὅπως τῆς κοινῆς ἐλευθερίᾳ μετέχομεν ἀλλ' οὐδέ δουλείᾳ μετρίᾳ ἡξιώθημεν τυχεῖν, *not only have we no share in the common liberty, but we are not even deemed worthy of meeting with moderate slavery* (Isoc. 14, 3). Μή ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *not only were you not able to dance in measure, but you were not able even to stand straight* (Xen. *Cyr.* 1, 3¹⁰). Χρῆ....τὸν μή τυχόντα γνώμης οὐχ ὅπως ζημιοῦν ἀλλὰ

μηδ' ἀτιμάζειν, *the state ought not only not punish the man who is wrong in his opinion, but ought not even to degrade him* (Thuc. 3, 42⁷).

Οὐδέ...μηδ' ὅτι, *not even....much less (not to say)*. Διὰ τὸν χειμῶνα οὐδὲ πλεῖν, *μηδ' ὅτι ἀναιρεῖσθαι τοὺς ἀνδρας δυνατὸν ἦν, on account of the storm it was not even possible to put to sea, much less to rescue the men* (Xen. Hell. 2, 3³⁵). Xen. Symp. 2, 26. Plat. Rep. 398^a.

Of the above, the expressions beginning with οὐ stand for οὐκ ἐρῶ (λέγω) ὅπως, *I will (do) not say that*: those beginning with μή stand for some expression like μή εἶπω ὅτι, *not to say* or μή εἶπης ὅτι or μή εἴπη τις ὅτι.

(e) Οὐ μὴν after μέν = οὐ μέντοι (Isoc. 4, 15).

(f) Οὐ μὴν ἀλλά and οὐ μέντοι ἀλλά, *nevertheless*. These are explained by the omission of something before ἀλλά which is contrasted with what follows.

Ὁ ἵππος...μικροῦ ἐκέινον ἐξετραχίλισεν· οὐ μὴν ἀλλὰ ἐπέμεινεν ὁ Κῦρος, *the horse almost threw him over its head; nevertheless Cyrus kept his seat* (Xen. Cyr. 1, 4⁸; i.e. yet it did not throw him, but [= nevertheless] he kept his seat). Example of the uncommon οὐ μέντοι ἀλλά, Thuc. 5, 43².—Compare οὐ γὰρ ἀλλά, above, 12 (e).

(g) Μᾶλλον ἢ οὐ is sometimes found for simple μᾶλλον ἢ, *rather than (instead of)*, the οὐ being superfluous. Πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους, *to destroy a whole city rather than (instead of) the guilty* (Thuc. 3, 36⁴).

68. οὐδέ (μηδέ), connecting negatives.

(a) *And not, nor*, connecting a negative member with a preceding negative member. Οὐδεμία ἦν ἐλπίς τῆς σωτηρίας, οὐδὲ ἄλλη σωτηρία ἐφαίνετο, *there was no hope of aid nor did any other means of safety appear* (Thuc. 3, 20).

In poetry, especially in Homer, οὐδέ (μηδέ) may also thus occur after an affirmative clause; also in Herodotus.

Ἡμῖν οὐδ' ἔτυχες, *thou hast missed, nor hast thou reached thine aim* (Il. 5, 287). Od. 4, 825. Soph. Oed. Tyr. 1434.

Hdt. 1, 82¹.

In Attic prose, after an affirmative clause, *and not* is καὶ οὐ or ἀλλ' οὐ (Thuc. 2, 5⁷).

(b) *Not even* (Lat. *ne....quidem*), is οὐδέ. Ἄλλ' οὐδέ τούτων στέρησονται, *but not even of these shall they be deprived* (Xen. Anab. 1, 4⁸). Xen. Symp. 6, 2;—see below καὶ οὐδέ (g).

(c) Οὐδ' ὥς (οὕτως) = *not even thus, not even then* (Xen. Anab. 1, 82¹; Lys. 1, 14).

(d) Οὐδ' εἰ = *not even if* (Xen. Cyr. 2, 1⁸).

(e) Οὐδέ...δέ, *and not, nor indeed, or simply nor* (Xen. Anab. 1, 8²⁰).

(f) Οὐδέ...οὐδέ = *not even....nor (yet) or and not*.

Σὺ δέ γε οὐδὲ ὥρων γινώσκεις οὐδὲ ἀκούων μέμνησαι, *you do not even know, nor do you remember* (Xen. Anab. 3, 1²⁷). In οὐδέ....οὐδέ, the first οὐδέ has adverbial force, "*not even*";—compare οὔτε....οὔτε, *neither....nor*, below (i).

(g) Καὶ οὐδέ, *and not even, nor even* (Isoc. 19, 40).

(h) Οὐδὲ μέντοι (Xen. 4, 1³⁶), and οὐ μὲν οὐδέ (Thuc. 1, 3³), and οὐ μέντοι οὐδέ (Plat. Prot. 331^o), all mean *yet (however)....not, but.....not*.

(i) *Neither....nor* is not οὐδέ...οὐδέ, but οὔτε....οὔτε (see below, 2371, 72).

69. Οὐκοῦν and οὐκουν (from οὐκ and οὖν); in the former οὖν, *therefore*, is accented, in the latter the negative.

(a) Οὐκοῦν, *therefore, then, accordingly*.

Τί φήσομεν;....ἢ τοὺς ἀμύνεσθαι κελεύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δευλεύειν, *what shall we say?....shall we declare that men who are bidding us to defend ourselves are making war? therefore it is left for us to be slaves* (Dem. 8, 59). Plat. Rep. 353^d.

(b) Οὐκοῦν as an interrogative particle ("*not therefore?*"), expecting the answer "*yes*" (see 2008). This is the original use of the word. In this sense some also write οὐκουν.

(c) Οὐκουν, *therefore not, surely not*, the negative accented (Lat. *non igitur*, while οὐκοῦν = *nonne igitur?*).

Οὐκουν ἀπολείψομαί γέ σου εἰ τοῦτο λέγεις, *I will not therefore leave you if you say that* (Xen. Cyr. 4, 1²³). "Οἶσθα τι οὖν ἔθνος," ἔφη, "ἡλιθιώτερον ῥαψῳδῶν;" "Οὐ μὰ τὸν Δι'" ἔφη ὁ Νικήρατος, "οὐκουν ἔμοιγε δοκεῖ," "do you then know a sillier tribe than the rhapsodes?" "No, by Zeus," said Niceratus, "*it surely does not seem so to me*" (Xen. Symp. 3, 6).

70. οὖν (postpositive; Hdt. and Dor. ὦν), *therefore, then, consequently*.

I. The usual meaning is *therefore, then, consequently*.

Τοῦτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι, *Cyrus enjoyed these things, therefore he wishes you also to taste of them* (Xen. Anab. 1, 9²⁶; 1, 5⁶; 3, 2³⁰).

After a parenthetical remark οὖν, *then* = *therefore*, like Lat. *igitur*. Xen. Anab. 1, 5¹⁴; Plat. Apol. 29^c.—Μὲν οὖν, *then*; see 2371, 48 (A) (4).

II. In certain phrases, *surely, in truth, certainly*.

(a) Πάνν μὲν οὖν, *μάλιστα μὲν οὖν, κομῶδῃ μὲν οὖν, yes, most assuredly*;

παντάπᾳσι μὲν οὖν, *yes, by all means*; οὐ μὲν οὖν, *no, indeed not*; for these expressions see 2371, 48 (A) (2).

(b) Μὲν οὖν, *yes, indeed, or no, indeed*; see 2371, 48 (A) (3).—But μὲν οὖν in transitions (*then*); see 2371, 48 (A) (4).

(c) Ἄλλ' οὖν, *but then*; see 2371, 1 (c).—Δ' οὖν = *at any rate, however it is certain* (Xen. Anab. 1, 2¹²).

III. Attached to indefinite relatives, οὖν (like δὴ, δήποτε, δὴ ποτ' οὖν) makes the indefinite relatives still more indefinite; as ὅστισοῦν, *whoever, any one who*; ὅπωςτιοῦν, *in what manner soever*; οὐδ' ὅπως(τι)οὖν, *not in any way whatever, not in the least*. Plat. Gorg. 516^{*}; Dem. 3, 7; Xen. Anab. 7, 6²⁷.

71. Οὐνεκα and ὁθούνεκα (poetic, the latter tragic), *because, sometimes declarative, that*. Il. 9, 505; Soph. Phil.

232.—Sometimes τούνεκα, *for that reason, therefore*, is used as its correlative (Il. 13, 727).

72. Οὔτε....οὔτε (μήτε....μήτε), *neither....nor*.

*Ἔργον καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίνεται, *no honourable deed, divine or human, is done without me* (Xen. Mem. 2, 1³²). Οὔτε ἀποδεδράκασιν....οὔτε ἀποπεφύγασι, *they have not fled secretly..... nor have they completely escaped* (Xen. Anab. 1, 4⁸). Μήτε....μήτε (Xen. Eques. 9, 11). Οὔτε.....μήτε (Dem. 19, 149).

(a) Οὔτε (μήτε)....τε = Lat. *neque....et, not only not....but also, on the one hand not....and (but) on the other*.

Οὔτε γὰρ ἐπὶ ξενία τὸν κήρυκα ἐδέξαντο, περὶ τε τῆς βοηθείας οὐδὲν ἀπεκρίναντο, *not only did they not show hospitality to the herald, but they gave no answer to the request for help* (Xen. Hell. 6, 4²⁹). Xen. Anab. 2, 2⁸; 7, 3¹³.

(b) Οὔτε....οὐδέ, μήτε....μηδέ are the negative of τέ....δέ (see above, 2371, 44 (8)); Thuc. 2, 93²; Xen. Anab. 7, 6²²; Pind. Isth. 2, 44-45.

(c) Οὔτε....οὐ and μήτε....μή are poetic (Eur. Or. 41, 1086).

—Rarely τέ οὐ....τέ for οὔτε....οὔτε (Eur. Iph. Taur. 1367).

73. Οὔτι or οὐ τι, *not at all* (Plat. Rep. 331^a).

74. Οὔτοι (μήτοι), *surely not, in nowise* (οὐ or μή + τοι; Xen. Mem. 1, 4¹⁰; Aesch. Prom. 625).

75. Ὅφρα, poetic; temporal, *until, as long as* (2161); final, *that, in order that* (2037).

76. Πάρος, *formerly*, poetic.—Epic also *before* with the infinitive.

77. Περ (enclitic, weakened from older πέρι), *very, much, just, even*, used to strengthen relatives to which it is attached, as ὅσπερ, *just the one who*; also in εἴπερ, *if really = since* (2071); ἐπείπερ, *since really*, ὅτεπερ, *just when, just as*.—For καίπερ with participles, see 2074.

In Homer περ is also used with other words.

Γυναϊκί περ (Od. 11, 441). Πρῶτον περ, *for the very first time* (Il. 14, 295). Ἐν περ ὀνείρῳ (Od. 19, 541; note the position of περ). Rarely with verbs, as ὥς ἔσεται περ (Od. 21, 212).—Several isolated examples in Herodotus (as in 3, 131: ἀσκευῆς περ ἑών); in Sophocles only Phil. 1068; several in Euripides, as in Alc. 2; and in Aeschylus, as in Sept. 1038.

78. πλὴν, *except*.

(1) As a preposition, *except*, see 1862.

(2) As a conjunction, *except that*.

Διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, *Cyrus's six hundred, having rushed to the pursuit, were scattered, except that a very few remained with him* (Xen. Anab. 1, 8²⁵).—Occasionally without a verb; as πάντες ἄνθρωποι ἡδέως προσδέχονται τὰς ἐορτάς, πλὴν οἱ τύραννοι, *all men gladly look forward to feasts except the rulers* (Xen. Hier. 1, 18).

(3) Πλὴν εἰ without a verb is equivalent to εἰ μὴ, *unless, except (if)*, Lat. *nisi*, as Ar. Av. 601.

79. Πολλάκις, *often, many times*. In Attic, especially in Plato, εἰ πολλάκις, *if perhaps, if perchance*, Lat. *si forte*, and ἵνα μὴ πολλάκις, *lest perchance*, Lat. *ne forte*. Plat. Lach. 179^b; Prot. 361^o.

80. Ποτέ (enclitic) (1) *At any time*; ποτέ μὲν....ποτέ δέ, *at one time (sometimes).....at another time (sometimes)*.

(2) Questions are made more urgent by adding ποτέ=δή, *ever, possibly* (Xen. Mem. 1, 1¹).—So δήποτε, postpositive (Xen. Mem. 3, 2²), and δή ποτ' οἶν.

81. Πού (enclitic) (1) *Anywhere, somewhere*.

(2) *In any way, perhaps, probably, apparently*. Ἐπίστασθέ που ὅτιyou probably know....(Xen. Anab. 5, 7¹³). Xen. Hell. 2, 2².—Δήπου, see above, 19.

82. Πρίν, *before, ere*, see 2161.—As an adverb, *formerly, before, sooner*; in Attic only as an attribute with substantives, as ἐν τοῖς πρίν λόγοις, *in the foregoing statements* (Thuc. 2, 62¹); also τὸ πρίν, *formerly*.

In Homer πρίν = sooner is found with the indicative (2180; 2182, 2).

83. Πω (enclitic), *up to this time, ever yet, hitherto*, mostly with a

negative. Οὔπω, *not yet*.—Πώποτε, *ever, ever yet*, often in protases.—Οὐδέπωποτε, *never yet* (up to the present time); οὐδέποτε, *never* (at any time).

84. **Τε** (enclitic), see **καί**.

85. **Τέως**, *before this*, antecedent to **ἔως**;—**τέως μὲν**, *for a time* (Xen. *Anab.* 5, 4¹⁶). **Τέως** is sometimes used for **ἔως**, *until, as long as, while* (Hom. *Hym. Cer.* 138); Hdt. has twice, 1, 173, and 4, 165 (**τέως μὲν**οἱ δέ, ἡ δέ); Plato once, *Symp.* 191^a; Dem. often, as in 1, 20; 2, 21.

86. **Τοί** (enclitic), *in truth, surely, doubtless, therefore, accordingly*; particle of firm conviction (Xen. *Mem.* 2, 1^{10, 11}; Plat. *Euthyphr.* 5^c).

(a) **Τοιγαροῦν** and **τοιγάρτοι** (prepositive), *therefore, indeed, then, so then*; similar are **καὶ γὰρ οὖν** and **καὶ γὰρ τοι** (Plat. *Soph.* 234^c; *Phaedo* 82^d; Xen. *Anab.* 1, 9^{8, 9}; Isoc. 7, 30).—**Καίτοι**, see above.—**Οὔτοι**, see above.—**Μέντοι**, see above.—**Ἦτοι**, see above.—**Ἦτοι....ῆ**, see above.—**Τοίνυν**, see below.

(b) **Τοιγάρ**, poetic; **τάρ** for **τοι ἄρα**, dramatic.

87. **Τοῦνεκα**, *for that reason, therefore*, see **οὔνεκα**.

88. **Τοίνυν** (postpositive, from **τοι** and **νυν**, not in Homer nor in Pindar), *therefore, then, surely now*.

Λέγε δῆ, τί φῆς εἶναι τὸ ὁσιον;.....Λέγω τοίνυν, ὅτι τὸ ὁσιόν ἐστι.....τῷ ἀδικοῦντι.....ἐπεξίεναι, *say now what you declare to be holiness....I say then that holiness is to prosecute any one who acts unjustly* (Plat. *Euthyphr.* 5^d).

(a) So rarely **μὲν τοίνυν** is used in transitions like **μὲν οὖν** or **μὲν δῆ** (Isoc. 4, 28; Xen. *Mem.* 2, 1¹⁰).

(b) *Moreover, for*, Lat. *atqui* (Xen. *Mem.* 1, 2²⁹; *Cyr.* 1, 1²).

(c) Sometimes it merely connects like **δέ** (Xen. *Anab.* 5, 1⁹).

89. **Ὡς** (proclitic), *as, that*, Lat. *ut*; it has various uses.

(a) As a relative, *as*, sometimes with a corresponding **οὕτως**, *so* (Lat. *ut, ut....ita*).

Ὡς πολεμίους αὐτοῖς χρώνται, *they treat them as enemies* (Xen. *Cyr.* 3, 1³⁹). Ἐκέλευσε τοὺς Ἕλληνας ὥς νόμος αὐτοῖς εἰς μάχην οὕτω ταχθῆναι καὶ στῆναι, *he ordered the Greeks to be so marshalled and to take their places as was their custom for battle* (Xen. *Anab.* 1, 2¹⁵).—In exclamations like Lat. *quam* (*as* ὥς ἡδύς, *how sweet*, see 1542).—With superlatives like Lat. *quam* (*ὥς βέλτιστος*), see 1359.—*Considering that, for*, like *ut* in cases like this: Βρασιδᾶς ἦν οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν, *nor was Brasidas unskilled in speaking, for a Lacedaemonian = considering that he was a L.* (Thuc. 4, 84²); Xen. *Anab.* 4, 3³¹.—Before numbers, *about*; as ὥς μυριάς δραχμᾶς (Lys. 19, 40). So in expressions like ὥς (ἐπὶ) τὸ πολὺ, *for the most part* (Plat. *Rep.* 330^c; 377^b).—

As if, as for, of what appears to be; as *παρεσκευάζετο ὥς ἐς μάχην*, he arranged them as if for battle (Thuc. 4, 93¹). So with participles (*as, as if*; 2271, 2). With participles to express purpose (2271, 2).—With independent infinitive (*ὥς ἔπος εἰπεῖν*), see 2228.

(b) As a demonstrative (*so, thus*) in certain expressions.

Ὡς οὕν, *so then* (Thuc. 3, 37⁵). Καὶ ὥς, *even so* (Thuc. 7, 74). Οὐδ' ὥς, μηδ' ὥς, *not even so, and not so* (Soph. Ant. 1042; Thuc. 1, 74²).—So also with other adverbs as in cases like the following: Ὡς αὖτως (*ὡσαύτως*), *in like manner, just so* (Plat. Phaedo 102^a). Ὡς ἑτέρως, *in the other way, but ἑτέρως πως = in some other way* (Dem. 18, 85). Ὡς ἀληθῶς, *truly, most assuredly* (Plat. Phaedo 63^a).—In these cases ὥς is the adverb from the article ὁ, ἡ, τό (originally a demonstrative).

(c) Ὡς temporal, *as, when, as soon as*, see 2161.—Causal, *as, since, because, seeing that*, see 2071.—Declarative, *that*, see 2013.—Consecutive, *so that*, like ὥσπερ, see 2077.—Final, *that, in order that*, see 2037.—In wishes (Lat. *utinam*), see 2001, 2.—As a preposition, *to*, see 1864.

90. Ὡσπερ (from ὥς and περ), *even as, just as*; only comparative. Ὡσπερ ἂν εἶ, see 2130. Ὡσπερ with participles, see 2271.

91. Ὡστε, *so that*, with *result*-clauses, see 2077.—With verbs of *causing* and impersonal verbs of *happening*, see 2217, 2203.—With adjectives of *fitness*, see 2223.—Sometimes ὥσπερ = *on condition that*, see 2081.

NOTE.—Homer uses ὥσπερ with *result*-clauses as above, only in *Il.* 9, 42; *Od.* 17, 21. He uses it for comparisons synonymously with ὥσπερ, *as*.—Herodotus uses ὥσπερ with participles in the same way as ἄτε, οἶα (*Hdt.* 6, 94).

SOME FIGURES OF SYNTAX

2372. Ellipsis (defect) is the omission of words essential to the thought. Many cases have already been treated. For *asyndeton* or the absence of connectives between sentences, see 2370.—Other cases require no special mention.

2373. Pleonasm (redundance), the reverse of ellipsis, is the introduction of words not essential to the sense; sometimes this is done for greater clearness. Some cases have already been treated.

1. The apparent redundance of negatives is treated under 2350—2357; see also 2358—2363.—For *μᾶλλον* and *μάλιστα* redundant, see

1354, 1365.—For the repetition of *ἄν* see 1970.—So *οὗτος* is sometimes used pleonastically (as in Dem. 18, 159).—For example of pleonastic repetition of *ὅτι*, see Xen. *Anab.* 7, 4⁵.

2374. Brachylogy (*brevity in speech*) is a condensed form of expression in which words essential to the thought are to be inferred from the context. Thus, a predicate verb may have to be supplied, especially an infinitive; an affirmative expression from a negative; in a comparison, the owner may be compared instead of the object.

"Ποῖόν τινα τοῦτον νομίζεις ἂν τὸν ἄνδρα εἶναι;" "Δῆλον ὅτι," ἔφη, "μαλακὸν τε καὶ δειλόν" (sc. εἶναι νομίζω), "*what kind of person would you consider this man to be?*" "Evidently," he said, "*a weakling and a coward*" (Xen. *Mem.* 3, 7¹). Ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα (sc. πείθεσθαί σοι), *in this I cannot believe you, Meletus, nor do I believe any other man would believe you* (Plat. *Apol.* 25^e). Οἶδεν....ὅτι οὐδεὶς ἐκὼν δίκαιος, ἀλλ' ὑπὸ ἀνανδρίας ἢ γέρωσ ἢ τινος ἄλλης ἀσθενείας ψέγει τὸ ἀδικεῖν, *He knows that no one is willingly just, but that each one blames injustice from cowardice or age or some other weakness* (Plat. *Rep.* 366^d; here *ἐκαστος* or *τις* is supplied from *οὐδεὶς*). Χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἐντῆμον, here *ἡμῶν* for *τῆς ἡμετέρας*, *you have a land no less prized than our own* (Xen. *Cyr.* 3, 3⁴¹).—See also the pregnant construction of prepositions (1840, 1841).

2375. Zeugma (*yoking*) is the grammatical connection of one verb with two or more subjects or objects while it is appropriate only to one.

Χρήματα τελοῦντες....καὶ χάριτας, *paying them money and thanks* (for *χάριτας* διδόντες, Plat. *Crit.* 48^c). Οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει, *thou wilt see neither voice nor form of any mortal* (for *φωνὴν* ἀκούσει Aesch. *Prom.* 21).

2376. Aposiopesis (*becoming silent*) is the sudden interruption of the sentence, from emotion or for effect, leaving it unfinished.

Εἴπερ γὰρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπέτης ἐξ ἐδῶν στυφελίσαι, *what if the Olympian, the lord of the lightning, wish to dash us from our seats* (Il. 1, 580). Many examples are like cases of ellipsis.

2377. Anacoluthon (*inconsistency*) is a change or interruption of the grammatical construction begun in the first part of the sentence.

Ἐπιθυμῶν ὁ Κῦρος....ἔδοξεν αὐτῷ, *Cyrus considering...., it seemed best to him* (Xen. *Cyr.* 7, 5³⁷); Thuc. 3, 36. Ἡμῖν νουστέον....ἥτοι ἐλπίζοντες, *we must swim,.....or hoping* (Plat. *Rep.* 453^d).

In these and in many similar cases, the construction becomes grammatically inconsistent.

ORDER OF WORDS AND CLAUSES

2378. Usual Order.—Owing to its great wealth of inflections, the Greek language is very much less restricted than the modern languages in the position of words in a sentence or of clauses to each other. The usual order of words is: (1) the subject with its qualifying words at the beginning; (2) the predicate (verb, or the copula εἶναι with a noun or an adjective) at the end. Oblique cases and adverbs and prepositional phrases belonging to the verb, may come before or after the verb.

Τισσαφέρνης διαβάλλει τὸν Κῦρον, *Tissaphernes accuses Cyrus* (Xen. *Anab.* 1, 1³). Κύπριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν, *the Cyprians very readily joined him in the expedition* (Xen. *Cyr.* 7, 4¹).

For the position of adjectives with their nouns, of pronouns, and of particles, see the appropriate sections.

2379. Inverted Order.—Deviations from the regular order, for the sake of emphasis, are very frequent. As the beginning and the end of the sentence are the strongest places, important words, or words which it is intended to emphasise, may be placed at the beginning of the sentence or kept back to the end.

Οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω, *a multitude of masters is not a good thing, let there be one master* (Il. 2, 204). Καὶ γάρ, ἔφασαν, πολὺ χροῦσος ὁ ἀνὴρ, *for, they said, the man is very rich* (Xen. *Cyr.* 3, 2²⁵). Εἶχον δὲ οἱ Χαλδαῖοι γέρρα τε καὶ παλτὰ δύο· καὶ πολεμικώτατοι δὲ λέγονται οἱτοὶ τῶν περὶ ἐκείνην τὴν χώρην εἶναι, *the Chaldeans had each a shield and two javelins, and they are said to be the most warlike of all the people in that part of the world* (Xen. *Cyr.* 3, 2⁷). Οὐδ' ἂν ἑλπίς ἦν ταῦτα γενέσθαι βελτίω, *there would be no hope of this situation becoming better* (Dem. 9, 5). Εὐδαίμων γάρ μοι ἦν ἔφαινετο καὶ τοῦ τρόπου καὶ τῶν λόγων, *the man appeared to me to be happy both in manner and in discourse* (Plat. *Phaedo* 58^o).

2380. Postpositives.—The following words cannot stand at the beginning of their clause or sentence; i.e., they are postpositive:—

1. The indefinite pronouns and adverbs: τὶς, τί, ποῖος, ποσός, πῶς, etc.

2. ἄν (modal particle, Epic κέ; except ἄν = ἐάν, *if*); ἄρα, Epic ἄρ and ῥά (except ἄρα); αὖ (poetic αὖτε), *again*; γάρ, γέ, γοῦν, δαί, δέ, δὴ (except Epic δὴ γάρ, δὴ τότε); δήπου, δήπουθεν, δήποτε; δῆθεν, δῆτα;

θὴν; μέν, μέντοι, μὴν; νύν (Epic νύ, except νύν); οὖν; πέρ; τέ; τοί, τοῖνν.

2381. Position of Dependent Clauses.—1. Clauses introduced by ὅτι, ὥς, ἵνα, ὅπως, etc., regularly follow their leading verbs; but they are sometimes placed first for emphasis.

"Ἴνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία μικρὸν ἐπάνειμι, *that the whole form of government of the Persians may be shown more clearly, I shall go back a little* (Xen. Cyr. 1, 2¹⁵).

2. For the placing of the relative clauses before the principal clause for emphasis (as ὃν εἶδες ἄνδρα, οὗτός ἐστιν), see attraction of relative (1358, 1359).

3. A dependent clause is sometimes inserted within its principal clause; and a principal clause is sometimes inserted within its dependent clause.

Τοῦτον δ', ἐπεὶ περ χεῖρας ἤλθεν εἰς ἐμάς, οὐκ ἔστι θνητῶν ὅστις ἐξαίρησεται, *but this man, since he has come into my hands, there is none of mortal who shall take him from me* (Eur. Heracl. 976). Ἐφίεμενοι γὰρ ἐκείνων οἷδ' ὅτι καὶ ἡμᾶς παιδεύουσιν, *for longing after them, I know they will instruct even us* (Plat. Euthyd. 272^d). The inserted clause is the less emphatic one.

2382. Hyperbaton.—For the sake of emphasis, two words belonging closely together are separated by other less important words. This is called hyperbaton (*transposition*). Usually the first of the two words is emphasised thereby, but often both, especially if both are placed in strong positions in the sentence.

Οὔθ' ἡδομαι τοῖσδ' οὔτ' ἐπάχθομαι κακοῖς, *I am neither pleased nor troubled at these ills* (Eur. Hipp. 1260). Πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων, *though many, O Athenians, are the speeches made* (Dem. 9, 1). Ἀξιῶ.....μηδὲ μίαν μοι διὰ τοῦτο παρ' ἑμῶν ὀργὴν γενέσθαι, *I beg that there be no resentment on your part towards me for this* (Dem. 9, 3). Πρὸς σε γονάτων, *for πρὸς γονάτων σε (ἱκετεύω), by thy knees, I implore thee* (Eur. Hipp. 607).

2383. Juxtaposition.—1. Words expressing similar or opposite ideas are often placed side by side for emphasis; in this juxtaposition the nominative case precedes the oblique case.

Παρ' οὐκ ἐθέλων ἐθελούσῃ, *unwilling with her willing* (Od. 5, 155). Ξυνὴν ἡλικιώταις ἡδόμενος ἡδομένοισι ἐμοί, *I associated with my comrades, delighting in them and they delighting in me* (Xen. Hier. 6, 2).

2. Thus αὐτὸς αὐτοῦ, etc.

Τοῖς τ' αὐτὸς αὐτοῦ πήμασιν βαρύνεται, *he is weighed down by his own sufferings* (Aesch. Ag. 836).—Also ἐπ' αὐτὸς αὐτοῦ for αὐτὸς ἐφ' αὐτῷ (Aesch. Ag. 921); and similar juxtaposition of pronouns, as πρὸς αὐτὸς αὐτοῦ κενοφρόνων βουλευμάτων, *himself by his own senseless counsels* (Aesch. Pro. 762); ἀρ' οὖν ἡδὺ ἡδέος ὅτιοῦν ὅτουοῦν διαφέρει for ἡδὺ ὅτιοῦν ἡδέος ὅτουοῦν, *anything whatever pleasant differs from anything else whatever pleasant* (Plat. Hipp. 1, 299^d); ἀπὸ τῶν ἑμετέρων ἑμῖν πολεμεῖ συμμαχῶν, *he maintains war against you through the resources of your allies* (Dem. 4, 34).

3. Similar are the frequent forms ἄλλος ἄλλο(ν) = *alius (alium) aliud*, ἄλλος ἄλλοθι = *alius alibi*, ἄλλος ἄλλοσε = *alius alio*, ἄλλος ἄλλοθεν = *alius aliunde*, ἄλλος ἄλλως = *alius aliter*, and others; in English such expressions must often be rendered by two clauses, "the one (some).....the other(s)".

* Ἄλλος ἄλλον εἴλκει, *one drew up another* (Xen. Anab. 5, 2¹⁵). Οὗτος... ἄλλος ἄλλα λέγει, *these men say, one one thing, and another another thing* (Xen. Anab. 2, 1¹⁵). Ὁ ἕτερος τὸν ἕτερον, *alter alterum* (Xen. Anab. 6, 1⁵). Καλὸς οὖν ἂν μοι ὁ βίος εἴη.... ἄλλῃν ἐξ ἄλλης πόλεως ἀμειβομένη, *a fine life I should lead wandering about from one city to another* (Plat. Apol. 37^d). Πρὸς ἄλλοι τ' ἄλλον for πρὸς ἄλλον ἄλλοτε (Aesch. Pro. 276).

2384. Chiasmus.—When two pairs of words are contrasted, the order of the second pair is often inverted, thus $a : b \times b : a$. This is called *chiasmus* (imitation of a X), and is also very common in Latin.

Καλὸν τὸ γηρᾶν, ἀλλ' ὑπεργηρᾶν κακόν, *old age is a blessing, but dotage an evil* (Men. Mon. 608). Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν ἢ ζῆν αἰσχρῶς, *it is more desirable to die nobly than to live shamefully* (Isoc. 4, 95). Ἐξ οἴμαι τῆς ἀκροτάτης ἐλευθερίᾳ δουλείᾳ πλείστη, *from the most extreme liberty, arises, I suppose, the greatest slavery* (Plat. Rep. 564^a). Il. 4, 63 and 64; 5, 839.

2385. Hysteron proteron.—Two predicates or expressions are sometimes placed not in the logical or natural order of occurrence in time, but in the reverse order. This is called *hysteron proteron* (*the last first*), and is employed when the naturally last expression is regarded as the more important and is thus placed first.

Εἴματα τ' ἀμφιέσασα θυώδεα καὶ λούσασα, *having clad him in perfumed garments and having washed him* (Od. 5, 264). Il. 2, 547 and 548. Od. 12, 134. Σφ' ἔλειπον ἰσχυόντά τε καὶ ζῶντα, *I left him both strong and living* (Soph. Trach. 234 and 235). Τροφὴν καὶ γένεσιν, *the education and birth* (Xen. Mem. 3, 5¹⁰).

2386. Insertion of Words.—1. A word may be effectively empha-

sised by inserting immediately after it particles like *δή*, *πέρ*, *γέ*; the modal adverb *ἄν*; expressions like *οἶμαι*, *I suppose*; the address *ὦ ἄνδρες Ἀθηναῖοι*. Examples: Thuc. 2, 4⁸; Xen. *Cyr.* 5, 3⁴; Dem. 1, 18; *Il.* 6, 242; Aesch. *Sept.* 1038; *Il.* 19, 334; Soph. *El.* 1188;—*οἶμαι* (Plat. *Rep.* 564^a);—*ὦ ἄνδρες Ἀθηναῖοι* inserted Dem. 4, 2.

2. When the verb *φημί* introduces a direct quotation, it is regularly inserted in the quotation itself.

Καὶ ὁ Σωκράτης ἵνα τοίνυν, ἔφη, μὴ ἀμφίβολον ᾖ, ὀρίσατέ μοι, κ.τ.λ., “that it may not then be doubtful,” said Socrates, “define for me,” etc. (Xen. *Mem.* 1, 2³⁵).

3. In the introduction of a direct quotation, the subject of *φημί* is generally placed after the verb.

“Ἀλλὰ Σωκράτης γ’,” ἔφη ὁ κατηγοροῦς, “τοὺς πατέρας προπηλακίζειν ἐδίδασκε,” “but Socrates,” said the accuser, “taught children to show contempt for their parents” (Xen. *Mem.* 1, 2⁴⁹).

ABBREVIATIONS

USED IN CITING GREEK AUTHORS

(In other cases the name or title is given in full)

Aesch.	.	.	.	.	Aeschylus
Ag.	.	.	.	.	Agamemnon
Cho.	.	.	.	.	Choëphori
Eum.	.	.	.	.	Eumenides
Pers.	.	.	.	.	Persae
Pro.	.	.	.	.	Prometheus
Sept.	.	.	.	.	Septem
Supp.	.	.	.	.	Supplices
Aeschin.	.	.	.	.	Aeschines
Ar.	.	.	.	.	Aristophanes
Ach.	.	.	.	.	Acharnenses
Av.	.	.	.	.	Aves
Eccl.	.	.	.	.	Ecclesiazusae
Eq.	.	.	.	.	Equites
Lysist.	.	.	.	.	Lysistrata
Nub.	.	.	.	.	Nubes
Plut.	.	.	.	.	Plutus
Ran.	.	.	.	.	Ranae
Thesm.	.	.	.	.	Thesmophoriazusae
Vesp.	.	.	.	.	Vespae
Aristotle	.	.	.	.	Aristotle
Pol.	.	.	.	.	Politica
Dem.	.	.	.	.	Demosthenes
Eur.	.	.	.	.	Euripides
Alc.	.	.	.	.	Alcestis
And.	.	.	.	.	Andromache
Bacch.	.	.	.	.	Bacchae

<i>Cycl.</i>	.	.	.	.	.	<i>Cyclops</i>
<i>El.</i>	.	.	.	.	.	<i>Electra</i>
<i>Hec.</i>	.	.	.	.	.	<i>Hecuba</i>
<i>Hel.</i>	.	.	.	.	.	<i>Helena</i>
<i>Heracl.</i>	.	.	.	.	.	<i>Heraclidae</i>
<i>Herc. Fur.</i>	.	.	.	.	.	<i>Hercules Furens</i>
<i>Hipp.</i>	.	.	.	.	.	<i>Hippolytus</i>
<i>Iph. Aul.</i>	.	.	.	.	.	<i>Iphigenia Aulidensis</i>
<i>Iph. Taur.</i>	.	.	.	.	.	<i>Iphigenia Taurica</i>
<i>Med.</i>	.	.	.	.	.	<i>Medea</i>
<i>Or.</i>	.	.	.	.	.	<i>Orestes</i>
<i>Phoen.</i>	.	.	.	.	.	<i>Phoenissae</i>
<i>Rhes.</i>	.	.	.	.	.	<i>Rhesus</i>
<i>Supp.</i>	.	.	.	.	.	<i>Supplices</i>
<i>Tro.</i>	.	.	.	.	.	<i>Troades</i>
<i>Hdt.</i>	.	.	.	.	.	<i>Herodotus</i>
<i>Hes.</i>	.	.	.	.	.	<i>Hesiod</i>
<i>Op.</i>	.	.	.	.	.	<i>Opera et Dies</i>
<i>Scut.</i>	.	.	.	.	.	<i>Scutum</i>
<i>Theogon.</i>	.	.	.	.	.	<i>Theogonia</i>
<i>Hom.</i>	.	.	.	.	.	<i>Homer</i>
<i>Hym.</i>	.	.	.	.	.	<i>Hymns</i>
<i>Il.</i>	.	.	.	.	.	<i>Iliad</i>
<i>Od.</i>	.	.	.	.	.	<i>Odyssey</i>
<i>Isae.</i>	.	.	.	.	.	<i>Isaeus</i>
<i>Isoc.</i>	.	.	.	.	.	<i>Isocrates</i>
<i>Lyc.</i>	.	.	.	.	.	<i>Lycurgus</i>
<i>Lys.</i>	.	.	.	.	.	<i>Lysias</i>
<i>Men.</i>	.	.	.	.	.	<i>Menander</i>
<i>Mon.</i>	.	.	.	.	.	<i>Monostichi</i>
<i>Pind.</i>	.	.	.	.	.	<i>Pindar</i>
<i>Isth.</i>	.	.	.	.	.	<i>Isthmian Odes</i>
<i>Nem.</i>	.	.	.	.	.	<i>Nemean Odes</i>
<i>Ol.</i>	.	.	.	.	.	<i>Olympian Odes</i>
<i>Pyth.</i>	.	.	.	.	.	<i>Pythian Odes</i>
<i>Plat.</i>	.	.	.	.	.	<i>Plato</i>
<i>Alc. I, II</i>	.	.	.	.	.	<i>Alcibiades I, II</i>
<i>Apol.</i>	.	.	.	.	.	<i>Apology</i>

<i>Charm.</i>	.	.	.	.	<i>Charmides</i>
<i>Cratyl.</i>	.	.	.	.	<i>Cratylus</i>
<i>Crit.</i>	.	.	.	.	<i>Crito</i>
<i>Critias</i>	.	.	.	.	<i>Critias</i>
<i>Euthyd.</i>	.	.	.	.	<i>Euthydemus</i>
<i>Euthyphr.</i>	.	.	.	.	<i>Euthyphro</i>
<i>Gorg.</i>	.	.	.	.	<i>Gorgias</i>
<i>Hipp. Maj.</i>	.	.	.	.	<i>Hippias Major</i>
<i>Hipp. Min.</i>	.	.	.	.	<i>Hippias Minor</i>
<i>Lach.</i>	.	.	.	.	<i>Laches</i>
<i>Leg.</i>	.	.	.	.	<i>Leges</i>
<i>Lys.</i>	.	.	.	.	<i>Lysis</i>
<i>Menex.</i>	.	.	.	.	<i>Menexenus</i>
<i>Meno</i>	.	.	.	.	<i>Meno</i>
<i>Par.</i>	.	.	.	.	<i>Parmenides</i>
<i>Phaedo</i>	.	.	.	.	<i>Phaedo</i>
<i>Phaedr.</i>	.	.	.	.	<i>Phaedrus</i>
<i>Phil.</i>	.	.	.	.	<i>Philebus</i>
<i>Pol.</i>	.	.	.	.	<i>Politicus</i>
<i>Prot.</i>	.	.	.	.	<i>Protagoras</i>
<i>Rep.</i>	.	.	.	.	<i>Republic</i>
<i>Soph.</i>	.	.	.	.	<i>Sophistes</i>
<i>Symp.</i>	.	.	.	.	<i>Symposium</i>
<i>Theaet.</i>	.	.	.	.	<i>Theaetetus</i>
<i>Theag.</i>	.	.	.	.	<i>Theages</i>
<i>Tim.</i>	.	.	.	.	<i>Timaeus</i>
<i>Soph.</i>	.	.	.	.	<i>Sophocles</i>
<i>Aj.</i>	.	.	.	.	<i>Ajax</i>
<i>Ant.</i>	.	.	.	.	<i>Antigone</i>
<i>El.</i>	.	.	.	.	<i>Electra</i>
<i>Oed. Col.</i>	.	.	.	.	<i>Oedipus Coloneus</i>
<i>Oed. Tyr.</i>	.	.	.	.	<i>Oedipus Tyrannus</i>
<i>Phil.</i>	.	.	.	.	<i>Philoctetes</i>
<i>Trach.</i>	.	.	.	.	<i>Trachiniae</i>
<i>Theog.</i>	.	.	.	.	<i>Theognis</i>
<i>Thuc.</i>	.	.	.	.	<i>Thucydides</i>
<i>Xen.</i>	.	.	.	.	<i>Xenophon</i>
<i>Ages.</i>	.	.	.	.	<i>Agesilaus</i>
<i>Anab.</i>	.	.	.	.	<i>Anabasis</i>
<i>Apol.</i>	.	.	.	.	<i>Apologia Socratis</i>
<i>Cyr.</i>	.	.	.	.	<i>Cyropaedia</i>

<i>Eques.</i>	.	.	.	.	<i>De Re Equestri</i>
<i>Hell.</i>	.	.	.	.	<i>Hellenica</i>
<i>Hier.</i>	.	.	.	.	<i>Hiero</i>
<i>Hipparch.</i>	.	.	.	.	<i>Hipparchicus</i>
<i>Mem.</i>	.	.	.	.	<i>Memorabilia</i>
<i>Oec.</i>	.	.	.	.	<i>Oeconomicus</i>
<i>Rep. Ath.</i>	.	.	.	.	<i>Respublica Atheniensis</i>
<i>Rep. Lac.</i>	.	.	.	.	<i>Respublica Lacedaemonia</i>
<i>Symp.</i>	.	.	.	.	<i>Symposium</i>
<i>Vect.</i>	.	.	.	.	<i>De Vectigalibus</i>
<i>Ven.</i>	.	.	.	.	<i>De Venatione</i>

INDEXES TO THE SYNTAX

The numbers refer to the sections.—See also the Table of Contents, the Prepositions 1828-1864, the Negatives 2334-2365, and the Particles 2366-2372

ENGLISH INDEX TO THE SYNTAX

Ablative case, how expressed in Greek 1563

Accompaniment, dat. of 1773-1775

Accompanying circumstance expressed by participle 2153-2155

Accountability and liability, adjectives of, with gen. 1714, 8

Accusative 1573-1617;—as direct obj. of transitive verb 1574;—direct obj. instead of object-gen. (with adjectives or nouns) 1576;—Greek verbs with direct obj. for English verbs with different constructions 1577-1584;—with verbs meaning *to feel shame* or *to be afraid* 1581, 1582;—with intransitive verbs 1583;—acc. of the *way* with verbs of *leading* 1584;—acc. with intransitive verbs compounded with a prep. 1585;—acc. of effect (as γράφω ἐπιστολήν) 1586;—cognate accusative 1587-1594;—acc. of specification 1595;—adverbial accusative 1597;—acc. of extent (*time* or *space*) 1599;—acc. of obj. of motion (in poetry) 1602;—acc. with verbs of *swearing* 1603;—double object-acc. with one verb 1605-1608;—object-acc. and predicate acc. with one verb 1609-1614;—object-acc. and cognate acc. with one verb 1615-1617;—

with verbs meaning *to (say) do anything*, and *to divide* 1615, 2 and 3;—also, 1616 and 1617;—accusative absolute 2264-2268;—accusative of specification, τὸ and infinitive sometimes so used 2236

Active Infinitive used for passive 2222

Active Voice: transitive and intransitive use, causative meaning 1866, 1867

Adjectives 1333-1366;—adjectives with adverbial force 1317-1321;—adj. with object-acc. 1576;—agreement 1333-1336;—adj. and part. used as nouns 1337;—comparison 1338-1366;—positive degree with comparative meaning 1338;—adj. with πολλός 1339;—comparative equivalent to *too*, *very*, *rather*, *somewhat* 1340;—comparative followed by gen. or by ὁ (*than*) 1341-1343;—comparative followed by αὐτός and gen. of reflex pron. 1344;—compar. expressing highest degree between two 1356;—comparative with ἢ κατὰ or ἢ πρὸς 1345;—occasional omission of ἢ after πλέον (πλεῖν), ἔλαττον, μείον 1346;—two adj. or adv. compared by ἢ in comparative 1347;—omission of μᾶλλον before ἢ in Hom. and Hdt.

- 1348;—use of *ἀντί* (or *πρό*) with gen. or *παρά* with acc. instead of *ἦ* 1349;—second part of comparison omitted 1350;—*still*, *much*, and other words with comparatives 1353;—superlative 1355-1366;—expressing a very high degree 1355;—superlative with *αὐτός* and gen. of reflexive pron. 1357;—superlative strengthened by (*παρά*) *πολύ*, *μακρῶ*, *πολλῶ*, and other words 1358;—superl. strengthened by *ὥς*, *ὅτι*, *ἥ* *οἷος* and other words 1359-1366;—adjective agreeing in gender with dependent partitive gen. 1625;—adjectives with gen. 1714-1725;—adjectives followed by dat. 1754-1756
- Advantage or disadvantage, dat. of 1787-1790
- Adverbial acc. 1597
- Adverbs 1865;—emphatic adverbs 2368;—see also Particles, gen. with adverbs 1725-1728
- Adverbs followed by dat. 1754-1756
- Age, how expressed 1601
- Agent, expressed by preposition and a gen. 1885;—by a preposition and a dat. 1886;—dat. of agent with verbals 2915;—dat. of agent with perf. and plupf. pass. 1800
- Agreement 1246-1248
- Anacoluthon 2377
- Answers, how expressed 2010
- Aorist tense 1910-1920;—with *τί* *ὅν* indic. aor. equivalent to exhortation or command 1913;—aor. of customary action 1908;—gnomic aor. 1914, 1915;—ingressive or inceptive aor. 1916-1918;—aorist equivalent to perf. or plupf. 1919;—epistolary aor. 1920;—aorist as vivid fut. 1934, 2; aorist with *ἄν* in apodosis referring to present time 2108, 2
- Apodosis 2089
- Aposiopesis 2376
- Apposition 1322-1392;—app. to a personal pronoun expressed or implied 1323; app. to two or more nouns gen. in du. or pl. 1324;—app. denoting *inhabitants* to noun of *place* 1325;—app. representing part of subject 1326;—adj. with app. in genitive 1327; app. denoting *part* of a person in Hom. 1328;—app. agreeing with subjects in gender 1329;—noun app. to a sentence 1330;—names of rivers, islands, lakes, cities, as appositives 1331.
- Appositive infinitive 2215;—appositive noun 1203
- Article 1367-1417;—in poetry and dialects 1367-1376, 1400;—in Attic Greek 1377-1417;—as pronoun or demonstrative 1377-1388;—as article proper 1389-1395;—insertion and omission of article 1396-1405;—position with attributes and predicate adj. 1406-1417;—article with attribute (see attribute used substantively 1270-1301);—article with apposition 1396, 5 and 6;—article used in forming substantives 1394-1395
- Assertions: dependent 2013 - 2022;—declarative particles 2013 - 2015;—moods in declarative clauses 2016;—impf. and plupf. seldom changed to opt. 2018;—pres. or perf. indic. seldom changed to impf. and plupf. 2020
- Assimilation of mood: in final clauses 2044;—in relative and temporal clauses 2183, 2184;—assimilation of relative and temporal clause to infinitive 2199
- Association and resemblance, words of, followed by dat. 1758-1775
- Asyndeton 2370

- Attribute 1207, 1265;—used substantively 1270-1301
- Attributive adjective 1206;—attributive adjective and noun with article 1406-1414;—attributive gen. depending on noun 1619-1622;—attributive participle, see Participle
- “Before,” temporal clauses introduced by 2176-2182
- Beginning, verbs of, with gen. 1644-1647
- Brachylogy 2374
- Cases: see Nominative and Vocative, Accusative, Genitive, Dative, Prepositions
- Causal clauses 2071-2076;—causal particles 2071;—*εἰ* used in causal clauses = *ἴτε* 2074;—causal clause after verb of fearing 2070, 4;—causal rel. clauses 2138, 2139;—other ways of expressing cause 2076
- Causative meaning of act. and mid. voices 1867, 6 and 1870 and 1873.
- Cause: expressed by participle 2251, 2252;—gen. of cause 1619, 2; 1631, 2; 1688-1691;—dat. of cause 1804-1809
- Caution, verbs of, with infin. 2056
- Chiasmus 2384
- Cognate-acc. 1587-1594;—with verbs of *sitting, standing, lying* poet. 1593;—with adj. or noun 1594
- Collective singular with plural verb 1257
- Commanding, verbs of, with dat. 1744
- Commands: expressed by fut. ind. with *ῥαως* (*μῆ*) 2058;—sometimes expressed by infinitive 2229, 1 and 2
- Comparative degree followed by gen. 1728
- Comparatives: infinitive after 2224
- Compound verbs followed by dat. 1776-1785
- Concession expressed by participle 2258
- Concessive clauses and particles 2133-2135
- Conditional sentences 2089-2133;—conditional particles 2090;—particular and general suppositions 2092;—four classes of conditional sentences 2093;—synopsis of conditional forms 2094;—simple present or past conditions with nothing implied 2095-2101;—present and past conditions with supposition contrary to reality 2102-2108;—*ἔν* omitted in apodosis with certain verbs 2105-2108;—future conditions of more distinct form 2109-2112;—future conditions of less distinct form 2113-2115;—mixed forms of conditional sentences 2117;—disjunctive conditional clauses (with *εἴτε* . . . *εἴτε* and *ἔάν τε* . . . *ἔάν τε* 2118;—ellipsis and substitution in protasis 2119-2123;—ellipsis and substitution in apodosis 2124-2127;—*ἔν* omitted in protasis or apodosis 2128-2132;—conditional rel. clauses 2147-2159;—condition expressed by participle 2257
- Conjunctions 2367, see also Particles
- Consecutive clauses 2077-2088;—consecutive particles 2077;—consec. clause with finite mood 2078, 2079;—with infinitive 2080-2088;—with *ῥαως* or *ῶς* and participle 2084;—*ῥαως* and infinitive in ind. disc. 2087;—*ῥαως* and *οἷος* (instead of *ῥαως*) with inf. in consec. clauses 2088;—consecutive rel. clauses 2140, 2141
- Constructio pregnans 1840, 1841
- Construction according to sense 1248
- Contents, gen. of 1619, 4
- Copulative verbs 1205
- Crime and punishment gen. of, with

- verbs 1699-1703, 1709-1713;—with adj. 1714, 8
- Dative 1739-1826;—of indirect obj. with transitive verbs 1740;—dat. with intransitive verbs 1742-1753;—dat. with adjectives and adverbs 1754-1756;—with nouns 1757;—dat. of association and resemblance with verbs 1759-1765; with adjectives 1766-1769; with nouns 1770; with adverbs 1771;—dat. of accompaniment 1773-1775;—dat. with compound verbs 1776-1785;—with compound adjectives 1781;—dat. of interest 1786-1800 (dat. of advantage or disadvantage) 1787-1790;—dat. of possessor 1791-1794;—ethical dative 1795;—dat. of relation or standpoint 1796-1799;—dat. of agent 1800;—dat. of instrument or means 1801-1803;—dat. of cause 1804-1809;—dat. of manner 1810-1813;—dat. of measure of difference 1814, 1815;—dat. of time 1816-1822;—dat. of place 1823-1827
- Declarative clauses, see Assertions;—declarative clause after verbs of fearing 2070, 6;—declarative particles 2013-2015;—see also Particles
- Deliberative or interrogative subjunctive 1987-1990
- Demanding, verbs of 1605, 1607
- Demonstrative pronouns 1470-1492;—referring backward or forward 1470-1471; local meanings 1472;—in calling out (*οἷτος*) 1474;—position with article 1479, 1481, 1482, 1489;—without article when predicate 1482;—with proper name and without article 1483;—as antecedent of rel. pron. 1484;—replaced by oblique case of *αὐτός* 1486; demonstratives as predicates 1487;—gen. of demonstratives for emphasis instead of reflex. of third pers. 1468
- Denial and hindrance, verbs of: followed by *οὐ* in dependent assertions 2350;—followed by *μή* (*μή οὐ*) with infinitive 2351-2356
- Depriving, verbs of 1607
- Desire, aim at, etc., verbs principally with gen. 1648-1652 •
- Disjunctive conditional sentences 2118
- Distinction, gen. of 1686, 1687;—adj. with 1714, 7
- Dividing, verbs of, with acc. 1615, 3
- Dual, peculiarities in the use of 1239-1241
- Dynamic Middle, see Middle Voice
- Effect, acc. of 1586
- Ellipsis 2372;—ellipsis and substitution in conditional clauses 2119-2132
- Enjoying, verbs of, with gen. 1641-1643
- Ethical dat. 1795
- Exclamations, gen. in 1736;—exclamations with *ὅς* etc. 1542, 1543;—infinitive with *τό* used in exclamations 2237
- Explanatory rel. clauses 2137
- Extent of time or space, acc. 1599-1601
- Fear, verbs expressing, with acc. 1581
- Fearing, clauses after verbs of 2062-2070;—verbs of *caution*, *danger*, etc. 2065;—leading clause omitted 2067;—verbs of fearing followed by object-clause 2068;—clause of fearing followed by indic. 2069;—other constructions with verbs of fearing 2070
- Feel shame, verbs expressing, with acc. 1581
- Feeling, verbs expressing, with acc. 1584

- Feeling and sensation, adjectives of, with gen. 1714, 9
- Figures of syntax 2372-2377
- Final clauses 2037-2661;—final particles 2037;—clauses of absolute purpose 2040-2047; unattainable purpose 2048, 2049;—object clauses with verbs of effort, etc. 2050-2057;—*ἔπας* and *ἔπας μή* in commands, etc. 2058-2061
- Final particles 2037, 2038
- Final rel. clauses 2142-2146
- Future tense 1921-1927;—inceptive fut. 1921, 2;—2 pers. fut. expressing permission 1922;—2 pers. fut. expressing command or prohibition 1923;—2 pers. sing. fut. in geographical and other descriptions (in Hdt.) 1924;—fut. indic. with *ἔν* in Homer 1925;—periphrastic fut. expressed by *μέλλω* and infinite 1926
- Future-indicative for subj. in final clauses 2046;—future-ind. (or subj.) with *οὐ μή* expressing strong denial 1977;—future-indic. used like deliberative subjunctive 1988;—future-indic. in conditional clause 2096;—future-indic. in protasis 2111
- Future-perfect tense 1936, 1937;—equivalent to fut. 1937, 1
- Genders, peculiarities in the use of 1242-1244
- Genitive 1618-1738;—with nouns 1619-1630;—predicate gen. 1631-1637;—gen. with verbs 1638-1713;—with adjectives 1714-1724;—gen. with adverbs 1725-1728;—gen. of time 1729-1735;—gen. in exclamations 1738;—gen. *with regard to* 1737;—gen. absolute 1738, 2259-2264;—gen. for apposition 1622;—gen. of *quality* 1636
- Gnomic aorist 1914, 1915;—gnomic perfect 1933
- Historical infinitive 2200
- Hortative subjunctive 1986
- Hyperbaton 2382
- Hysteron proteron 2385
- Imperative in independent clauses 1979-1985;—with obj. rel. 1980;—preceded by *ἄγε* (*δή*), *φέρε* (*δή*), *ἴθι* 1981;—perf. imperative 1982;—prohibitions 1983-1985, with *οὐ μή* 1985
- Imperfect tense 1901-1909;—interchangeable with aorist in certain verbs 1902;—in narrative 1903, 1904;—impf. of attempted action 1907;—impf. and aor. of customary action 1908;—impf. with force of plupf. 1909;—imperfect with *ἔν* in apodosis expressing continuance in past time after unreal conditions 2103, 1;—imperf. with *ἔν* in Homer referring to past time 2104, 1
- Imperfect and pluperfect seldom changed to opt. in ind. disc. 2018;—seldom standing for pres. and perf. of direct disc. 2020
- Impersonal participles 2265, 2;—impersonal verbs 1211, 1212.
- Implied inquiry, mood of dependent clauses of 2034-2036
- Improper prepositions 1838, 1862-1864
- Inceptive aor. 1916-1918
- Indefinite article *a* = *τὸς* 1553
- Indefinite English pronoun, *one*, *you* (*they*), how expressed 1432-1434
- Indefinitive pronouns *τὸς* and *ἄλλος* 1553-1562
- Indicative in independent clauses 1974-1978
- Indirect discourse 2320-2333;—principal clauses in indirect discourse 2321-2323;—subordinate clauses in ind. disc. 2324-2333;—subordinate past indicative retained in ind. disc. 2324,

- 2 and 2325;—subordinate past indicatives occasionally passing into optative in certain cases 2325, 2 and 3;—leading or dependent present and perfect indicatives occasionally passing into imperfect and pluperfect in direct discourse 2326-2331;—subordinate subjunctives with *ἄν* rarely passing into optative and retaining *ἄν* 2328, 2332;—dependent clauses of implied indirect discourse 2329, 2330;—infinitive in indirect discourse 2192-2200
- Indirect object with trans. verbs 1740;—with intrans. verbs 1742-1753
- Infinitive 2185-2237;—nature of infinitive 2185;—subject and predicate-noun with infinitive 2186-2191;—infinitive without the article 2192-2229;—infinitive in indirect discourse 2192-2200;—in assertions 2193, 2194, 2198;—after verbs of *promising*, etc. 2195, 2196;—personal and impersonal constructions 2197;—assimilation of relative and temporal clauses to infinitive 2199;—historical infinitive 2200;—infinitive not in indirect discourse 2201-2229;—nominal infinitive (as subject) 2202-2206, (as object) 2207-2214;—infinitive as predicate or appositive 2215;—supplementary infinitive 2216-2225;—with verbs 2216-2220;—with adjectives 2221-2223;—after comparatives 2224, with nouns and adverbs 2225;—infinitive with *ἐφ' ᾧ* or *ἐφ' ᾧτε* or *ὅσπερ* to express condition 2226;—infinitive to express result 2080;—purpose 2216, 3;—infinitive with *πρίν* 2176-2182;—infinitive absolute 2228;—infinitive in commands, proclamations, wishes 2229;—infinitive with neuter article 2230-2237;—after prepositions 2234;—*τοῦ* with inf. expressing purpose 2235;—*—τό* with inf. like an acc. of specification 2236;—infinitive in exclamations 2237;—infinitive after verbs of fearing 2070, 1-3;—infinitive in consec. clauses 2080-2088;—infinitive as apodosis 2125, 2126
- Insertion of words 2386
- Instrument, dat. of 1801-1803
- Intensive pronouns, see Personal Pronouns
- Interest, dat. of 1786-1800
- Interjections 2366, 2
- Interrogative clause after verbs of fearing 2070, 5
- Interrogative or deliberative subjunctive 1987-1990
- Interrogative particles 2008, 1;—see also Particles
- Interrogative pronouns 1545-1552;—with art. 1399;—as pred. adj. 1547;—two or more interrog. words belonging to same verb without connective 1552
- Intransitive verbs with dat. 1742-1753
- Inverted order of words 2379
- Juxtaposition 2383
- Leading, verbs expressing, with acc. of *way* 1585
- Locality indicated by *τό* (*τῷ*) and genitive 1278
- Manner, dat. of 1810-1813;—manner expressed by participle 2253-2255
- Material, gen. of 1619, 4;—1631, 4;—1674
- Means, dat. of 1801-1803;—means expressed by participle 2253-2255
- Measure, gen. of 1619, 3; 1631, 3;—measure of difference, dat. of 1814
- Middle voice 1868-1880;—direct middle 1869-1871;—causative 1870;—reflex-

- ive 1871;—indirect middle 1872-1875;—causative 1873, 1874;—reciprocal 1875;—subjective or dynamic middle 1876-1878;—middle voice different in meaning from active 1879
- Moods, general view 1958, 1959;—see Contents
- Motion, obj. of, with acc. (poet.) 1602;—verbs expressing motion, with acc. 1584
- Negatives (*οὐ* and *μή*) 2334-2365;—in principal clauses 2335;—in subordinate clauses 2336, 2337;—with infinitive 2338-2345;—with participles, adjectives and nouns 2346, 2347;—*οὐ* and *μή* as interrogative particles 2348-2349;—apparent redundancy of negatives 2350-2357;—doubling of negatives 2358-2363;—place of negative 2364;—various negative expressions 2365;—see also Particles 2366;—and Denial and Hindrance etc. verbs of, also *οὐ*, *μή*, *μή*, *οὐ*
- Neuter adj. or pron. as cognate acc. 1592
- Neuter participle as abstract noun 2245
- Neuter plural with singular verb 1255, 1256
- Nominative: as subject or predicate 1564;—as appositive to a voc. 1569-1571;—in exclamations 1568, 1571;—as vocative 1572
- Nouns followed by dat. of indirect obj. 1753;—noun with obj.-acc. 1576
- Numbers, peculiarities in the use of 1224-1241
- Object of verb 1202
- Object clause, see Final Clauses;—object clause after verbs of *fearing* 2069
- Object-infinitive after verbs of *fearing* 2070, 1 and 2;—with *ᾧστε* 2070, 3
- Objective gen. 1619, 7;—1631, 7;—1714-1722
- Oblique optative 2012
- Optative in independent clauses 1993-2007;—potential optative 1993-1998;—without *ἄν* in poetry 1995, as mild imperative 1997;—opt. of wishing 1999-2007;—unattainable wishes expressed by past tenses of indic. with *εἴθε* or *εἰ γάρ*, also by *ᾧφελον* and infinitive 2004-2007;—optative in indirect discourse 1945-1948;—optative, oblique 2012;—optative with *κέ* as apodosis in Homer expressing unreality 2104, 2
- Oratio Obliqua, see Indirect Discourse
- Order of words 2378-2386;—usual order 2378;—inverted order 2379;—positives 2380;—position of dependent clauses 2381;—hyperbaton 2382;—juxtaposition 2383;—chiasmus 2384;—hysteron proteron 2385;—insertion of words 2386
- Participle 2238-2313;—attributive 2239-2245;—used as substantive 2241-2245;—neuter participle used as abstract noun 2245;—predicate participle (circumstantial and supplementary) 2246-2319;—circumstantial participle 2246-2278;—equivalent to temporal clause 2247-2250;—expressing cause 2251, 2252;—expressing means or manner or accompanying circumstance 2253-2255;—expressing purpose 2256;—expressing condition 2257;—concession 2258;—genitive absolute 2259-2264;—accusative absolute 2265-2268;—particles with circumstantial participle 2269-2276;—omission of *ἄν* with circumstantial participle 2277,

- 2278;—supplementary participle 2279-2313; limiting meaning of verbs 2280-2299;—equivalent to a clause with *ὅτι* 2300-2313;—omission of the supplementary participle *ὅτι* 2312;—use of *ὅτι* with supplementary participle 2313;—tenses of participle 1949-1956;—participle after verbs of fearing 2070, 7; participle representing protasis or apodosis 2121, 2125, 2127
- Particles, see Prepositions 1828-1864; particles 2366-2372;—particles used with circumstantial participle 2269-2276
- Partitive genitive 1619, 6; 1631, 6; 1638; 1714, 1; 1728;—partitive gen. and noun with article 1410;—partitive gen. depending on neuter noun or adj. to indicate extent 1627; part. gen. as subject of a verb 1628;—partitive gen. agreeing in gender with governing adj. 1625
- Passive Voice 1881-1890;—object of active subject of passive 1882, 1;—personal passive from verbs governing gen. or dat. 1882, 2 and 3;—part of person retained as obj. acc. and person as subject 1882, 5;—cognate-acc. retained and object-acc. becoming nom. of pass. 1617;—cognate-acc. as subj. of pass. 1882, 7;—one of two object-accusatives becoming subj. of pass. 1882, 7 and 8;—agent of passive, how expressed 1885, 1886;—intransitives serving as passives to certain verbs 1888-1890
- Perception (mental and sensory), verbs of, mostly with gen. 1663-1669
- Perfect and pluperfect tenses 1928-1935;—perfect with pres. meaning, 1930;—gnomic perfect 1933;—perf. and aor. as vivid fut. 1934;—plupf. with impf. meaning 1935
- Perfect imperative 1982
- Periphrastic fut. *μέλλω* and inf. 1926, 1927
- Personal and impersonal constructions, with infinitive 2197
- Personal construction with infinitive 2204-2206
- Personal and intensive pronouns 1418-1434;—omitted when not emphatic 1418;—*ἐμοῦ, ἐμοί, ἐμέ* used when emphatic 1419;—enclitic forms with two contrasted prepositions 1420;—oblique cases of *αὐτός* as pers. pron. 1421;—pronouns omitted with second of two verbs governing different cases 1422;—*αὐτός*, uses 1421, 1423-1431;—personal pronouns used as reflexives 1437, 1438
- Persons, peculiarities in the use of 1245
- Place dat. of 1823-1827;—gen. of place (in poetry) 1732, 1733
- Plenty and want, verbs of, with gen. 1674-1679;—adj. 1714, 5
- Pleonasm 2373
- Pluperfect, see Perfect
- Plural, peculiarities in the use of 1227-1238
- Position of clauses, see Order of Words
- Possessive genitive 1619, 1; 1631, 1; 1634; 1714, 4
- Possessive pronouns 1454-1469;—replaced by article when ownership is obvious 1454;—possessive genitives of personal pronouns used instead 1455; position of possessive pronouns and possessive genitives with respect to article 1455, 1459;—adj. or appositive in gen. (dat.) with possessive pron. 1458;—poss. pron. equivalent to subjective or objective gen. 1459;—reflexive possessives 1460-1468;—partitive gen. of reflex. pron. in predicate

- position 1464;—simple possessives *ἐμός, σός* etc. as reflexives 1465;—*αὐτοῦ* as reflexive 1465;—gen. of pers. pron. (*μου, σου*, etc.), as reflexive possessives 1467;—synopsis of possessive forms 1469
- Possessor, dat. of 1791-1794
- Postpositive particles 2369, 2380
- Potential optative 1993-1997
- Predicate-adjective 1208;—see also predicate noun 1302-1316;—predicate-adj. and noun with article 1415
- Predicate-infinitive 2215
- Predicate-nom. to express *measure* 1632
- Predicate-noun 1204;—with infinitive 2186-2191;—predicate-noun, adjective, participle 1302-1316;—agreement of pred. noun 1302-1313;—expressing *purpose, character, or quality* 1316
- Predicate-relative 1510
- Prepositions 1828-1864;—as adverbs 1828-1830;—tmesis 1831;—place of prepositions 1832-1836;—prep. used for compound verb 1837;—general use of prepositions 1839-1841;—prepositions in detail alphabetically 1843-1861, and improper prepositions 1862-1864
- Present tense 1894-1900;—historical present 1896;—present for future 1897;—present of attempted action 1897;—present of customary action 1898;—present in general truths 1899;—present with perfect force 1900
- Primary and secondary tenses 1957
- Prohibitions 1983-1985;—with *οὐ μή* and fut. indic. or aor. subj. 1985
- Prolepsis 1214
- Proleptic predicate 1612
- Pronouns, see Personal and Intensive, Reflexive, Possessive, Demonstrative, Relative, Interrogative, Indefinite Pronouns
- Protasis 2089
- Purpose, see Final clauses;—expressed by participle 2256;—sometimes expressed by *τοῦ* and infinitive 2235
- Questions: direct questions 2008-2011;—interrog. particles 2008;—moods in direct questions 2008, 3, 4;—answers 2010;—dependent questions 2023-2036;—indirect interrog. particles 2024;—moods in dependent questions 2026-2036;—after verbs of implied inquiry 2034-2036
- Reciprocal pronoun replaced by reflexives 1442
- Reflexive pronouns 1435-1454;—referring to subject of sentence or object of leading verb (indirect reflexives) 1435;—referring to a dependent verb 1436;—personal pronouns as reflexives 1437, 1438, 1465;—reflexive with *αὐτός* prefixed for emphasis 1439;—reflexive of third person sometimes used for first or second 1441;—reflexives in Homer 1444-1448;—personal pronoun *οἶ, οἱ* etc. as reflexives 1449-1453 (in Homer 1444-1448);—reflexives used for reciprocal pronoun 1442;—simple possessive pronouns used as reflexives 1465, 1466;—partitive gen. of reflexive pron., predicate position 1464;—gen. *μου, σου* etc. as reflex. poss. 1467
- Relation or standpoint: dat. of, 1796-1799
- Relative clauses 2136-2160;—explanatory relative clauses 2137;—causal relative clauses 2138, 2139;—consecutive relative clauses 2140, 2141;—final relative clauses 2142-2146;—conditional relative clauses 2147-2159;—assimilation of mood in rel. and temporal clauses 2183, 2184

Relative pronouns: particular and indefinite relatives 1493-1508;—*ὅς* as demonstrative 1509;—relative as predicate 1510;—agreement of relative 1511-1520;—preposition governing relative omitted 1521;—antecedent of relative omitted 1522-1528, 1526;—assimilation and attraction of case of relative and antecedent 1529-1539;—relative not repeated 1540, 1541;—relatives in exclamations 1542-1544;—relative depending on participle alone 1505;—qualifying words belonging to antecedent, drawn to relative 1506;—simple relative used for rel. of quantity or quality and the reverse 1500;—rel. adv. for rel. pron. 1501;—several relatives in same sentence without copula 1502

Remember, forget, etc. verbs principally with gen. 1653-1662;—adj. with gen. 1714, 2

Reminding, verbs of, 1605, 1607

Result, acc. of 1586

Rule and lead etc., verbs, mostly with gen. 1669-1673;—adj. 1714, 3

Saying, verbs of 2013, 3

Separation, gen. of 1680-1685;—with adj. 1714, 7

Sharing, verbs of, with gen. 1641-1643;—adj. with gen. 1714

Similes with *ὡς*, *ὡς τε*, *ὡς ὅτε*, *ὡς ὁπότε* in Homer 2170

Singular, peculiarities in the use of 1224-1226

"So-called," how expressed 2240

Source, gen. of 1619, 2; 1631, 2; 1692

Specification, acc. of 1595

Subject and predicate 1201

Subject of finite verb 1209-1215;—in nom. 1209;—subject-nom. omitted 1211;—infinitive or sentence as sub-

ject 1212;—subject supplied from some word 1213;—subject of dep. clause emphatically placed at beginning 1214, 1;—subject of dep. clause drawn into principal clause (prolepsis) 1214, 2

Subject of infinitive 2186-2191

Subject-nominative and verb 1249-1264;—agreement with predicate-nom. or appositive 1250, 1;—with pred.-adj. verb in singular 1250, 2;—preposition and numeral as subject 1251;—dual subject with plural verb, plural subject with dual verb 1252;—masc. or fem. pl. subject with singular verb 1253;—singular imperative *ἄγε* etc. addressed to several persons 1254;—neuter plural with singular verb 1255, 1256;—collective singular with plural verb 1257;—subjects connected with *and*, construction 1259-1261;—singular, subject with *μὲν* used with plural verb 1262;—subjects connected by *or*, *either—or*, *neither—nor*, construction 1263, 1264

Subjective gen. 1619, 8

Subjunctive in independent clauses 1986-1992;—hortative subj. 1986, with *ἄγε* (*δῆ*), *φέρε* (*δῆ*). *ἴθι* 1986, 2;—deliberative or interrogative subj 1987-1990;—subj. used like fut. indic. in Homer expressing expectation 1991;—similar use of fut. indic. 1992;—subjunctive or fut. indic. with *οὐ μὴ* expressing strong denial 1977

Substitution in conditional clauses 2119-2132

Supplementary infinitive 2216-2225;—with verbs 2216-2220;—with adjectives 2221-2223;—after comparatives 2224;—with nouns 2225

Supplementary participles with various verbs 2280-2299;—equivalent to a clause with *ὅτι* 2300-2313

- Suppositions, see Conditional Sentences
Swearing, acc. with verbs of, 1608, 1604
- Temporal clauses 2161-2184 ;—temporal particles 2161, 2163, 2172, 2174, 2176, 2180-2182 ;—temporal clauses expressing actual occurrence 2164 ;—with *ἔτε* and verbs of *remembering* 2165 ;—temporal clauses not expressing actual occurrence 2166-2171 ;—temporal clauses introduced by "until" 2172-2175 ;—temporal clauses introduced by "before" 2176-2183 ;—assimilation of mood in relative and temporal clauses 2183, 2184
- Tenses 1891-1957 ;—general meaning of 1891-1893 ;—tenses of indicative 1894-1937 (see also Present, Imperfect, Aorist, Future, Perfect and Pluperfect, Future-Perfect) ;—tenses in other moods 1938-1944 ;—optative and indic. in indirect discourse 1945-1948 ;—tenses of participle 1949-1956 ;—primary and secondary tenses 1957
- Thinking, verbs of, construction 2198, 2
- Time, dat. of 1816-1822 ;—gen. of 1729-1731 ;—time expressed by participle 2247-2250 ;—often expressed by a noun and participle depending on preposition 2250
- Tmesis 1831
- Touching, etc. verbs of, with gen. 1644-1647
- Transitive verbs with ind. obj. in dat. 1740
- "Until," temporal clauses introduced by 2172-2175
- Value, gen. of 1619, 5 ; 1631, 5 ; 1693-1698 ; 1714, 6
- Verb 1216-1223 ;—omitted 1216-1221
- Verbal adjectives in *-τέος -τέα -τέον* 2314-2319 ;—personal construction 2315 ;—impersonal construction 2316-2319 ;—sometimes with middle as well as active meaning 2319
- Voices 1866-1890 ;—see Active, Middle and Passive Voices
- Wishes : expressed by opt. 1999-2007 ;—unattainable wishes expressed by past tense of indic. with *εἴθε* or *εἰ γάρ*, also by *ἄφελον* and infinitive, also (in Homer) by opt. 2004-2007 ;—sometimes expressed by infinitive 2229, 3
- Zeugma 2375

GREEK INDEX TO THE SYNTAX

- ἀγαμαι constructions 1690
 ἀγαπάω construction 1806
 ἀγγέλλω with infin. or part. 2311, 2
 ἄγε (δὴ) with imperative 1981, with hortative subj. 1986, 2;—ἄγε, φέρε etc. addressed to several persons 1254
 αἶθε, αἱ γάρ, see εἴθε (εἰ γάρ)
 αἰσθάνομαι with infin. or part. 2311, 1
 αἰσχύνομαι with infin. or part. 2294
 ἀκούω as pass. of verbs meaning *to call* 1614; ἀκούω with infin. or part. 2311, 1
 ἀκρός 1416, 1
 ἀλίσκομαι as pass. to αἰρέω 1888
 ἄλλο τι (ἦ); 2008, 4
 ἄλλος 1558-1562
 ἄν, modal particle 1960-1972;—ἄν omitted in apodosis expressing unreality with some verbs 2105-2108
 ἀνα 1837
 ἀνέχομαι with infin. or part. 2290, 4
 ἀνθ' ὧν 1530 (c)
 ἀντί with gen. for ἦ after comparatives 1349
 ἀντίος, ἀντίον 1768
 ἀξιός τινί τινος 1798
 ἀπειλέω constructions 2196, 2
 ἀποθνήσκω as pass. to ἀποκτείνω 1888
 ἀποκάνω with infin. or part. 2290, 5
 ἀποφαίνω with part. or infin. 2311, 8 (c)
 ἀποφεύγω as pass. ἀπολύνω 1888
 ἀρέσκω 1752
 ἀρχήν ἀρχεῖν etc. 1589
 ἀρχομαι and ἀρχω with part. or infin. 2290, 1
 ἀρχόμενος, τελευτῶν etc. 2249
 αὐτός, oblique cases as personal pronouns 1421; as reflexives 1497; use of αὐτός as intensive pronoun 1423; δ αὐτός = *the same* 1423, 2; αὐτός with ordinal numeral 1427; various meanings of αὐτός 1428; καὶ αὐτός and καὶ οὗτος 1431; αὐτός prefixed to reflexive for emphasis 1439; αὐτός in oblique cases used as antecedent of a rel. 1486
 αὐτὸς αὐτοῦ 1344
 αὐτοῦ etc. in emphasis or contrasts 1440, 2
 αὐτῶν ἡμῶν etc. emphatic 1440, 3; rarely for ἡμέτερος αὐτῶν etc. 1462
 βαίνειν πόδα (βῆμα) 1591
 βαρέως φέρεῖν 1806
 βασιλεὺς without article 1401, 1
 γεγένημαι 1932
 γέγονα 1932
 γεγονός expressing age with acc. 1601
 γίγνομαι as pass. of dynamic middle ποιῶμαι 1877; γίγνομαι ἐκ as pass. to τίκτω 1889; γίγνομαι with adverbs 1222, 1223
 γιγνώσκω with infin. or part. 2311, 3
 δεῖ 1748; with acc. of person and gen. of thing (poet.) 1580
 δείκνυμι with part. or infin. 2311, 8 (α)
 δεύτερος etc. with gen. 1723
 δέχομαι ἀγορᾷ 1813

- δῆλός (φανερός) ἐστί 2302
 δηλῶ with part. or infin. 2301; 2311, 8
 (b) (c).
 διάφορος construction 1768
 δίκην διδόναι as pass. to ζημιῶ 1888
 δοκέω construction 2198, 2
 δοκιμάζω with part. or infin. 2311, 12
 δόξαν ταῦτα 2268, 1
 δύο with pl. noun 1335
- ἐαυτοῦ γίγνεσθαι etc. 1633
 ἐβουλόμην without ἄν as apodosis of
 unreality 2108, 1
 ἔδει, ἐχρῆν etc. without ἄν in apodosis
 expressing unreality 2105
 εἰ often used for ὅτι, *because*, after certain
 verbs 2074
 εἰ δὲ μή as substitute for conditional
 clause 2132
 εἴθε (or εἰ γάρ) in wishes 1999, 2001, 2004,
 2007
 εἰμί as copula 1205, 1216-1218; εἰμί
 omitted 1216, 1217, 1218, 1792; εἰμί
 and γίγνομαι with adverbs 1222, 1223
 εἶναι connecting two acc. 1610
 εἶπον construction 2198
 εἷς (ἀνὴρ) with superl. 1363
 εἷς (ἐν) with gen. and *house* omitted 1279
 ἕκαστος 1416, 6; ἕκαστος with pl. verb
 1253; ἕκαστός τις 1556
 ἐκεῖνος, see οὗτος
 ἐκινδύνευσα without ἄν as apodosis of
 unreality, 2108, 2
 ἐκπίπτω as pass. to ἐκβάλλω 1888
 ἐκὼν εἶναι etc. 2228, 2
 ἐλίσσειν θεόν 1579
 ἐλπίζω and ἐλπίς constructions 2196, 1
 ἐμὲ αὐτόν or αὐτόν με (αὐτὸν ἐμέ) etc.
 1440, 1
 ἔμελλον without ἄν as apodosis of un-
 reality 2108, 1
 ἐμὸς αὐτοῦ etc. in poetry 1463
 ἐμός, σός etc. as reflexives 1465
- ἐμοῦ, ἐμοί, ἐμέ used instead of μου etc.
 1419
 ἐν τοῖς with superlative 1364
 ἐναντίος construction 1768
 ἐνι 1837
 ἐξ ὧν 1530 (c)
 εἵκοι constructions 2307
 ἐπεὶ sometimes used in the sense of
 although 2073
 ἐπὶ 1837
 ἐπιλανθάνομαι with part. or infin. 2301;
 2311, 5
 ἐπίσταμαι with part. or infin. 2301; 2311,
 4
 ἐπιτρέπω with infin. or part. 2290, 7
 ἐσθίω with gen. and acc. 1639
 ἐστί, εἰσὶ omitted 1792
 ἔστιν and γίγνεται with plural masc. or
 fem. subject 1253
 ἔσχατος 1416, 1
 ἔτερος 1491, 1492
 ἔτι (*still*) 1353
 εὖ and σφέων reflexives as simple pos-
 sessives in Old Ionic 1456, 2
 εὖ ἀκούω as pass. to εὖ λέγω 1888
 εὖ (κακῶς) ποιεῖν τινα 1616
 εὖ πάσχω as pass. to εὖ ποιῶ 1888
 εὐρίσκω with part. or infin. 2301; 2311, 9
 ἐφ' ᾧ or ἐφ' ᾧτε with infinitive expressing
 condition 2226
 ἔχω with aor. or perf. participle 2284;
 with obj. used instead of pass. 1890
- ζημιῶ 1802
 ζῆν βίον etc. 1588, 2
- ἢ after comparative 1341
 ἢ or ἢ ὥς or ὥστε with infinitive after
 comparatives 2225
 ἢ κατὰ (ἢ πρὸς) after comparative 1345
 ῥ with superl. 1359, 1362
 ἦ δ' ὅς, ἦ δ' ἦ 1509, 1
 ἦ βουλὴ οἱ πεντακόσιοι 1332

ἔκω = *am come* 1900, 2

ἡλίκος 1493; peculiar assimilation of 1534 (a)

ἡμῖνος 1416, 5; 1417

ἡμῶν αὐτῶν etc. reflexive or emphatic 1440, 3

ἡσυχυνόμεν without ἄν as apodosis of unreality 2108, 1

θαυμάζω constructions 1690

θαυσαστὸς ὅσος assimilated 1537

θαυμαστῶς ὥς 1537

ἔθι with imperative 1981; with hortative subj. 1986, 2

καθίζω with part. 2311, 14

καὶ ὅς etc. 1501, 1 and 3

καὶ οὗτος 1431, 1478

καὶ ταῦτα 1478

καὶ τόν (τήν) as acc. subj. of inf. 1377, 3

καὶ ὥς 1509, 1

καλούμενος etc. 2240

κατά, compounds of, with verbs, governing gen. 1709-1713

κατεῖναι τῆς κεφαλῆς 1640

κεῖμαι as pass. to τέθεικα 1889

κείρεσθαι τινι 1789

κολάζω 1802

κόπτεσθαι τινι 1579

κυρέω with supplementary participle 2286

λαμβάνω with obj. used instead of pass. 1890

λαμβάνω with supplementary participle 2286

λεγόμενος etc. 2240

λέγω construction 2198

λοιδορεῖν τινι or τινι 1578

λύμαινεσθαι τινι or τινι 1578

μακρῶ with compar. 1353, with superl. 1358

μάλιστα with superl. 1365

μᾶλλον followed by ἢ οὐ for ἤ 1351; joined to compar. 1354

μανθάνω with part. or infin. 2301; 2311, 5

μέγα with compar. 1353, with superl. 1358

μέγιστον with superl. 1358; 1365

μεθίημι with infin. or part. 2290, 2

μέλλω and inf. expressing fut. 1926, 1927

μέμνημαι with part. or infin. 2301; 2311, 5

μέμφεσθαι τινι and τινι 1578

μένω construction 2212

μέσος 1416, 1

μέτα 1837

μή, see Negatives and Particles; μή rarely used alone for μή οὐ 2355; μή sometimes omitted with infinitive after verbs of negative meaning 2353; μή οὐ sometimes omitted with infinitive after verbs of negative meaning 2354; μή οὐ with participles and nouns 2357

μῖν 1453, 4

μόνος 1416, 4; μόνος τῶν ἄλλων 1719

μου, σου etc. as reflex. poss. 1467

νίκᾶν Ὀλύμπια etc. 1590

νίκην νικᾶν etc. 1588, 1

νῖν 1453, 5

νυκτὶ 1822

νομίζω construction 1803; with part. or infin. 2311, 11

ὁ δέ, ἡ δέ, τὸ δέ, 1377, 2

ὁ ἐκείνου (for ἐκείνου) τεκῶν 1620

ὁ μέν.... ὁ δέ 1377-1388

ὁ, ὁπερ, ᾧ, with verb announcing something following 1520 (b)

ὁ (ὁπερ) πάντων θαυμαστότατον etc. 1520 (a), (c)

ὁδε, see οὗτος

ὁδε ὁ ἀνὴρ = ἐγώ 1472, 2

ὁθεν for ἐκείθεν οὐ or οἱ 1533

οἱ ἀμφί (περὶ) with name of person 1272

οἱ αὐτῶ etc. in Homer 1440, 4

- οἶδα with part. or infin. 2301; 2311, 4
 οἶος 1493; with superl. 1360; peculiar
 assimilation of 1534 (a), (b), (c); in
 exclamations 1542; οἶος with infin. as
 consec. clause, 2088
 οἶός τε 1494
 οἶός τέ εἰμι 2088, 2
 οἶχομαι = *am gone* 1900, 2
 ὀλίγῳ with compar. 1353
 ὀλος 1416, 3
 ὀμολογέω construction 2198, 2; with
 part. or infin. 2311, 10
 ὀνομαζόμενος etc. 2240
 ὀπη with superl. 1362
 ὀποῖος with superl. 1362; in exclamations
 1542
 ὀπόσος with superl. 1362; in exclamations
 1542
 ὀπόσος, ὀποῖος, ὀπηλίκος, ὀπου, ὀπόθεν etc.
 1493
 ὀπως with superl. 1361
 ὀράω with part. 2301; with infin. 2311,
 15
 ὅς as demonstrative 1509
 ὅς relative, see Particular and Indefinite
 Relatives 1493-1508
 ὅς and ἐός as simple possessive pron. in
 Homer 1456
 ὅς and ἐός (poetic) as reflexive 1466
 ὅς and ἐός for ἐμός 1468
 ὅς περ 1507
 ὅς γε 1507
 ὅς καὶ ὅς 1509, 1
 ὅς μέν.....ὅς δέ in oblique cases for δ μέν
δ δέ 1501, 9
 ὅσοι μῆνες etc. 1534 (g)
 ὅσον with superl. 1361
 ὅσος 1493; with superl. 1362; in ex-
 clamations 1542; with infin. as consec.
 clause 2088
 ὅσος and ὀπόσος in plur. with numerical
 meaning 1501
 ὅστις, see Particular and Indefinite
 Relatives 1493-1508; ὅστις assimilated
 1534
 ὅστις βούλει 1534 (f)
 ὅσῳ = *because, since, as* 1530 (d)
 ὅτε with verbs of remembering 2165, 2303
 ὅτι with superl. 1359
 οὐ, see Negatives and Particles; οὐ μή,
 see 2358; οὐ μή with subj. or fut.
 indic. expressing strong denial 1977;
 with fut. indic. or aor. subj. expressing
 prohibition 1985
 οὐ φθάνω....καί 2288
 οὐ, ὅθεν, οἷ etc. rel. adv. 1493
 οὐ, οἷ etc. (pers. pron.) used as reflexives
 in Homer 1444, in Attic 1449-1452; as
 personal pronoun in Homer and dia-
 lects 1453
 οὐδ' (μηδ') ὥς 1509, 1
 οὐδεῖς assimilated in οὐδεῖς ὅστις οὐ 1536
 οὐδεῖς (ἐστιν) ὅστις 1499
 οὐδέν (μηδέν) *in no wise* 1353
 οὐκ ἂν φθάνοις 2287
 οὗτος, ὅδε, ἐκεῖνος, see Demonstrative
 pronouns; οὗτος repeating emphatic-
 ally preceding subj. or obj. 1473; οὗτος
 in calling to a person 1474; οὗτος as
 vocative 1571
 οὗτοςί etc. 1472, 1601
 οὕτως so much, with compar. 1353
 οὕτως....ὥστε 1485
 ὀφλισκάνω 1699-1701
 πάλαι with pres. tense 1900, 3
 πάντα, *in all respects* 1353, 1358
 πάρα 1837
 παρά with acc. for ἤ after comparatives
 1349
 πάρος 2182, 5
 πᾶς 1416, 2; πᾶς τις 1556
 πᾶς with part. or infin. 2290, 2
 πείθομαι 1749
 πείθω construction 2211
 πελάζω construction 1759, 1764

- περιορώ with infin. or part. 2290, 6
 πίνω with gen. and acc. 1639
 πλείστον with superl. 1358; 1965
 πλέον (τι) and τὸ πλέον for μάλλον 1352
 πλήν 1863, 2234, also under Particles
 ποιέω with part. or infin. 2311, 13
 πολεμεῖν construction 1763
 πολλοί and οἱ πολλοί 1397
 πολλόν with superl. 1358
 πολύ, πολλόν, πολλῶ with comparatives 1353, with superl. 1358
 πρὶν ἢ 2182, 1 and 5
 πρὶν....πρὶν 2182, 4
 πρό with gen. for ἢ after comparatives 1349
 πρὸς με 1420
 πρόσθεν....πρὶν 2182, 3
 πρότερον ἢ, πρὶν ἢ, ὕστερον ἢ, πρότερον (πρόσθεν), πρὶν....πρὶν, πάρος, πάρος.... πρὶν 2182
 πρότερον....πρὶν 2182, 3
 πυρθάνομαι with infin. or part. 2311, 1
 πῶς οὐ μέλλω; 1927

 στεφανοῦσθαι τινι 1789
 στέργω construction 1806
 συγγιγνώσκω (ἐμαντῶ) constructions 2306; 2311, 16
 σύνοιδα ἐμαντῶ constructions 2306
 σύνοιδα τινί (ἐμαντῶ) τι 1780
 συντρίβειν τῆς κεφαλῆς 1640
 σφέτερος for ὅς 1468

 τε added to relatives 1494
 τεθνάναι = to fear 1582
 -τέος, -τέα, -τέον verbal adjectives in 2314-2319
 τέρπασθαι τινι 1805
 τηλικούτος 1488-1490
 τηλικόσδε 1488-1490
 τι somewhat 1353
 τί ἐμοὶ καὶ σοί; 1793
 τί μαθών 2252

 τί οὐ with indic. aor. in exhortations or commands 1913
 τί οὐ μέλλω 1927
 τί πάθω; 1990
 τί παθών 2252
 τίθημι assume, with part. or infin. 2311, 11
 τίλλεσθαι τινα 1579
 τίμιος τινι 1798
 τινί or ἀνθρώποις understood with dat. of relation or standpoint 1797
 τίς interrog., see Interrog. Pron.
 τίς, τι, see Indefinite Pronouns; τίς as subject omitted 1211, 6; τίς equivalent to many a or every one 1557
 τό = wherefore 1370
 τὸ δέ adverbial 1382
 τὸ μέν....τὸ δέ etc. 1378, 5
 τὸ τί; etc. 1399 (a)
 τὸ πάντων θαυμαστότατον 1520 (a)
 τοιόσδε 1488-1490
 τοιοῦτος 1488-1490
 τὸν καὶ τὸν etc. 1377, 4
 τὸν σὲ καὶ ἐμέ etc. 1399 (b)
 τοσόσδε 1488-1490
 τοσοῦτος, τοσόσδε, τοιοῦτος, τοιόσδε, τηλικούτος, τηλικόσδε 1488-1490
 τοῦτ' ἐκεῖνο and τόδ' ἐκεῖνο 1476
 τοῦτο μέν....τοῦτο δέ 1377, 5; 1475
 τύχῃ 1648-1650; with obj. used instead of pass. 1890; with supplementary participle 2286
 τύπτεσθαι τινα 1579
 τῶ = therefore 1370

 ὑπακούω 1743, 1749
 ὑπομένω with infin. or part. 2290, 4
 ὕστερον ἢ 2182, 2

 φαίνομαι with part. or infin. 2311, 6
 φέρε (δη) with imperative 1981, with hortative subj. 1986, 2
 φεύγω as pass. to διώκω 1888

- φημί construction 2198
 φθάνω with supplementary participle 2286-2288
 φθονέω construction 1747
 φίλε τέκνον etc. 1336

 χαλεπῶς φέρειν 1806
 χορεύειν θεόν 1579
 χράμαι construction 1803
 χρεώ with acc. of person and gen. of thing (poet.) 1580
 χρή 1748; with acc. of person and gen. of thing (poet.) 1580

 ὦν belonging to a predicate-noun or adjective sometimes omitted 2277, 2278; — sometimes omitted when a supplementary participle 2312
 ὦν, ἀνθ' ὦν, ἐξ ὦν = τούτων ὅτι (*for this, that, because*) 1530 (c)
 ὦς with superl. 1359, 1362
 ὦς in exclamations 1542
 ὦς with supplementary participle 2313
 ὦς with infinitive absolute 2228
 ὦς as conjunction, see Particles
 ὦς as prep. to 1864
 ὦς ἀληθῶς 1501, 9

 ὦς εἰ or ὦς εἴ τε in Homer in clauses of comparison 2129, 2130
 ὦς ἐμοί 1797
 ὠσαύτως 1509, 1.
 ὥσπερ assimilated 1534
 ὥσπερ or ὥς with acc. absolute 2268
 ὥσπερ ἂν εἰ in clauses of comparison 2129-2130
 ὥστε with infin. as consec. clause in ind. discourse 2087
 ὥστε with supplementary infinitive 2217, 2223
 ὥστε with infinitive expressing condition 2226
 ὥστε with infin. sometimes expressing a condition 2081
 ὥστε with infinitive after verbs meaning *to happen* 2203; ὥστε before object-infinitive 2210
 ὥστε and ὥς and infin. with ἂν consecutive clause 2086
 ὥστε or ὥς and participle as a consecutive clause 2084
 ὠφελεῖν with dat. poet. 1578
 ὠφελον as apodosis of unreality in Homer 2108, 3
 ὠφελον (-ες, -ε) with infinitive to express unattainable wish 2004-2007



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